

# **THE MOST SACRED BIBLE**

**RICHARD TAVERNER**

**1539**

**Wipf and Stock Publishers**  
**Bible Versions Reproduction Series: Volume #68**

**THE MOST SACRED BIBLE**

**Construed from the Greek into English Literally, and Word for Word**

**Translated by: RICHARD TAVERNER**

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1030 Pages

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## Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain







# THE MOST

SACKED BIBLE,

Whiche is the holy scripture, con-  
cerning the old and new testament,  
translated in to English, and newly  
recoynised with great diligence  
after most faithful exam-  
plars, by RICHARD  
TAVERNER.

Printed in London, and thus carry you  
care of the Lorde's speech. C. 1534.

Printed at London in Fleetstreet at  
the signe of the Sonne by John Wod-  
dell, for Thomas Watthier.

EXCVM PRIVILEGIO  
as printed in forme.

M. D. XXXIX.



UNTO THE MOST NOBLE, MOST MYCHTYE, AND MOST  
 REDOUBTED PRINCE, HENRY THE. VIII. King of Englande and of France,  
 Defendour of the feyth, lord of Ireland, and in wch supreme heed immediatly  
 by the shew of the church of England, his humble servant RICHARD  
 TAVERNER desireth all Joye, felicity, and longe lyfe.



How highly all England is bounde to your incomparable ma-  
 iestie for the infinite and manifold benefites receyued at your  
 most gracious handes, from tyme to tyme without ceasing, eue  
 from the begynning of your most noble raigne: truly no mo-  
 tal tongue is habile with wordes sufficiently to expresse, or with  
 secret thoughtes of heart woorthely to conceyue: Certes, it far passeth bothe the  
 skilful capacite of my wyte, and also þe rude infancy of my tong to do either  
 thone or thother: yea an other Cicero or Demosthenes wch not prouough here-  
 unto. Wherefore omittinge or rather leauiuge to some other the iust encomye  
 and commendacion of your graces most ample dedes, woorthy of eternall me-  
 more, yet this one thing I dare full well affirme that amonges all your ma-  
 iesties deservynges, vpon the chrysten religion (then which surely nothing can  
 be greater) your highnes neuer did thing more acceptable vnto god, nor so pro-  
 fitable to þe auancement of true chrystianitie, more displeasauit to the enemies of  
 the same, & also to your graces enemies, then when your maiestie sprecend and  
 wrolded the most sacred Bible conteynyng the vnspecked and truly wo:de of  
 god to be in the English tong set forth to your highnes subiectes.

To the setting forth wherof most gracious & most redoubted soueraigne  
 lord: lyke as certeyn men haue vnderstanded: yet vnlearnedly traue-  
 led: So agayn it can not be denyed, but þe some faultes haue escaped their iud-  
 ges. Neither speke I this to depaue or maligne their industry & paynes take  
 in this behalf: no, rather I thinke them woorthy of no litle praise & thanks for  
 the same, considering what great vtilitie & profit hath redounded to your gra-  
 ces hole realme by the publishing and setting forth therof: although it were  
 not finished to the full absolucion and perfection of the same. So assuredly it  
 is a wo:ke of so great diltigence, I meane so absolutely to translate the hebre-  
 bible that it be faultlesse, that I feare it can not be doone of one or two per-  
 sons, but rather requyret bothe a deper confarrynge of many learned wittes  
 together, and also a iust tyme and long. . . leysure.

Wherefore the premisses wel considered, soasmuch as þe printers herof were  
 very desirous to haue this most sacred volume of the bible com forth as fault  
 lesse & cum. idatly, as the shoyues of tyme for: the recognising of þe same wo:de  
 requyres, they desired me your most humble seruant for: default of a better learned,  
 diligently to ouerlooke & peruse the hole copy: and in case I shold fynd any no-  
 table default þe needed correctio, to amed the same, accordyng to þe true ex-  
 plars. Whiche thynge accordyng to my talent I haue gladly done.

These therfore my simple labours & labours, to whō mighte I better de-  
 dicace, the vnto your most excellent & noble maiestie, þe only author & grounde  
 nexte god of this so highe a benefite vnto your graces people, I meane that  
 the holy scripture is communicate vnto the same.

But now though many faultes perchance be yet left behind vnaccidat, either  
 for: lacke of learning sufficient to so greet an enterprise, or for: default of leasure, I  
 trust your maiestie & all other þe shal rebe the same. wyl pardon me, conside-  
 ryng: as I haue already declared, how harde & difficile a thinge it is, so to set  
 forth this wo:ke, as that be in al poyntes faultles & without reprehension.  
 And thus I comit your most gracious & excellent maiestie to þe iudic of þe high-  
 est, to whō be al honour, glory, & prayse, wo:de without ende. AMEN

**¶** These thinges & ensuyng are  
ioyned to this present bo-  
oke of the bible.

An exhortacion to the studye of the holpe  
scripture, gathered out of the W.ole.

The summe & content of all the holy scrip-  
ture booke of the olde and new testaments.

The names of all the booke of the Bible,  
with the content of the chapters.

A booke of certall declaringe how long  
the world hath endured from the creation  
of Adam, vnto this present tyme of our Lord  
M. D. XXXIX.

A table for to fynde maner of the chyrche  
and principall maters concernyd in the Bi-  
ble.

¶ ¶ ¶ ¶  
L. 1 : 17  
(?)

**¶** An exhortacion to the diligent  
studye of the holy scripture  
gathered out of the  
Bible

Christ vnto the people, John. v.  
Here be the scriptures : for they are they  
that schispe of me.

Paul to Timothy. II. Tim. iii.  
All scripture gyven by inspiration of God  
is profitable to teach, to inpruce, to am:nd  
and to instruct in ryghtousnesse, that the will  
of God maye be perfecte and prepared to al  
good workes.

The same to the Rom. xv.  
What thinges so ever are writen, are  
wrytten for our lernynge: that by the same  
patience and comfort of scriptures, might  
haue hope.

**¶** Also non Drou. xxx.

All the worde of God, is pure and cleane,  
it is a spide vnto them that put their trust in  
it. Put nothinge vnto his wordes, lest he re-  
proue the, and thou be found a liar.

Moses to the people. Deut. xii.

Ye shall not seeke after man what shal  
be good in his owne eyes: but whate so e-  
uer I commaunde you, that take heed: ye doo,  
and put nought therevnto, neither take ought  
therefrom.

The Lord vnto Josua. Jos. i.

Let not the booke of this lawe departe oute  
of thy mouth: but re corde therein daye and  
nyght, that thou mayest be circumspecte to  
doe accordynge to all that is wrytten there-  
in. So: then shalt thou ma: : thy waye pro-  
sperous, and then shalt thou haue vnder-  
standynge. Turne therfrom nyther to the  
ryght hande, ne to the left: that thou mayest  
haue vnderstandynge in all that thou shalt  
in hande.

The same to the people. Exo. xiii.

And thou shalt shewe thy sonne at that  
tyme, say. i. g. : This is done because of that  
whiche the Lord dyd vnto me when I came  
oute of Egypte. Therefore it shall be a signe  
vnto the vpon thyne hande, and a remem-  
brance by thorne thre eyes, that the Lord  
des lawe maye be in thy mouth. So: with a  
stronge hande the Lord brought the oute of  
Egypte.

Moses Deut. xxxi.

Let that thou rede this lawe before all Is-  
raell in they: eares. Gather the people to-  
gyther: bothe men, women and chyldren,  
and the strangers that are in thy cities: that  
they maye heare, letene, and feare the Lord  
your God, to kepe all the wordes of this  
lawe.

¶ ¶ ¶





VI

**Sayd.** and tranquillite of conscience. that we no longer do feare the paynes of hell: which feare is put away by the fayth, that the father giueth, vs drawing vs vnto his soune. For that fayth is the gyfte of God whereby we beleue & Chaste is come in to this worlde to saue sinners: which is of so greate pith that they whiche haue it, desyre to performe al the duties of loue to al men, after the example of Christ. For saythe ones receyued, God giueth his holye ghost, wherewith he tokeneth and marcheth all that beleue: which is the pledge and earnest that we shall surely possesse euerlastyng lyfe, and that giueth witness vnto oure spirite, and grafceth this fayth in vs, that we be the sonnes of God pouerage therewith the loue in to oure hertes which Paul describeth and set- teth out to the Corinthians. By that fayth and confydence in Christe whiche by loue is myghty in operacion, and that sheweth it selfe thow the wo:ces of loue stryng men thereto, by that (I say) we are iustified: that is, by that fayth, Christes father ( whiche is be-oune oures also thow we that Christ oure brother counteth vs so; ryghtous & so; his sonnes: imputyng not our sinnes vnto vs thow we his grace.

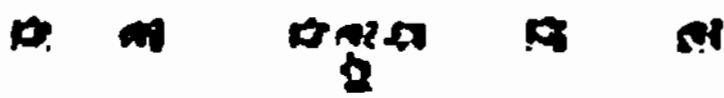
**The holpe  
shew.** To conclude, he came that we beinge cleansed from our synnes, & sanctified vnto God the father: that is, halowed vnto the vse of the father to exercise good workes forsaking the workes of the flesh shuld freely serue him in righ- tounesse and holynesse al our life long thow good workes which God hath orderyed that we shuld walke in them declaring oure selues thereby to be sure- ly called vnto this grace: which workes whosocuer hath not, declareth he be hath not sayth in Christ.

**The last  
iudgement.** This is that Christ Jesus whiche after he hath kylled the man of synne with the breath of his mouth, shal sit in his maiesty and iudge al men, geuing vnto every one the workes of his body, accordyng to that he hath done, whether it be good or bad. And that shal say vnto them that shal be on his right hande. Come ye blessed children of my father, in herce ye the kyngdome prepared fo; you from the beginning of the world: And vnto the that shal be on his left hande. Depart from me ye cursed, into euerlastyng fyre: which is prepared fo; the devyl and his aunghels. Then shal the ende come and he shal deliuer by the kyngdome to God the father.

**Lyfe euery  
language.** To thintent we shulde knowe this by the goodnes of God workyng by his holye spirite, are the holy writynges of the Bible giuen vs: That we shulde knowe (I saye) and beleue that there is one God, and Jesus Christe whome he hath sent: and that in beleuyng we shuld haue euerlastyng lyfe thow his name.

And another foundacion ther. this can no man lay. And S. Paul desyreth that he be holde a cursed which preacheth any other fayth & salua- tion, then only by Jesus Christ: though it were an angel of heuen. For of him, and thow him, & fo; him, are al thynges: to whom, with the father and the holye ghoste, be honour and glo; fo; euer

in o; x. AMEN.





**A TABLE OF THE PRINCIPALL MATERS**

**Table** of the verres posid, from the beginning of the world, unto the year of our Lords **Q. D. 1517.** both after the manner of the reckoning of the Hebrews, and after the reckoning of Euclius, and other Chronologers.

The year of the world  
in which are

After the beginning of the world	1.	From the creation of the world
	11.	From Noe's floude
	111.	From Abrahams
	1111.	From the beginning of Israel's sojourn in Egypt
	11111.	From the building of the temple
	111111.	From the captivity of Babilon
	1111111.	From the coming of Christ

From Noe's floude	2250
Abraham	2250
The departing of Israel	2250
The building of the temple	2250
The captivity of Babilon	2250
The coming of Christ	2250
This present year	2250

**Table**

After the beginning of the world	1.	From the creation of the world
	11.	From Noe's floude
	111.	From the birth of Abraham
	1111.	From the beginning of the reign of David
	11111.	From the Captivity of Babilon
	111111.	From the birth of Christ

From Noe's floude	2250
Abraham	2250
David	2250
The captivity	2250
Christ	2250
This present year	2250

**Table of the principall maters  
concerned in the Bible.**

**A** **Abomination.**  
Abomination: before God,  
are those before whom the pro-  
phets rebuked them. **Deut. 32.**  
**11.**

That man is abomination,  
that forsaketh the true God to serve idols,  
and that doth despise the truth for prophane  
concerns. **1. Cor. 10.**

We ought not to follow the abominas-  
tions of the Gentiles. **1. Cor. 10.**

That which men esteem to be excellent,  
is abominable before God. **1. Cor. 10.**

The transgression of God's command-  
ments is abomination. **1. Cor. 10.**

**Abrogation.** That is to abolish, or to make  
of none effect: And so the lawe of the com-  
mandmentes which was in the decres of  
Moses, is abolished. **1. Cor. 10.**

The sacrifices, feastes, meates, and all ceri-  
monies of the lawe, are abro-  
gated. **1. Cor. 10.**

**Abstinence.**  
The true abstinence is to withhold from  
sin. **1. Cor. 10.**

To them that keep abstinence wisdom is  
gained. **1. Cor. 10.**

**Abuses.**  
Abuses ought to be corrected by prynces.  
**1. Cor. 10.**

Also in **1. Cor. 10.** Paul rebuketh the abuses  
of the Corinthians: for saying that **1. Cor. 10.**  
1. also because that they suffered a fornication: 40  
among the **1. Cor. 10.** also because that they accused  
one another before uncharitable iudges. **1. Cor. 10.**  
2. also because that they sat in the Synagogs in  
their synagogs, and ate of their sacrifices,  
**1. Cor. 10.** also because that they bowed to sup-  
per of the Lord. **1. Cor. 10.** also because that they bou-  
red of the resurrection, and that they played in  
a lounge that we understand not. **1. Cor. 10.**

**Acceptation.**  
Acceptation of persons, is to have respect to the  
condition of the man, as to his nation: which  
thing is not goodly. **1. Cor. 10.**

**Accusation.**  
One ought to accuse his brother to the church,  
rather than to men: if he hath had any  
thyng murdered. **1. Cor. 10.**

An accusation ought to be received against  
the murderer, under the name of the church. **1. Cor. 10.**  
1. also because that they were accused by the  
church of **1. Cor. 10.** also because that they were  
accused by the church of **1. Cor. 10.**

**Adam.**  
Adam we are all descended, of whom we  
have descended to death. **1. Cor. 10.**

**Adultery.**  
Adultery is the violation of the sayd pro-  
mised in marriage, which thing is forbidden  
by God. **1. Cor. 10.**

Adulterers are bound to death. **1. Cor. 10.**

Adulterers ought to be punished by the church,  
and not by the state. **1. Cor. 10.**







Therefore let all blasphemy be put out of vs. eph. iiii. g. col. iiii. b. The names of blasphemy are in the crowne of Antichrist. apoc. viii. a.

**The body.**

A body for a thing true without shadow and after this maner dwelled in Christ as if full of the divine body: that is to say, truly; col. ii. c. heb. x. b. A natural body, is he that is led by his affections, not vnderstanding the thynges of the spirite of god. i. cor. ii. b. xv. f.

A spiritual body is that is led by the spirite of god. rom. viii. b. Some ought not to dwell in our bodies, to obey the desires of it. Ro. vi. a. b. Out must be destroyed by the spirite of god, in the same chapter.

We are one body and one spirite. eph. iii. c. iiii. a. rom. vii. b. i. cor. xii. b.

The church is the body of Christ. eph. i. d

The body of Christ in the sacrament of the altar. mat. xxv. i. cor. x. i. mar. xiii. e. luk. xii. b.

**The scripture.**

The scriptures are left vnto vs, that we should by the same knowe that Jesus is the Christ, or the anoynted son of God, & that we in believing it shold haue euerglasting life. Jo. n. xx. g.

We can not by lawe, ouercome the hearte preaching. Rom. x. c. Wherefore he that cometh to God, must by lawe in hym. heb. xi. b. d.

They that are borne of God, do by lawe, & they to whome it is givyn. i. iiii. b. xxi. c. mar. i. b. lu. viii. b. Job. i. b. Job. iii. a. i. Jo. v. a. Also they that be givyn to Christe by the father, and by lawe in hym, and also they that haue heard him. Jo. i. vi. b. and they to whom god hath giuen wysdome to vnderstande. i. Job. v. a. and they to whom god hath called by his ministers. act. xii. g. for he graciously sayth vnto st. act. xvii. g. vnto whom god ope. & the heere to vnderstand. at st. preaching of his word. Act. xv. e. Also all they that are predestined of God. act. xiii. g. which are plant: d of god. in ioh. xv. b. mar. xii. b. which are the seed of Christ. mar. xiii. s. which are tare: of god. Job. vi. e. vnto whom the door of the faith is open. act. xii. b. by these thynges it appereth that to by lawe, is the gyfte of God.

Whom these in Christ, are we justified from our sinnes. act. x. g. xiii. f. gala. ii. d. and made the children of God. Jo. n. b.

He that by lawe in Christ, shall not dye, & do he shall not be condemned, and the wrath of god shall not abyde vpon him. Job. iii. b. d. b. b. vi. e. i. i. mar. xvi. b. d. & he that haue joy and peace. i. pe. i. h. ii. h. & luc. x. xv. a.

**The hope.**

A hope is an ouersee, a watcher ouer anyr maner of thyng what so euer it be, of whiche thyng loke the worde minister.

**The brethren.**

Christ called vs by the same. mat. x. b. heb. ii. c. All christen men are brethren. what. xiii. a. Among whom Christ is first begotten. roma. viii. f. after whose temple we ought to giue our iours. i. Jo. ii. b. We ought not to hate oure brother. leuiti. xii. d. But so giue hym mat. xiii. e. lu. xvi. a. for he that hateth his brother, is in darkness. i. Jo. ii. d.

Concord among brethren is acceptable to

god and in leuit. xv. a. & let vs then loue him cherly. Ro. xii. c. i. pe. i. d. i. c. iii. b. and let vs not begye our brother in our business. i. i. col. iiii. b. Our brother ought not to be destroyed for meates sake. ro. xiii. e. & let vs therefore take heed that we offend him not. i. cor. viii. d.

**The beggers.**

Beggery is forbidden. deu. xv. a. There shold be no beggers in the world yet men kepte the commandementes of god. deut. xv. a.

**The boine agayne.**

We are borne a newe by the word of god whiche hath ben preached vnto vs. i. pet. i. d. for if a man be not borne agayne: that is in holtesse by the holy ghoste, he can not entere in to kyngdom of heuen, and helue in Christ. John. iii. a. Therefore they that are to be borne out to put away all malice, & as newe borne childe: despye the myght of the word of god. i. pe. ii. a.

**The bread.**

Bread for all that is necessary to this present life. ge. xviii. a. mat. vi. b. which ought to be eaten with the sweate of our face. ge. iii. d. And giuen to the poore. isa. lviii. c. An example in heliseus. iiii. reg. iiii. g.

The bread of life is the flesh of Christ, whiche is givyn to eat the right sayd, believing that he gaue him selfe vnto a deathe for the satisfaction of our sinnes. Jo. vi. e.

**The blood.**

This word blood, & the signyfyeth frone, concupiscence, and alie: as is not the spirite of God. psal. li. Job. vi. i. It is also the life of every man. leuit. xvii. e.

There was nothing poured in the olde lawe without blood. leu. xvii. c. he. x. f.

The blood of Christe althowg redemption of our synnes, but the blood of Abel althowg vengeance. heb. xii. f. By the blood of Christe the redemption, & purgation of our synnes is made. eph. i. b. i. cor. x. d. x. c. xii. d. i. pe. i. a. act. vi. Jo. n. i. c. apo. i. b.

**The bondage.**

God hath deliuered vs from the bondage of the deuyll. deut. v. a. Let vs therefore serue syn no more. ro. xvi. b. c. d. The circumcision and other workes of the lawe, are scrutinye of bondage. gala. ii. a. v. a. from which we are deliuered through Christ. heb. ii. d.

**The c.**

The commynge of Christe in the fleshe.

The commynge of Christe was promysed. genesis. xlii. b. Deuteronomie. xlii. c. Dan. i. x. g. & luc. vii. c. & la. Aggeus. ii. b. & apoc. i. c.

The commynge of Christe was desyred. & sa. i. b. b. i. a. and was fulfilled when the synne was full come. gala. iii. a.

By the commynge of Christe, we are deliuered frome deuyll. Zopho. iii. d. i. i. ii. d. ii. b. act. iii. d. col. i. b. and do receyue all goodnesse. & sa. lxxv. d. Jer. lxxv. a. i. i. x. g. i. i. b. Job. iii. b. x. g.

The commynge of Christe agaynst deathe, syn and deathe. i. i. a. & though that he be humble, synple, gentle, and without pryde. isa. x. f. i. i. c. i. i. b. Zach. i. b.





In Christ which wrought by charitie. i. cor. vii. d. gal. v. a. vi. d. when it is not necessarye. gal. ii. a. v. a. but the circumsision of the hee Jer. iii. a. ro. xii. d. deu. x. d. xxi. b. collo. ii. e phi. iii. a. Wherefore hee was blamed the be circumsised in hee. act. vii. g.

**Concupiscence of flesh.**

Concupiscence is that euil inclination and nature, that we haue of the old Adam, which draweth vs to euil. gen. viii. d. which Paule had not knowne to be syn, if the law had not said: thou shalt not lust. Ro. vii. b. and et it which syngeth agaynst the spirite of God. Gal. v. d.

Concupiscence ought to be mortified. col. iii. a. and tied. ii. pe. i. vii. d. iii. a

All that is in the world is concupiscence of the flesh, & concupiscence of the eyes, & the pride of life. i. Joh. ii. c.

The blasphemers bragging in words secrets, do follow their owne lusts. ii. pe. ii. b.

The practice of the world is: their boozish concupiscence. dan. xiii.

Concupiscence is forbidden vs. ero. x. c. Deut. v. c. vii. d. An example in Paule. i. cor. vii. g.

After that concupiscence hath conuerted (that is to saye haue deliuered) we bringeth forth synne. Ja. i. a. Let vs not therefore conceit any euil thynges. i. cor. x. b. Eccl. xvi. d. Rom. vi. b.

He that conuerted an other mans wife, is an adulterer. Gen. v. d. p. ouer. v. a. Eccl. xvi. d.

**Confession.**

Confession, is: granting of thanks & pray thynges to God. i. cor. x. c. vii. d. ii. cor. x. c. iii. Reg. viii. d. Math. xi. d. Psalm. xvi. a. xviii. a.

Confession, is: to recognize. leu. vi. g. Job. vi. c. mat. x. d. Who soeuer therefore shall confesse a synn before men, the same shall be confessed: that is to saye: recognize, before his fa ther. lu. xii. b.

Confession, is: knowledgyng of our synnes to God, & prayng for: absolution of them by Christ. dan. ix. a. psal. xxxii. a. vi. a. lu. i. d. jo. i. d. iii. c.

Paule confided him self to Timothe, mo to all the reders of letters of his epistle, that he was a persecutor; of the church of Christ. i. Timo. i. c.

None is re haptised of Iohn, which confessed not their synnes to God, knowledgyng the felure to haue neede of redemption of Christ. Mat. iii. b.

What our confession of our synnes ought to be before men, is shewed. act. ii. f. xix. d.

Confession is reconciliation and agreement with our brother. mat. v. d. lu. xii. g.

**Christ.**

Christ is the ymage of the father. ii. cor. iiii. a. col. i. c. heb. i. a. In whom are all the treasures of wisdom and of knowledge. And subiect of the diuine power. collo. i. g. ii. a. d.

Christ was persecuted in Iudas. Genet. xxi. d. and in the byasen serpents. Genet. xli. c.

Christ is the propitiation and reconciliation for our synnes. Ro. v. d. Joh. i. a. i. iiii. c. the saviour of the world. 2. u. ii. b. i. Joh. iiii. c. Esa. xlviii. d. xlix. b. Eccl. xlii. b. Our hope in wisdom, righteousness, & olmes. & redemption. Collo. i. d. and i. Cor. i. d. Our aduocate. i. Joh. ii. a. Ioh. ix. Ro. viii. g.

By Christ God hath gyaun vs victorie of syn, bred, and hell. i. cor. v. g.

By Christ, the father hath reconciled all thynges to him selfe. col. i. a.

An exhortation for we shoulde go to Christ by true faith. Heb. iii. d. r. d. xiii. b. phil. ii. a. i. pet. ii. b. Rom. xiii. d. Esa. xli. a

Christ is deed, mat. xxviii. c. for to manifest his charitie to vs. Ro. v. b. and to make satisfaction for our synnes. rom. iii. d. vi. d. He. ix. g. & i. liii. a. That we receyving in hym, shold haue everlasting life. Joh. i. iii. b. and after ward he shold spue to hym, and not to synne. i. cor. v. c.

Christ is risen agayn, the first of all they that shall be rised. i. cor. xv. c. d. apo. i. b. col. i. c. for: his resurrection is our iustificati. Ro. iii. d.

Christ that appeere agayn the second time Heb. ix. c. With whom we shal appeere in glory. Collo. iii. a.

Christ is the foundation of the church. i. cor. iiii. c. Ephes. ii. d. Lone in the world eternally.

**The christen.**

The Antiochians were first called christen. Act. xi. d.

The christen are taught of God. i. iiii. d. Joh. vi. d.

The purpouse of the christen, is: knowledge of the gospel. Esaie. xli. b.

The joy of the christen, is: their iustification through Christ. Esa. xli. a.

The praynges of the christen, is: for the mercy of God, which commeth vnto they by Christ. Esa. xli. a.

**The crosse.**

The crosse is all manner of aduersitie & tribulation, which euery man ought to beare: after Christ at the daye of his life. Ioh. xvi. d. i. pet. iii. d. lu. x. c. for: he shall beare come in to the kingdom of Christ. mat. xx. c. mar. c. c.

If any man beare not his crosse, he can not be the discipule of Christ: nor the ministe of his worde. mat. x. d. i. iiii. a.

Paule reuerencelym of the crosse: that is of the athenians which he suffered for Christ. Galat. vi. d.

The preaching of the crosse, is the power of the saye: i. iiii. a. cor. i. c.

**The church.**

The church is the body of Christ. eph. i. d. col. i. d. The house of God. i. Tim. iii. d. the spoule of Christ. psal. xli. b. for: which Christ hath gyaun him selfe. eph. v. d.

The church of God is free from syn, bred, and hell. Esaie. xli. b.

In the church is the remission of synnes. Esaie. xli. b.

Christ is the foundation of the church. i. cor. iiii. c. ephes. ii. d. collo. i. d.

Christ. The













byd ascribe his delict (that is to saye, the by  
crimes) to God, and not to his owne delict.  
1. Pet. ii. 2. for the faith of mt to bypnt. pfa. 13. 6  
¶ **I**ncocryte.

Prophets ought to crye out & pprophie of  
in his wylde. Esa. 1. 11. as the prophet byd  
Esa. 29. 17. I prophie will neuer acknowledge  
their synnes. Psa. 115. 6. The hope of Ipo-  
crites is vayne. Job. viii. 13. & xviii. 13.

The judgement, confusion, and dyspayre of  
ypocrites. 1. Pet. ii. 12. Against Ipoctes that  
only glo:ify them selves of the name of God  
and deny hym in their dedes. Esa. 1. 16. 17.

Against these Ipoctes which in thye ege  
selves by thye outwarde dedes. Esa. 1. 16. 17.

By thye agayn Ipoctes. pfa. 100. Of  
Ipoctes Ioh. 7. 19. & 21. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

¶ **I**doles.

An idol is nothing, and hath no godly po-  
wer. 1. Cor. viii. 4. & 13. And therefore is there  
none agreement betwene the temple of God  
& ydols: And for this cause byd Idoles to be  
the ydols. 1. Pet. ii. 1. and Iohas. 10. 25. & 31.  
b. Agayn which Ioh. in Amos. 1. 5. & 2. 1. & 2. 2. & 2. 3. & 2. 4. & 2. 5. & 2. 6. & 2. 7. & 2. 8. & 2. 9. & 2. 10. & 2. 11. & 2. 12. & 2. 13. & 2. 14. & 2. 15. & 2. 16. & 2. 17. & 2. 18. & 2. 19. & 2. 20. & 2. 21. & 2. 22. & 2. 23. & 2. 24. & 2. 25. & 2. 26. & 2. 27. & 2. 28. & 2. 29. & 2. 30. & 2. 31. & 2. 32. & 2. 33. & 2. 34. & 2. 35. & 2. 36. & 2. 37. & 2. 38. & 2. 39. & 2. 40. & 2. 41. & 2. 42. & 2. 43. & 2. 44. & 2. 45. & 2. 46. & 2. 47. & 2. 48. & 2. 49. & 2. 50. & 2. 51. & 2. 52. & 2. 53. & 2. 54. & 2. 55. & 2. 56. & 2. 57. & 2. 58. & 2. 59. & 2. 60. & 2. 61. & 2. 62. & 2. 63. & 2. 64. & 2. 65. & 2. 66. & 2. 67. & 2. 68. & 2. 69. & 2. 70. & 2. 71. & 2. 72. & 2. 73. & 2. 74. & 2. 75. & 2. 76. & 2. 77. & 2. 78. & 2. 79. & 2. 80. & 2. 81. & 2. 82. & 2. 83. & 2. 84. & 2. 85. & 2. 86. & 2. 87. & 2. 88. & 2. 89. & 2. 90. & 2. 91. & 2. 92. & 2. 93. & 2. 94. & 2. 95. & 2. 96. & 2. 97. & 2. 98. & 2. 99. & 2. 100.

Whipping. A man ought to make no ydols.  
1. Cor. x. 14. & 17. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

The Jewes as well as the Scyptles had  
trull in these ydols, thinking to have help  
of them in thye tribulations. Deute. xxxii. 17.  
And therefore God commaunded them to be  
taken downe, broken and burnt. Deute. 10. 1.  
& 16. 22.

Wherby had made an Image for him selfe,  
but the chydism of Dan toke it from hym by  
force, and worshypped it longe tyme. Iudic.  
1. 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

All inuencion agayn the Lorde God is  
accused. 1. Cor. x. 1. & punished. Psalm.  
115. 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

¶ **I**nnocence.  
None is innocent before God. Geo. 1. 1. & 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

¶ **I**nnocence as calling vpon.  
To them that call vpon the name of God  
be delict. roma. 1. 2. he calleth not traly vpon  
the name of God, which delicted not in him  
to. x. c. and therefore byd Enoch first call vpon  
the name of God. gen. 22. 1. Item Abraham.  
gene. 12. 1. & 13. 1. & also Jacob. gene. 28. 12. & also  
Moses. exo. 3. 1. & also Sampson  
iudges. 16. 1. & 17. 1. & also call vpon as inuocate  
the name of God ouer any m. is for to blesse  
or pray for hym. 1. Tim. 2. 1. & 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

¶ **J**udgement.  
God doth Judgement to the fatherlesse  
widow and stranger. deut. 1. 17. The terrible  
Judgement of God, agaynste those which  
delict not the Gospel. 1. Pet. 1. 1. & also  
with: a the sayth full from the trutor of  
the Gospel. gal. 1. 1. & 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

¶ **T**he generall Judgement.  
Of the generall Judgement. pfa. 1. 1. & 2. & 3. & 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

¶ **H**umayne iudgemente.  
The iudges ought to be iudicious iudge-  
ment. deut. 1. 17. & without iudging ac-  
cordinge to the outward appeaunce. 1. Cor.  
4. 4. & 5. & 6. & 7. & 8. & 9. & 10. & 11. & 12. & 13. & 14. & 15. & 16. & 17. & 18. & 19. & 20. & 21. & 22. & 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.





not worthy of him. mat. 5. d. Let vs love one another, as Christ hath loved vs. Jo. 13. b. v. d. To love our neighbour as our self. in. 17. mar. 12. le. 12. d. 20. xii. c. i. cor. 13. f.

All things ought to be done by love. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour affectuouly in supporting one another. 1. cor. 13. f. i. c. p. i. c. In helping one another. 1. cor. 13. f. i. c. p. i. c. In helping one another. 1. cor. 13. f. i. c. p. i. c.

Our love toward our enemies. We ought to love our enemies. mat. 5. g. 1. a good heart. Job. 31. c. p. 20. v. i. a. 2. c. c. c. l. g. 7. r. a. also with the mouth praying for them. mat. 5. g. 4. s. d. 20. r. i. c. In a scripture of christ in. 12. p. 1. of i. Be fruitful. c. c. l. g. also with joy we ought to be good to them. 1. d. d. v. mat. 5. g. p. 10. 2. c. l. c. 20. r. i. c. In a scripture of David in. 1. r. a. b. also of Abijah. q. r. 19. c. d.

Our love of god toward vs is ineffable. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d. Let vs love our neighbour as our self. Jo. 13. b. v. d. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The false prophets which would would vs from the love of the truth which we ought to have. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

An admonition to love. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Labour. The prayer of labour. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Expectations to labour. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d. Let vs love our neighbour as our self. Jo. 13. b. v. d.

When should we take the leaven of old malice. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Let vs love our neighbour as our self. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

ceremonies, is abolished the 20th christ. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The law is not given unto the flesh. gal. 3. d. f. o. r. by the law of the spirit of i. s. t. we dye to the law of syn. ro. 7. b. 3. a. gal. 3. d. but it is given to the righteous man. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The end of the law is christ. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The law is fulfilled in loving our neighbour. gal. 3. d. f. o. r. by the law of the spirit of i. s. t. we dye to the law of syn. ro. 7. b. 3. a. gal. 3. d.

The law was the shadow of things which should be given us through christ. heb. 8. a.

The law is the prophetes written upon the tables of stone. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

God commanded us to love the law day and night. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

What the law of the gospel is, and what it graceth. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The law is holy, just, and good. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The law of christ is the law of perfect liberty. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Who that keepeth all the law, and offendeth in one point, is culpable of the hole. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

There is but one lawgiver. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The wages of sin is death. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

For the lawe of freewill, 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The lawe commandeth things impossible for our strength. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Agaynst them that make false and wicked lawes. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

The light which is called day, is created of God. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

God is light. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.

Christ is the light that hath enlightened all men. 1. cor. 13. f. i. c. p. i. c. Let vs love our neighbour as our self. Jo. 13. b. v. d.





eccl. 1. 7. b. & our despyring of him. mala. 11. b. and re laundring him. eccl. 1. 17. b. and iudging him. Ja. 1. 11. b. b. e. pleasing him vnto his edifying. rom. 15. 2. and louing him as our self. ier. 17. 1. mat. 23. 1. b. for in so doing the law is fulfilled. roma. 1. 11. c.

O

Oblacion, or offryng.

Christ is once offered in an oblation for our synnes, and for our sanctifying. heb. 10. 10. he needeth thereof no more to be offered. he. 7. 1. c.

Christe had given hym selfe for vs vnto God, an oblation and sacrifice. epb. 5. 2. By which we are sanctified. heb. 10. 10.

Of the oblations of the old testament see ier. 17. 1. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Obedience.

Man must obey vnto the voice of god. exo. 24. 7. deu. 10. 1. b. for he that obeyeth is blessed. deu. 10. 1. b. 1. c. he that obeyeth is not in caste of.

An exple in Saul. 1. 1. c. 2. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100.

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An exple in Saul. 1. 1. c. 2. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100.

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Prayer.

True prayer vnto God. apo. 1. 6. God is our prayer, whom we holde laude, knowyng that we haue comit of hym. exo. 2. 1. b. deu. 1. 1. b. An exple in the ieremie. 30. 1. b. Also in vna. 1. 1. c. 2. 1. c. 3. 1. c. 4. 1. c. 5. 1. c. 6. 1. c. 7. 1. c. 8. 1. c. 9. 1. c. 10. 1. c. 11. 1. c. 12. 1. c. 13. 1. c. 14. 1. c. 15. 1. c. 16. 1. c. 17. 1. c. 18. 1. c. 19. 1. c. 20. 1. c. 21. 1. c. 22. 1. c. 23. 1. c. 24. 1. c. 25. 1. c. 26. 1. c. 27. 1. c. 28. 1. c. 29. 1. c. 30. 1. c. 31. 1. c. 32. 1. c. 33. 1. c. 34. 1. c. 35. 1. c. 36. 1. c. 37. 1. c. 38. 1. c. 39. 1. c. 40. 1. c. 41. 1. c. 42. 1. c. 43. 1. c. 44. 1. c. 45. 1. c. 46. 1. c. 47. 1. c. 48. 1. c. 49. 1. c. 50. 1. c. 51. 1. c. 52. 1. c. 53. 1. c. 54. 1. c. 55. 1. c. 56. 1. c. 57. 1. c. 58. 1. c. 59. 1. c. 60. 1. c. 61. 1. c. 62. 1. c. 63. 1. c. 64. 1. c. 65. 1. c. 66. 1. c. 67. 1. c. 68. 1. c. 69. 1. c. 70. 1. c. 71. 1. c. 72. 1. c. 73. 1. c. 74. 1. c. 75. 1. c. 76. 1. c. 77. 1. c. 78. 1. c. 79. 1. c. 80. 1. c. 81. 1. c. 82. 1. c. 83. 1. c. 84. 1. c. 85. 1. c. 86. 1. c. 87. 1. c. 88. 1. c. 89. 1. c. 90. 1. c. 91. 1. c. 92. 1. c. 93. 1. c. 94. 1. c. 95. 1. c. 96. 1. c. 97. 1. c. 98. 1. c. 99. 1. c. 100.

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Prayer.

The prayer that Christ teacheth vs. mat. 6. 9. luke. 11. 2.

The prayer of the christen ought to be continual and secret, which thing Christ teacheth vs by a similitude. lu. 11. 1. 7. a. where vnto also he hath rehoed vs. mat. 6. 11. a. also 1. paul. 1. 3. c. epb. 5. 1. c. coll. 3. 1. c. 1. c. 2. c. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100.

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Peace.

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Christ desireth peace to his apostles. lu. 14. 1. 30. xiii. 1. b. v. l. 1. c. 2. c. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100.

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Persecution.

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of edelme fill in f same. rpb. f. p. 20. xiii. d. to  
whiche we are exhortid. p. 10. f. a. i. d. vii. a. ix.  
a. rvi. b. An epistle in David. i. cc. xviii. d. c

**C Psalmes.**

We must sing vnto God w psalmes, hym-  
nes & spiritual songes, with geyng of thank-  
es in the spirite & heart. Jud. v. a. i. cor. xiii. c  
rpb. v. d. col. iii. c. psal. viii. d. r. a. Judic. rvi. a.

**C Publycans.**

Publycans are those f do gouerne the com-  
mune treasurers, specially tolles or taxes, the  
whiche were somtyme in great rep: tacion a-  
mong f k. m. rns. but odious to f phariseis  
because they did gather tributs of the Jewes  
in the names of the empereur of Rome. And  
therefore did they call in the apostles tereb f  
Christ did cate with the publycans. lu. v. f.  
And because he was their friend. lu. vii. r. C  
publycans. Joh. mar. rxi. b. rxi. c. lu. iii. c

**C Wythors.**

God is righteous in the light of god. iob.  
xli. b. r. a. r. v. d. r. c. r. vi. a. What is re-  
puted righteous, because he hideth. ge. xv. a. He  
is righteous, not having any tye of carnall, is  
not of god. i. Jo. iii. b. C of the righteous is ro-  
law gude: so he doth al thing freely by f spi-  
rite of god. gal. v. d. i. tim. i. b. C he righteous  
lyueth by f. rth. ro. i. c. rth. r. g. rpon whom  
the grace of f x: do bo lohe. i. pet. iii. d. whose  
prayer also is vey accept: his. Ja. v. d. p. 20.  
r. b. C he righteous are with much abo-  
red. in the wo: id. that is. escape tribulacids  
fo: f name of Christ. i. pe. iii. d: by whiche he  
is p: c. r. d. r. c. i. a. r. vii. a. p. 20. r. vii. a.

**C Mans rightousnesse.**

There is no rightousnesse in mj. no not in  
the world bove. Joh. iii. d. it. a. r. r. v. d. r. a. i. c.  
r. i. u. d. hie be not then attribut it vnto cure  
rightousnesse f god g: rth to the iherus: lere  
of f currlaying life. deu. ix. a: so: they f h i  
c. And is this ohne right: whise by h o: pes,  
are not subject to the iustice of god. rom. x. a

C he rightousnes of god is made kno: we tu  
to be by wo: rke. Joh. i. c. a. p. 20. C: rill is our  
rightousnes. i. cor. i. d. r. a. r. i. i. b. r. v. b. f. b: f  
whiche is giue vs of god et o: o: h: Christ. phi. i  
c. r. d. whiche allo w: hold w: r: fo: by sayth.  
gal. v. a. C hye see see f d iustice. f is to say  
haue no rightousnes, whiche are seruantes to  
syn. ro. vi. f o: there is no fellowship b: w: me  
rightousnesse & brightous: esse. ii. cor. i. vi. c.  
f o: the wo: rke of mj doth not f rightousnes  
of god. Ja. i. c: the frute wherof ougde to be  
sowen in pear. Ja. iii. d

**C Rulers.**

Will rulers palle not vpd the causes of f  
poor: p. o. r. r. b. And so: all f men must be  
obedient vnto the. War. ii. not: rth standing  
that they be infidels. i. pe. ii. c. col. s. d. rpb. ii.  
b. But to f they command nothing against  
god. act. v. c. Of the obedience due vnto the  
rulers. ioh. c. ro. rii. a. b. c: fo: h: f d: ill paid  
tribute. mat. rvi. d. What f rulers sholde  
be. rro. r. iii. d. deu. r. c. d: that is to say, such  
as Jetho said vnto h o: r. rro. r. s. d. deu. i. c  
to the whiche we o: r: r: r. rro. r. r. d. p.  
r. vi. b. r. vi. b. r. r. a: and not to deteace  
o: sphe: cul of them. rro. r. d. no: to c: lma  
f his office. ioh. r. c. l. 7. a. C Rabi.

Rabi in Hebrew, significth (my master. Jo.  
f. whiche thing our h o: id not desire to be cal-  
led. mat. rxi. a.

**C Reason.**

And shold not trust to f iudgement of his  
owne reasons. deu. rii. a. p. 20. i. a. rii. c. riii. b  
A reason ougth to be gred to al the f to be  
mand. of f hope f wo: hope in christ. i. pe. i. c  
A reason shall be gred by curey one of vs  
befo: f iudgement seat of Christ. ro. riii. b.

**C Redemption.**

C he redemption whiche shold be made by f  
bloud of Christ, was o: d: r: ed bef o: f ma-  
king of f wo: id. i. pe. i. d. Of our redempcion  
ioh. c. rpb. i. b. r. r. c. Christ is the redemce  
of al m: i. cor. i. d. i. tim. ii. d. the whiche hath  
giue his life fo: the redempcion of many. mat.  
r. b. mar. r. c: whiche was p: r: e: g: u: r: d in the  
deliuering of the child: r: n of Israel. rro. r. v.  
c. deu. r. d. ii. r. g. vii. d.

**C Refuge.**

God is our refuge. ii. r. g. r. rii. a. psal. r. b.  
r. vi. a. r. iiii. d. r. l. u. a. r. c. r. vi. d. C he cities  
of refuge. ioh. r. r. g. num. r. a. deu. iii. a. r. r. a.

**C Rule.**

We sholde continue in one rule, thinkyng,  
loking & belieuyng one thing, that is to saye, f  
we can not haue the currlaying lyfe f is p: o-  
mised vs by any outward wo: rke. phil. iii. d:  
this is the rule of Christ: and he f coloweth  
it. f e pear of god shall rest on him. gal. vi. d.  
ii. cor. i. d.

C he rule fo: an elle, & yard: , o: a p: r: e: d: e,  
ougth to be true & iust. i. cor. r. r. g.

**C Religion.**

Religion, fo: obsecuryng of thyngs o: d: r: y:  
ned of God. rro. r. d. deu. vii. d. r. vi. g. num.  
r. i. a. Religion fo: the secte of the pha-  
rises, whiche were vnto the p: r: o: p: r: e: t: e: s  
of ceremonies, of whiche saynt Paul was  
at the f: r: i. act. r. vi. b.

So: net: us being capitayne of the Italian  
army, is called a religious man, and yet he  
had made no monasticall vowes. act. r. a.

C he true religion of the christen, is d: r: e: d  
in deliuerage of the fatherlesse & widowes in  
they: tribulacions, & in h. prog a mans selfe  
pure frome the wychednesse of this wo: id: e.  
James. i.

**C Remission.**

C he remission of synnes, tho: o: we C: d: s:  
ouery. act. ii. c. Col. i. c: whiche hath ben p: r: e: a: c:  
hed by the apostles, as David had th: w: e: d  
befo: psal. r. r.

**C Resse.**

No rest vnto them whiche obeye not to the  
commandmentes of God. deu. r. r. iii. g.

Rest is p: r: o: m: i: d: so edem whiche brate the  
yoke of Christ. mat. r. i. b

We shal entre in to the rest of God, yf we  
by lye in hym. i. r. iii. a. apo. ii. c: fo: after  
tribulacion, God giueth rest. ii. r. r. i. c.

C o rest fo: to d: r: i: l in p: r: r about busines  
p: a. r. d. C o rest o: r: e: p: e: fo: f n: a: t: u: r: e: l: d: e: b.  
iii. r. r. iii. pla. iii. i. cor. r. v. i. r. r. iii. act. vii.

**C Resurrection.**

We ougth to haue f resurrectid of christ  
as he him selfe hath th: w: e: d it. ioh. r. r. iii. a.

Rom. x. b. You see what rebelle. And David  
forde it delege. Psal. cvl. xlv. ad. u. d. e The  
verine & strengch of the resurrection of Christ  
Pse. vi. a. i. cor. xv. c. rom. vi. d. bt. a. f. petri. f. a.  
The wliche thyng hath bene wyntelid by  
spere & myracle. ad. iii. g The wyll of the  
father, is to save by them & delive in brn.  
Jo. vi. d. The wliche thyng Job knewe. xii. b.  
Also Dani. xii. a. Also Jonas & achabrus. it.  
Mach. iii. g. What, how, and wher it welde  
Ioh. i. cor. xv. d. Phil. iii. d. i. cor. iii. d. and how  
the saythfull delege it. Ioh. ii. cor. v. a.

**C**heryburton, or yurpage.

God spureth unto curty men accordyng to  
theyr saye & ryghtousnesse. i. cor. xlv. d. ii. cor.  
xiii. b.

**C**heryllie.

God is cythe. rom. x. c: which maketh cyth,  
and maketh poor. i. cor. ii. b. God hath cho-  
sen the poore of this world, cyth in sayth. Jac.  
ii. a The saythfull are made cyth by Jesus  
Christ. i. cor. i. a. i. cor. ii. d. Of cythell. Ioh.  
i. im. h. d. Mythe rupt gotten do pety. p. p.  
ys. b. The temporal cythes, which Christ cal-  
leth the wiche in Jmon as the cause of al the  
rupte men ought for to gyve unto the poore.  
Luc. xvi. a: for a man cannot see us God & cy-  
thell. Mat. xvi. c. iu. xvi. c

**C**home.

Rome & prepp name of the concubine Ra-  
cho. Ge. xii. d. A all propheted of Rome.  
Pim. xii. d. The Romaynes comyned  
no man, without be three vass. i. cor. xv. c.  
And byd not let Paul to vialle the guylt,  
unto al them & came to kin in his toule. ad.  
ii. i. e. g.

**C**hulle.

Hulle, for cury spurnge man. rom. xii. a. i.  
Pet. iii. d: and for the lyfe. Rev. xv. c. Ru. xlv  
Joh. ii. c. Chyph is the byshop of our toules.  
i. cor. iii. d: whom the myngless walle gyve  
acompte. Heb. xi. c. The toules of chyn, &  
wre flayne for the wozes of God, wre wra-  
wed to Joh. i. cor. v. c.

**C**huppe.

The supper of our Lord, is a holy mem-  
ory & penyng of thanks, for & death of Christ  
Mat. xx. i. e. Mar. xii. c. Lu. xii. i. cor. xi. c. d.  
The supper ought to be done in charyte. i.  
Cor. x. b: for who so eue cometh chuppe un-  
worthely, that is about sayth, daneth himself  
i. cor. xi. g. Wherby punyment cometh to  
them & eaketh the supper unworthely. i. cor.  
xi. c. The bre of the supper was in the tyme  
of S. Paul somewhat corupt, for wliche cause  
many were punyshed. i. cor. xi. g.

**C**heryng.

God is our strength. Job. x. d. ii. cor. xii. a.  
Joh. xii. c: he wiche) Dabad cheryng. i. cor. ii. a.  
Pharao relyeth the strengch of God, that &  
power of God myght the better be knowen.  
exo. ix. rom. ix. d.

**C**hewede.

God is sayd to wdel it is wchede, when he  
wyl puny. i. cor. xi. f. The sword is lft of god,  
agaynst the thar wozthys poole. exo. xxii. d: &  
hepe not his comolumentes. Re. xvi. d. He &  
dorketh to the sword, wai perth to the sword  
Met. xvi. e. apo. xii. c. The cryde of & sword.  
Ge. ii. a. exo. xii. d. Le. xiii. c. deu. xii. d. where  
to; & Jewlen to beate the sword, Ioh. ii. cor. xii. d

The sword of the synffe cuttyng on both  
sydes, is the word of God, which a m. ought  
to take for to overcome our enemyes heb.  
xii. c. Apo. xii. c. p. d. v. c. The sword, brach,  
& debate wchewede before to them wliche  
wyl maynteyne the gospel. mat. x. d.

**C**haryttee of god.

Christ is & sacrifice. he. 7. d. g. a offered ones  
for vs. x. d. which must be offered wome; for  
throug hym are our consciences pouyred to  
synne wliche thing no sacrifice: or coulde o. heb.  
x. a. The sacrifice and offrynges which pre-  
figured Christ ceases at the comyng of hym  
heb. vi. a. i. e. Wch wliche wyllyngly has  
for sake & goyvel, can by no sacrifice be pouy-  
red frome this synne. heb. x. d. e. God  
conuersionis is called a sacrifice of an honest  
viti. i. c. To gyve unto the poore, is a sacri. re-  
ceptable to God. Heb. xii. c. p. d. iii. b. Rec-  
be offre unto God throug Christ. The last  
syce of thankes gettynge. heb. xii. c. The vph  
the sacrifice of the old testament. Ioh. iii. a.  
d. b. b. i. a. num. xv. c. v. i. a.

**C**hewe.

An act: a cōfirmation of things, wliche  
are in quytion among men by the callinge  
vpon of the name of God. heb. xii. c. d. i. e. b.  
thynge ought to be done God. num. xii.  
x. a. i. cor. xi. d. e. d. w. i. e. l. i. e. g. by  
the name of strange goodes. exo. xx. i. c. and  
for & profyt of our neyghbo. In example to  
Paul. ii. cor. i. d. And to the wozth of recep-  
weth the oth of such a one, to whom a m. &  
hath gyuen any thinge to kepe. i. cor. xii. d.  
Our Lord also hath strength by hym. i. e. i. e.  
gen. xii. c. But a m. must not swer in v. i. e. g.  
deu. v. d. not forswere him self. Iu. xii. c. for  
curled be he that swereth by the name of  
God and lyeth. 2. a. a. x. e. Wiche then be  
to true one of us to an other and certwyl to  
say the trueth: that our communication. & wld  
be fra. yea, nay, nay, Mat. v. f. Jam. v. c. i. e. i. e.  
xvii. b.

**C**hulle.

Styfle is a wozke of the flidwe. gene. ii. d. d.  
Hyttes have their wile. i. cor. xi. c. Of them  
that moue strife. p. i. c. b. xv. d. xv. c. i. e. a.  
xii. d. v. i. c. A man is bound to payre. i. e. i. e.  
and debates. In example in wozles. exo. ii. b.

**C**hulle.

Man slaughter is sayd den. gene. ix. a. c. c.  
x. c. deu. v. d. The proude man was sayd, &  
wiche disobeyed to: iudge. none of the iud-  
ges that iudged accordyng to the law of god  
deu. xii. c. He that seeth amon ought to be  
floure. Iu. xii. d. num. xii. d. He that seeth  
with the sword, ought to be floure wch the  
sword. gen. 9. 9. mat. xv. i. apo. xii. c. God &  
maunded to say the prophete wliche the-  
rolyve myacles hoth wiche make the people  
frowe his wozth: wch the: & be: & chere, son,  
doubtles: or wyle. deu. xii. a. b. He that  
seeth his brother lecher is accused of God  
deu. xvi. d. God wiche: & b. quetheneth  
what him lust. deu. xxii. c. f. When hye thole  
that may be atracted unto the people. deu.  
xii. c. He seeth his dyabte that is a p. w. i. e. g.  
him or by wozde of synne he curis him. mat.  
v. c. i. e. Jo. iu. c.

**C**hulle.

All that is done in wozth sayd is q. i. e. a  
in













Whiche are taken many tymes for gyfte  
that are to be to offer: that is to saye,  
creatyng outward thynges and ceremonies,  
as to haue theyr heere, and to take no wyne,  
whiche turne the Machabees had bowed.  
Ierem. xxvi. 1.

To bow unto God, is comonly taken for  
to sanctify or consecrate, in Lev. xxi.

Whiche is to saye, to be done by the  
went up in to Psal. i. Reg. i. c.

**C**luttere.

God sayd by dyvinity to gyve in blury, anye ma-  
ner of thing, wyl at so sure it or. Lev. xxii. c.

Suchen sayd heple the people, whiche wolde  
haue gyfte them h. i. i. to blury. Archa. b. b.

God doth for byd blury to be done by his  
poore people. Lev. xxi. b. A man ought to no-  
ry to his house by wynde, without takinge blury  
of it. Lev. xxi. b. He that gyfte not  
his money unto blury, and taketh no gyfte of  
the poore and myn man, shall dwell in the sa-  
bernacle of God. ysa. lv. To lend for blury  
is agaynst iudice. Eccl. xxi. b. Blurye doth  
duplicat God. Lev. xxi. c.

**U**oyce.

To weild up one God only. Lev. xxi. a. Deu.  
b. a. c. d. psal. lxxv. a. lxxvi. b. Psal. lxxv. g. Mat.  
iii. b. a. c. d. f. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

In scrypte and trulle. Job. iii. b. Without  
yde. Lev. xxi. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

Let us weild up with the grece, and not w  
lyppre. Lev. xxi. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

**T**o walke.

To walke as to seed in the scrypture, to put  
for to lyur, or to remyne in a wronge saye.  
psal. i. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

To walke in f lyght, is to believe in Chyist  
Job. iii. c. To walke in the trulle is to love  
God w all our byrte, and w all our soule. m.  
reg. ii. a. To walke after the maner of man,  
is to be carnall, and to lyue in wyse & tyem-  
eron. i. c. ii. a. To walke in the spyrte, is  
to mo;stlye the deite of the flesh. Gal. v. c.

**W**rahe.

The wreake wylde saye, woulde not be d  
berned of the stronge. ro. tum. a. v. a. i. f. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

**W**raue.

We ought rather to suffer wronge, th  
to

Wraue agaynst our brother. Lev. xxi. b. f. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

**W**raue of God

The wraue of God upon many for the sin  
of one only. Lev. xxi. b. by the whiche wha-  
too was destroyed. gen. xv. b. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

**W**raue of passen of war.

Let us call as by wraue frome to come.  
iii. b. sphe. iii. g. col. iii. b. ecc. iii. b. ri. d. p. q. r. s. t. u. v. w. x. y. z.

The wraue made by the worde of God  
Job. i. a. in the wraue we haue mottynge  
i. c. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

**W**ord of God.

The word of God ought to be loue here. deu. b. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.











And Abel became a shepherd, and Cain a plowman.

And it happened in process of time, that Cain brought of the fruit of the earth an offering unto the Lord; Abel brought also of the first borne of his flock, and of the fat of them. And the Lord looked unto Abel and his offering, but unto Cain and his offering he looked not. And Cain was wroth exceedingly, and lowed, and the Lord said unto him: Why art angry, and why lowest thou? Wouldest thou not have received well thou wast receivest it: But if thou dost evil, lowest thou? If thine offering be open in the door, thou shalt have it: but if it be lowed, thou shalt not have it. And Cain called unto Abel his brother.

And as long as they were in the field, Cain fell upon Abel his brother, and slew him. And the Lord said unto Cain: Where is Abel thy brother? and he said: I know not, I am my brother's keeper: and he said: What hast thou done? The voice of thy brother's blood cryeth unto me out of the earth. And now cursed be thou upon the earth, which hath opened her mouth to receive thy brother's blood of thine hand. For when thou tillest the ground, it shall not yield thee fruit, and thou shalt be a vagabond upon the earth.

And Cain said unto the Lord: My sentence is greater than that I may be forgiven. Wherefore thou hast driven me out this day from the earth, and from thy presence I shall be hid: and I shall be a vagabond and a wanderer upon the earth: and whosoever findeth me will slay me. And the Lord said unto him: For what hast thou done? thy brother's blood crieth unto me from the earth: and shalt be a vagabond and a wanderer upon the earth.

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And he begate a son, and called his name Enos. And in that time began men to call on the name of the Lord.

¶ The genealogie of Adam unto Noe. CAP. V.

This is the booke of the generation of Adam. In the day when God created man, and made him after the similitude of God. Male and female made he them, and blessed them: and called their names man, in the day when they were created. And when Adam was an hundred and thirty year old, he begate a sonne after his similitude and figure: and called his name Seth. And the days of Adam after he begate Seth, were eight hundred year: and he begate sonnes and daughters. And all the dayes of Adam were he liued, were ix. hundred and threty year, and then he dyed.

Seth was an hundred and v. year old, and he begate Enos. And after he had begot Enos, he liued viij. C. and viij. year, and he begate sonnes and daughters. And all the dayes of Seth were he liued, were x. hundred and xij. year, and he dyed. And Enos was an. lxx. and x. year old, and he begate Kenan. And Enos after he begate Kenan, liued. lxxij. year, and he begate sonnes and daughters: and all the dayes of Enos were he liued, were x. hundred and v. year, and then he dyed. And Kenan liued. lxx. year, and he begate Methusala. And Kenan after he had begot Methusala, liued. viij. hundred and xliij. year, and he begate sonnes and daughters: and all the dayes of Kenan were he liued, were ix. hundred and x. year, and then he dyed. And Methusala liued. ix. hundred and lxx. year, and he begate Jared. And Methusala after he had begot Jared, liued. lxx. and xliij. year, and he begate sonnes and daughters: and all the dayes of Methusala were he liued, were. lxx. hundred and xij. year, and then he dyed.

And Jared liued an hundred and lxxij. year, and he begate Enoch: and Jared liued after he begate Enoch, viij. hundred and xliij. year, and he begate sonnes and daughters. And all the dayes of Jared were he liued, were ix. hundred and xliij. year, and then he dyed. And Enoch liued. lxx. year, and he begate Methusala. And Enoch walked with God, and he had begot Methusala. viij. hundred and xliij. year, and he begate sonnes and daughters: and all the dayes of Enoch were he liued, were. lxx. year, and then he dyed. And Methusala liued a goodly yeere, and was no more seene, for God took him away.

And Methusala liued an hundred and lxxij. year, and he begate Lamech: and Methusala after he had begot Lamech, liued. viij. hundred and lxxij. year, and he begate sonnes and daughters. And all the dayes of Methusala were he liued, were. lxx. year, and then he dyed.

And Lamech liued an. C. lxxij. year, and he begate a son, and called him Noe, saying. This same shall comfort us in our work, for we have found favour in the eyes of the Lord. And Lamech liued after he had begot Noe, v. C. and xliij. year, and he begate sonnes and daughters. And all the dayes of Lamech were he liued, were. lxx. year, and then he dyed. And when Noe was an hundred and ten year old, he begate Sem, Cham, and Japheth.

¶ The cause of the flood. For unperf. man's heart, was purposed of the earth.

¶ Corollary of the name of the Lord, in the beginning of the world, as it is written in the beginning of the book of Genesis.

¶ L. Par. 1.

¶

¶

¶ Methusala's age.

¶

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.





Cham is the father of Canaan. These are the  
sons of Noe, and of these was all the  
world overspread.

And Noe begat an husbande man, went  
forth and plantid a vineyard, and drinke of  
the wyne and was droncke, and laye uncou-  
ered in the middell of his tent. And Cham the  
father of Canaan sawe his fathers privytees,  
and tolde his two brethren that were with  
him. And Sem and Japheth toke a mantle, & put  
it on both their shuldres and went backward,  
and covered their fathers secrets, and these  
things were hid from Cham, so that they sawe not  
their fathers nakednes.

As soone as Noe was dronke from his  
wyne, and wist what his youngest sonne hadde  
done unto him, he sayde: a Cursed be Canaan,  
and a servant of servants be he to his  
brethren. And he sayde: Blessed be our  
God of Sem, & Canaan be his servant. God  
increase Japheth that he may dwell in the  
tent of Sem. And Canaan be their servant.

And Noe lived after the flood three hundred  
and thye yere: so that all the dayes of Noe  
were. ix. hundred & thye yere, & than he dyed.

The generacions of Japheth Gen and Cham.

CAP. X.

These be the generacions of the sonnes  
of Noe: of Sem, Cham, and Japheth,  
whiche begate them children after the  
flood.

The sonnes of Japheth were: Gomer, Ma-  
gog, Madai, Javan, Tubal, Mesech and  
Thiras. And the sonnes of Gomer were: As-  
kenas, Kiphat and Togarma. And the sonnes  
of Javan were: Elisha, Tharsis, Kittim and  
Dodanim. Of these came the Isles of the gen-  
tyle in thye countries, every man to his speech,  
kyndes and nacion.

The sonnes of Cham were: Chus, Misa-  
im, Phur and Canaan. The sonnes of Chus  
were: Seba, Havia, Sabta, Raama & Sab-  
tama. And the sonnes of Kharma were: Seba  
and Dedan. & Chus also begat Aram, whi-  
che began to be myghty in the earth. He was  
a myghty hunter in the fygde of the fowle.

Wherof came the proudes: he is as y. c. m. lxx. lxx.  
that myghty hunter in the fygde of the fowle.  
And the beginninge of his kyngdome was  
Babel, Cecy, Arvad and Chaine in the lande  
of Sennar: Out of that lande came Assur, and  
dwelled Ninive, and the Cities of the cite, &  
Kalah, and Kellen betweene & Ninive & Ka-  
lah. That is a great cite. And Nimrod: gate  
Ludim, Enamim, Leatham, Naphthum, Pa-  
thrusim and Casuhim: from thence came the  
Philistines, and the Caphtorynes.

Canaan also begate Zidon his eldest sonne &  
Heb, Jebusi, Amoz, Gergon, On, Jehu,  
Jetur, Arvad, Zenari and Hasman. And af-  
terward sprang the kyndes of the Canany-  
tes. And the cities of the Cananytes were led  
Sydon till thou comest to Gera and to Asa,  
and till thou comest to Hadama, Somora,  
Hama, Zebam, and unto Kala. These were  
the children of Cham in thye kyndes, tong-  
ues, landes and nacion.

And Sem the father of all the children of E-

ber, and the eldest brother of Japheth begate  
children also. And his sonnes were: Elam, Af-  
sus, Arphachsad, Lud and Aram. And the chil-  
dren of Aram were: Uz, Hul, Gether & Mas.  
And Arphachsad begate Sela, and Sela be-  
gat Ever. And Ever begate two sonnes. The  
name of the one was Peleg, for in his tyme  
the earth was divided. And the name of his  
brother was Jaktan.

Jaktan begate Almodad, Saleph, Uzai-  
monath, Jarah, Hadram, Usal, Diketa, O-  
bal, Abunael, Seba, Ophir, Hauria and Jo-  
hab. All these are the sonnes of Jaktan. And  
the dwellinge of them was from Kersa untyl  
thou comest unto Sephar a mountayne of the  
east lande. These are the sonnes of Sem in  
thye kyndes, languages, countries and na-  
cions. These are the kyndes of the sonnes of  
Noe, in thye generacions and nacione. And  
of these came the people that were in the world  
after the flood.

The buildinge of the tower of Babel. The co-  
lusion of tongues. The generacion of Sem the son-  
ne of Noe untyl Abraham whiche goyth with Lot  
unto Haran.

CAP. XI.

XI.

As for the world was of one tongue,  
and one language. And as they came  
from the east, they found a plaine in  
the lande of Sennar, and there they dwelled.  
And they sayde one to another: come on, let  
vs make byrde and burne it with fyre. So  
byrde was their stone, and fyre was thye  
moorte. And they sayd: Come on, let vs build  
vs a cite and a towre, that the towre maye  
reache unto heu. And let vs make vs a name  
that we be not scattered abroad ouer all the earth.  
And the Lorde came to dowre to se the crye of  
the towre: whiche the children of Adam hadde  
buildid. And the Lorde sayde: See, the pro-  
ple is one, and haue one tongue amonge the  
all. And this haue they begon to do, and wil  
not leaue till they haue purposed  
to do. Come on, let vs descend, and confound  
thye tongue euen there, that one vnderstande  
not what an other sayeth. Thus the Lorde  
scattered them from thence vpon all the earth.  
And they leue of to builde the towre. Where-  
fore the name of it is called Babel, because  
that the Lorde there confounded the tongue of  
all the world. And because that the Lorde  
scattered them abrode vpon all  
the earth.

These are the generacions of Sem: Sem  
was an hundred yere olde and begate Arphach-  
sad. ii. yere after the flood. And Sem lived  
after he hadde begate Arphachsad. v. hundred  
yere and begate sonnes and daughters.

And Arphachsad lived. xlv. yere and be-  
gat Sela, and lived after he had begate Se-  
la. lxx. hundred yere and. iij. and begate son-  
nes and daughters. And Sela was. xlv. yere  
olde and begate Ever, and lived after he hadde  
begate Ever. lxx. hundred and thye yere, & be-  
gat sonnes and daughters. When Ever was  
xxxiii. yere olde he begate Peleg, and lived af-  
ter he had begate Peleg lxxv. hundred and. iij.  
yere, and begate sonnes and daughters.

Gen 10:1-11

Gen 10:1-11

Gen 10:1-11

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Gen 10:1-11









our of the two, & said: Iohē by hnto hearn and  
tell the & wretes if you be able to stude them.  
And sayd unto hym: even so shall thy seed be.  
And Abram & uprease the voice, and it was  
counted to hym for rygthounes. And he sayd  
unto hym: I am the voice that brought the  
out of Ur in Caldea to gret the thy landes  
possele it.

And he sayd: Voice God / wherby shall I  
knowe that I shall possede it? And he sayd un-  
to hym: Take a cowe of thre yere olde, and a  
she yore of thre yere olde / and a thre yere olde  
ram, a twyffill doue and a fong pygion. And he  
toke all thre and sturded them in the mydne,  
and sayd every yere one against an other. But  
the soules sturded he not. And the wyces sat  
on the caruages, and Abram boue them away.  
And when the soule was boue, they fell a  
kumber upon Abram. And so, wate and ycare  
sachneise came upon hym.

And he sayd unto Abram: knowe this of a  
surety, that thy & seed shall be a stamye in a  
land not theyr. And they shall make bondmen  
of them and cuttore them twyff & in thre yere  
yere. And the nation whome they wate seue  
will I & widge. And afterward shall they come  
out with great abundance. Stene theiclye thou  
wate go into thy tarrets in pract, and wate  
be warged when thou art of a good age: and in  
the fourth generation they shall come to pite  
againe. but the wyghconcle of the amynges  
is not yett full.

When the forme was boue and it was  
ward back: beynde, there was a lincapige  
kennel: and a fye sturmer that & wate be  
twene the sayd yeres.

And that same daye the voice made a coue-  
nant with Abram sayng: unto thy & seed wyl  
I gret this lande, from the ryue of Egypte, to  
weh unto the greete spere Caphtan: the he-  
nites, the Kenites, the Canaanites, the He-  
thytes, the Pherezites, the Hapthites, the Je-  
morites, the Canaanites, the Hethynges and  
the Jebusites.

¶ And Abram went to take Agar her maye  
to wke. Agar deuised byr maye this for which she  
woue will increasid of Abram, and herefor rouneth  
awar. The angell of the lord commoued her  
to rume againe and to the pampyle she was, and  
naueth her byr curide I mat.

CAPIT. XVII.

¶ And Abram wylle bare hym no chydren.  
But she had an halldmaye an Egyptian,  
whose name was Agar. Wherfor the lord  
vnto Abram: Behold, the voice hath sayd me  
by thys I can not beare. I wate the & go in  
to my maye: peraduenture I shall be multi-  
plyd by means of her. And Abram beede the  
wyce of Agar. Then Agar broue hym a chylde  
the Iyre be maye the Egyptian, after A-  
bram had dwelled .x. yere in the lande of Ca-  
naan. and gawe her to her gylde Abram to  
be his wyfe.

And he went in vnto Agar, & she conceived.  
And when she sawe that she had conceived:  
her maye was whippid in her syde. Then  
sayd Agar vnto Abram: Thou dost me vng-  
ryghte, for I haue gret my maye in so the

& holome: and not because she seeth that she  
hath conceived I am whippid in her syde: the  
voice iudge byt: ent the and me. Then sayd  
Abram to Agar: beholde, thy maye is in thy  
hande, do wate her as it pleaseth the.

And because Agar bare soule with her,  
she had from her. And the angell of the voice  
founde her byfor a fountayne of wate in the  
wyghconce: euen by a well in the way to Sore.  
And he sayd: Agar Agarata maye, wherfor  
mech thou, and whyrtice wylle thou go? And  
she answered: I flee from my maye Agar.  
And the angell of the voice sayd vnto her:  
retuene to thy maye Agar, and ludyng the  
thy selfe under her hande.

And the angell of the voice sayd vnto her:  
I wylle increasid thy land, that it shall not be  
numbered for multytude. And the voice angell  
sayd further vnto her: Ie thou art .x. yere old,  
and shall beere a son, and wate all his name  
Jinnal, because the voice hath seide thy wate  
ladyng. He wylle be a wyrd man, & his hande wylle  
be against every man, and every man shall  
be afraid vnto, and he shall be called Iud by all his  
brethren. And the name of the voice  
that spake vnto her: thou art the God that  
had on me to wate sayd: I haue of a surety seue  
yere the & wate pampyle of my maye wherfor.  
Wherfor the name of the well, the well of a lincapige  
kennel that I seide me, wate I wate to be. Wate  
the & wate. And Agar bare Abram a chylde,  
and Abram called his soule wate Iud. And  
Abram was .xvii. yere old when  
Agar bare hym Jinnal.

¶ And Abram was .xvii. yere old when  
Agar bare hym Jinnal. And Agar was named  
Jud. The name of the land is wate the soule  
pampyle. And the name of the well is wate  
pampyle. And the name of the well is wate  
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CAPIT. XVII.

¶ When Abram was nyny yere olde and it  
was the voice appere to hym sayng. I am  
the allyng God, & wate & bare me  
and be wherfor. And I wylle make my wate  
by wate the and me and wylle wate the  
wate. And Abram fell on his face. And the  
voice sayd more ouer with hym sayng: It is I  
wholde thy & tallment to wate the, that thou  
wate be a father of many & nations. Wherfor  
wate thou no more or called Abram, but thy  
name shall be Abraham: for a father of many  
nations wate I wate the, and I wylle multiply  
the exceedingly, and wylle make nations of thy  
seed & wate that I wate one of the. Wherfor  
I wylle make my bond & wate me and the,  
and thy seed shall be in thy wate to be an  
euerlastinge conuauent so that I wylle be God  
vnto the and to thy seed after the. And I wylle  
gret we wate the & to thy wate after the, the lande  
I wate thou art a stranger: euen all the lande  
of Canaan for an euerlastinge possedyon, and  
wylle be euer God.

And God laud vnto Abraham: Be thou hope  
my conuauent both thou & thy seed after it  
in theyr tymes: This is my tallment wate the  
that I wate by wate me & you, and thy seed after  
the, that I wate by wate me & you, and thy seed after  
the. It shall wate of the foyrthym of your wate  
and it shall be a & wate of the wate by wate

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might also and go thou thy word him, & let vs  
 four seed of our father. And they gave theyr  
 answer to him, & might also. And the pong  
 ar arose and laye with him. And he receyued  
 it not: neyther when we laye do downe: neyther  
 when we rose vp. Thus were both the boughters  
 of her with childe by theyr iayme. And  
 the child bare a sonne, and called hym Hooab/  
 which is the father of the Moabites vnto this  
 daye. And the ponger bare a sonne: and called  
 hym Ben Simi which is the father of the chil  
 dren of Ammon vnto this daye.

¶ Abraham went as a stranger in the land of Ge  
 zar. The kynge of Seara laboureth with his wife.

CAP. XX.

**A**ND Abraham departed thence towards  
 the fourth country and dwelled betwene  
 Cadres and Sur and sojourned in Ge  
 zar. And Abraham sayd of Sara his wyfe that  
 she was his wyfe. Thus Abimelech kynge of  
 Seara leu and let Sara awaye.

And God came to Abimelech by nyght in  
 a dreame and sayd to hym: Se, thou arte but  
 a dead man for the woman sake whiche thou  
 hast taken awaye, for she is a mannes wyfe.  
 But Abimelech had not yet come nyr her and  
 she toke sayd: Whyde, whiche thou seest crys  
 thou people: sayd not he vnto me, that we  
 was his wyfe? yea, and sayde not he her letter  
 that he was her brother? With a pure heart  
 and innocēt hands haue I done this. And  
 God sayd vnto hym in a dreame. I wote it  
 well that thou dydest in the puenelle of thy  
 bedde. And therefore I kepte the that thou woul  
 dest not frone agaynst me neyther iudged I  
 the to come nyr her. Now therefore departe  
 to the man his wyfe agayne: for he is a pro  
 phete. And sette hym p:ape for the that thou  
 mayst lye. But if thou deliuer her not a  
 gayne, be sure that thou shalt & dye therewith  
 with all that thou had.

¶ When Abimelech rose by he trymes in the  
 morning, and called all his seruauntes: and  
 tolde all these thynges in theyr eares: and the  
 men were sore aslaped. And Abimelech called  
 Abraham and sayd vnto hym: What hast thou  
 done vnto vs, & what haue I wroude the, that  
 thou shouldst bringe on me and on my kynge  
 dome to great a synne? thou hadst done better  
 vnto me that ought not to be done. And Abi  
 melech sayd moreouer vnto Abraham: What  
 saydest thou that moued the to do this thyng?

¶ And Abraham answered. I thought that yet  
 aduenture the & feare of God was not in this  
 place: & that they shoulde saye me for my wyfe  
 sake: yet in my bedde she is my sister, the bought  
 er of my father: but not of my mother: and  
 became my wyfe. And after God caused me to  
 wandre out of my fathers house, I sayd vnto  
 lee: This synne shall thou shewe vnto me  
 in all places where we come, that thou saye of  
 me, that I am thy brother.

¶ Then toke Abraham wyfe and oren / men  
 seruauntes and women seruauntes & gaue them  
 vnto Abraham: and deliuered hym Sara his  
 wyfe agayne. And Abimelech sayd: beholde  
 the land truly before the, wher where is plea

sed the best. And vnto Sara he sayd: Se, I  
 haue gruen thy brother a thousande pices of  
 siluer beholde this thyng shall be a conceyng  
 to thyre eyes. and vnto all that are with the  
 and vnto all men an excuse.

¶ And so Abraham prayed vnto God: & God  
 healed Abimelech and his wyfe & his mannes  
 so that they bare children. For the wyde had  
 closed to all the matreces of the house of Abi  
 melech, because of Sara Abrahams wyfe.

¶ Isaac borne. Isaac is calld out with her ponger  
 vnto Isaac. The awyght comforyth Isaac. The  
 souerayn bytwen Abimelech and Abraham.

CAP. XXI.

**T**he wyde blessed Sara as he had sayd,  
 and bro vnto her & accordyng as he had  
 promysed. And Sara was with childe  
 and bare Abraham a sonne in his olde age, and  
 the same season which the wyde had appoynted.  
 And Abraham called his sonnes name that  
 was borne vnto him, which Sara & bare hym  
 Isaac and Iohann & circumcised Isaac his  
 sonne when he was, viij. dayes olde, as God  
 commaunded hym. And Abraham was an hun  
 dred yere olde: when his sonne Isaac was  
 borne vnto hym. And Sara sayd: God hath  
 made me a laughing stocke: for all that heere  
 will laugh at me. She sayd also: Who woulde  
 haue sayd vnto Abraham, that Sara woulde  
 haue giuen chyldren to him: or that I shoulde  
 haue borne hym a sonne in his old age? The  
 childe grew, and was weaned, and Abraham  
 made a grete feast the same daye that Isaac  
 was weaned. Sara sayd the sonne of Hagar  
 the Egyptian which we had borne vnto Abra  
 ham a mockinge. Then she sayd vnto Abra  
 ham: put awaye this & her sonne: for  
 the sonne of this bondwoman shall not be heyre  
 vnto my sonne Isaac: But the wordes seeme  
 verye geuous i Abraham: because of his  
 sonne. Then the wyde sayd vnto Sara: let  
 it not be geuous vnto the because of the childe  
 and of thy bondwoman: But in all that Sara  
 hath sayd vnto the, heere her voyce for in & I  
 sayd shall thy seed be called. Moreover of the  
 sonne of the bondwoman will I make a nati  
 on because he is thy & seed.

¶ And Sara rose by eare in the morning and  
 toke bread & a botell of water, and gaue it  
 vnto Hagar, pullinge it on her shoulders with  
 the childe also, and sent her away. And she de  
 parted & wandred vp & dwelt in the wilderness  
 of Bersaba. When the water was spent she  
 was in the bottell, she calle the childe vnder  
 a bush & went & sat her out of syght a gret way  
 as it were a bow shot of: for she sayd: I will  
 not se the childe dye. And she sat downe out of  
 syght, and lyfte up her voyce and wepte.

¶ And god heede the voyce of the childe. And  
 the angell of God called Hagar from above,  
 and sayd vnto her: What ayleth the Hagar?  
 Feare not, for God hath heere the voyce of the  
 childe where he lyeth. Arise and lyfte vp the  
 childe, and take hym in thy hande for I will  
 make of hym a gret people. And god opened  
 her eyes and she sawe & a well of water. And  
 she went and fylled the bottell with water, and

¶ Sara was  
 and is called.

¶ Abimelech is  
 circumcised for  
 Sara's sake.

¶ Isaac

¶ Isaac

¶ The feare  
 of god and  
 the promise  
 to Abraham  
 is fulfilled  
 when he  
 becometh  
 a father  
 of many  
 nations.

¶ Isaac  
 is called  
 out of  
 his  
 womb.

¶ Isaac  
 is called  
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¶ Isaac

¶ Isaac  
 is called  
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 womb.

¶ Isaac

¶ Isaac



gave the boye dyne. And God was with the  
lad, and he grew and dwelt in the wylde-  
nesse. And became an archer. And he dwelt in  
the wyldeynes of Shuraim. And his mother  
got him a wyfe out of the lande of Egypte.

And it chaunced the same season, that Abi-  
mellec and phicolli these captaynes spake  
vnto Abraham, sayenge: & God is with the  
man al this thou doest. What therefore shal we  
do to the man: yee by God, that he wylde not  
hurt me nor my children, nor my chyldes chy-  
ldren. But that thou shalste brate wythe me and  
the countrey wyces thou art a straunger, ac-  
cordyng vnto the synonelle that I haue the-  
woe the. Then sayd Abraham: I wyl steepe.

And Abraham rebuked Abimelech for a well  
of water, whiche Abimelechs seruantes had  
taken awaye. And Abimelech answered, I wyl  
not who dyd it: also thou toldest me not, ne-  
ther heede I of it, also this daye. And Abra-  
ham toke wyfe and oren and gave them vnto  
Abimelech. And they made both of the a bond  
together. And Abraham let .vii. lamber by  
them selues. And Abimelech sayd vnto Abra-  
ham: what meane these .vii. lamber whiche  
thou hast let by them selues. And he answered  
by .lamber toke thou take of my hande, that  
it maye be a wyfuelle vnto me, that I haue  
digged this well: whiche for the price is cal-  
led a shekel, because they sware by the of the.  
Thus made they a bond together at Beersaba.  
Then Abimelech & phicolli his chiefe captaynes  
toke vp and turned agayne vnto the lande of  
the Philistines. And Abraham planted a well  
in Beersaba, and called the name of the  
well, the well of the living God: and dwelt in  
the Philistin lande a long season.

The faith of Abrahams proued in offering his  
sonne Isaac. His sonne Isaac is promised. The  
genealogy of Abraham & Isaac.

CAPIT. XXII.

After these dedes, God had & promysed  
Abraham and sayde vnto hym: And he  
answered: yee am J. And he  
sayde: take thy only sonne Isaac whom thou  
lovest and get the vnto the lande of Mo-  
rya. Sacrifice him there for a sacrifice vpon one  
of the mountaynes that I wyl shewe the. The  
Abraham rose vp early in the morninge & sad-  
de his ass, and tooke two of his mens best  
byrn, and Isaac his sonne: and clove wood for  
a sacrifice. and toke vp and got him to the  
place whiche God had appoynted him.

The thurdaye Abraham spake by his eyes  
and sawe the place a faine of, and sayde vnto  
his sonne Isaac: byde here with the ass. I and  
the lad will go yonder and worshippe some  
gyafte vnto you. And Isaac toke the wood  
of the sacrifice, & layd it vpon Isaac his sonne,  
and toke Isaac by his hande and a knife. And  
they were both of them together.

Then Isaac Isaac vnto Abraham his fa-  
ther and sayde: My father: and he answered  
yee am J. My sonne Isaac he sayde: he here is  
thy ass and what hast thou by the sepe for a sac-  
rifice: and Abraham sayde: my sonne, God  
will prouide for us a shepe for a sacrifice. So they

they were together.

And when they came vnto the place whiche  
God shewed hym, Abraham made an altare  
there, and dressed the wood, and bounde Isaac  
his sonne, and layde hym on the altare, &  
poued vpon the wood. And Abraham heere  
toke his hande, & toke the knife to haue kil-  
led his sonne. Then the angell of the Lorde  
called vnto hym from heauen sayenge: Abra-  
ham Abraham: And he answered: yee am J.  
And he sayde: laye not thy handes vpon the  
childe, neyther do any thinge at all vnto him,  
for now I knowe that thou fearest God, in  
that thou hast not spared thyne only sonne to  
me. And Abraham lifted up his eyes and to-  
ked aboute: and beholde, there was a ramme  
caught by the thornes in the bushes. And he  
toke the ramme and offered hym by for a sac-  
rifice in the steade of his sonne. And Abraham  
called the name of the place, the Lorde is  
wherof: it is a comen sayinge this daye: in  
the mount will the Lorde be sent.

And the angell of the Lorde cryed vnto  
Abraham from heauen the second tyme sayenge:  
by my seife haue I & sworne sayd the Lorde:  
because thou hast done this thinge and hast  
not spared thyne only sonne, that I will blesse  
the multiply thy seed as the steres of Egypte,  
& as the & lamber vpon the face of the  
well. And the seed shall possesse the gates of his enemies. And  
in thy seed shall all the nations of the earth  
be blessed, because thou hast obeyed my voyce.  
So turned Abraham agayne vnto his range  
men, and they rose vp and wente together to  
Beersaba. And Abraham dwelt at Beersaba.  
And it chaunced after these thinges, that one  
of the Abrahams sayenge: Beholde, thine  
well which thou hast digged vnto thy brother  
Isaac: whiche thou hast sonne, and was his  
brother. And heere at the father of the Syrians,  
and Jacob and Esau, and Pnyas, and Ioseph,  
and Judah, and Benjamin, and Michael begate  
heres. These are the dynes here to Nachor  
Abrahams brother. And his concubine called  
Keturah she bare also Rebekah, & Laban  
and Midyana.

Isaac was buried in the field that he  
had bought of Ephron the Philistine.

CAPIT. XXIII.

Isaac was an hundred and .xviii. yere olde  
when he was buried. And he was buried in  
the field whiche he had bought in the lande of  
Canaan. When Abraham came to mourne and  
wepe for Isaac. And when Abraham rode by  
some of the sheperdes, he said vnto the son-  
nes of the sheperdes, I am a stranger and a  
sojourner amonge you, graunte me a possession  
to burye in with you, that I maye burye my dead  
out of my frendes. And the children of Israhel  
answered Abraham sayeng vnto hym: We are  
thy sheperdes. And he said vnto the sheperdes:  
In the field of our sepulchres burye the dead:  
I am of the field whiche I bought for a sepulchre.  
that thou wouldest not burye the dead therein.  
Abraham rose vp, and reuerentlye thanked the  
people of the lande the children of Israhel. And  
sayde vnto them: It is your mynde that

Gen. 22

Gen. 22

Gen. 22

Gen. 22

Gen. 22

Gen. 22







Gen. 22. 4

unto Isaac. And unto the corners of his Con-  
firmation he gave graces, and laid them all off  
from Isaac his sonne. Wherby hee (I suppose)  
callwaite, unto the end of the world.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

These are the dayes of the life of Abraham,  
whiche he lived: an hundred and teev. yere,  
and then hee fell sick and dyed, in a lusty age,  
When he had lived ynough: and was put  
into his sepulchre. And his sonnes Isaac and  
Ishmael buried him in the double cave in the  
felde of Ephraim sonne of Zoa the Westerne be-  
fore Hebron, which hee sold Abraham bought  
of the sonnes of Het: These was Abraham  
buried and Sara his wyfe. And after the death  
of Abraham, god blessed Isaac his sonne, whi-  
che dwelled by the well of the living & living.

B

These are the generations of Isaac: Abra-  
hams sonne, which dwelt in the Egyptian Sa-  
ra his handmaide bare unto Ab:aha. And these  
are the names of the sonnes of Isaac, with  
their names in their birth. The eldest  
sonne of Isaac was Esau, then Jacob. Ja-  
beel, Eliphaz, Uzzi, Naphtali, and Gad:  
These are the sonnes of Isaac, and these are  
their names, in their birthes and: and to  
princes of nations. And these are the yeres of  
the life of Isaac, an. C. xlvij. yere, & then he  
fell sick & dyed, & was layde unto his people.  
And hee dwelt in Hebron. And hee was be-  
fore Egypt, as men go toward the Syrians.  
And hee dyed in the presence of all his brethren.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

C

And these are the generations of Isaac: A-  
brahams sonne: Abraham begat Isaac. And  
Isaac was. xl. yere old when hee took Rebecca  
to wyfe. The daughters of Bethuel the Si-  
rite of the Mesopotamia & sister to Laban & Leah.  
And Isaac made intercession unto the Lord  
for his wyfe: because shee was barren: and the  
Lord was interested of him, and Rebecca his  
wyfe conceived: and shee childe her sonne: so  
that shee was called. Then shee sayde: for  
what I have borne: for I am with  
child: And shee went and asked the Lord. And  
the Lord sayd unto her: three are the man-  
ner of people in thy wombe, and two nations  
shall spring out of thy bowels, and the one  
nation shall be mightier than the other, and  
the elder shall serve the younger.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

D

And when her tyme was come to be deli-  
vered: behold there were two bowles in her  
wombe. And hee that came out hee was red  
and roughed out all as it were an hyde: & they  
called his name Esau. And afterward his bro-  
ther came out, his hande holdynge Esau by  
the heele. Wherfore his name was called Ja-  
cob. And Isaac was. lx. yere old when hee  
bare them: and the wyfe gette, & a Clau-  
ber came a runninge hunte and a tril man. But  
Jacob was a simple man, & dwelled in the  
tentes. Isaac loved Esau, because hee had sale  
of his berpson, but Rebecca loved Jacob.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

E

Jacob sob potage, and Esau came from the  
fildes and was there, and sayde to Jacob: let  
me suppe of that redde potage, for I am faine.  
And therefore was his name called a Edom.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

And Jacob sayd: sell me this daye thy & be-  
itage. And Esau answered: No, I am at the

point to dye, and what profite shall this be  
to me? And Jacob sayd: & sweete to me  
thou this daye. And hee swore so bym, and sold  
his heritage unto Jacob. Then Jacob gave  
Esau bread and potage of redd spie. And hee ate  
and dronke, and rose up, and went his waye.  
And Esau regarded not his heritage.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

The sonnes of Isaac to worke dwelled. The  
pious made so Isaac and his seed. Isaac is trou-  
bled of Abimelech for callinge his wyfe his syde.  
The chryng of the weylardes for the well. Isaac  
is comforted. The rage betwene Abimelech &  
Isaac.

CAP. XXVI.

And there fell a drought in the lande, pas-  
singe the firste drought that fell in the  
dayes of Abraham. Wherfore Isaac  
went to Abimelech kynge of the Philistines  
unto Gerar. Then the Lord appered unto  
hym, and sayde: So not downe into Egypte  
but abyde in the lande whiche I byd thee: so-  
me in that lande, and I will be with thee,  
and will bless thee: for to thee and to thy seed  
I will give all these & contereys. And I will  
persewre the othe whiche I made to Abra-  
ham thy father, and will multiplye thy seed  
as the steres of heaven, and will give to thy  
seed all these contereys. And thou shalt saye  
unto all the nacrons of the earth hee blessed,  
because that Abraham hathened unto my wyfe  
and kepte mynt & binayntes, commande-  
mentes, statutes and lawes.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

B

And Isaac dwelled in Gerar. And the men  
of the place asked hym of his wyfe, & hee sayde  
that shee was his & syde: for hee feared to cal-  
her his wyfe, lest the men of the place woulde  
have killed hym for her sake, because shee was  
beautifull to the eye. And it happened after  
he had bene there longe tyme, that Abime-  
lech kynge of the Philistines looked oute at a  
windowe, & sawe Isaac spounginge unto Re-  
becca his wyfe. And Abimelech sende for Isaac  
and sayde: he is of a lyece thy wyfe and  
thy saydest thou that shee was thy syde: And  
Isaac sayd unto him: I thought that I might  
peradventure have dyed for her sake. Then  
sayde Abimelech: Why hast thou done this  
unto us: one of the peple might have  
killed thee by thy wyfe, and so wouldest thou have  
broughte synne up to us. Then Abimelech char-  
ged all his people, sayynge: he that toucheth  
this mans wyfe, shall undoubtedly dye for it.

Gen. 22. 5  
5. And with  
the company  
of the name  
of the fathers  
that hee had  
in  
himselfe  
that hee had.

C

And Isaac sowed in that lande, and sowe  
in that same yere an. C. lxx. as moche: for  
the Lord blessed hym, & the man waxed myghty,  
& went forthe & gette till hee was exceedinge  
great, & hee had possession of shepe, of oxen &  
myghty household: so that the Philistines had  
spere at hym: in so moche that they stopped  
& filled up w earth all the wells whiche his fa-  
ther Isaac had digged in his father Abrahams  
tyme. Then sayde Abimelech unto Isaac: get  
thee from me, for thou art myghty then we  
gette a deal. Then Isaac departed thence, and  
pitched his tent in the valley Gerar, & dwelt  
there. And Isaac digged agayne the wells  
of water whiche they had digged in the dayes of  
Abraham his father, whiche the Philistines had

D

had stopped after the death of Abraham / and gave them the same names, whiche was farther gave them. As Isaacs seruantes dyged in the waly, they founde a well of spring water. And the hebreemen of Seera dyd dyge with Isaacs hebreemen, sayenge: the water is ours. When called he the well Seick, because they heoue with hym.

Then dyged they another well, and they stroue for that also. Therefore called he it Syrens. And then he departed thence, and dyged an other well for whiche they stroue not: therefore called he it Reheboth, sayenge: the Roide hath now made vs comye, and we are entered vpon the carthe. Afterward departed he thence, and came to Bersaba, and the Roide appered vnto hym the same nyght, and sayd: I am the God of Abraham thy father, feare not for I am with the, & will blesse the, and multiplye thy seed to my seruante Abrahams sake. And then he buried an awlece there, and called vpon the name of the Roide, and there pitched his scute. And these Isaacs seruantes dyged a well.

Then came Abimelech to hym from Seera and Abusath his frenke & buyell his chyld captayne. And Isaac sayd vnto them: wherefore come ye to me, sayenge ye hat me, & hate put me awaye from you? Then sayd they: the lawe that the Roide was with the, & therefore we sayd that there shoulde be an orge betwene vs and the, and that we shoulde make a boude with the, that thou wouldeste vs no hurte, as we haue not touched the, and haue tene vnto the notwithstandinge good, and sent the shape in peate: for thou art now the blessed of the Roide. And he made them a lead, and they are and dyonke. And they toke vp carice in the mourninge, and toke one to an other. And Isaac sent them awaye. And they departed frome hym in peate. And that same daye came Isaacs seruantes, and tolde hym of a well whiche they had dyged: and sayd vnto hym: that they had founde water. And he called it Seba, wherfore the name of the springe called Bersab vnto this daye. And Esau was his first borne chyld, and toke he his wyfe Iudith the daughter of Deer an Idypte, and Basemath daughter of Elon an Idypte also, and these thre wyues were a greates grette to the mynde of Isaac and Rebecca.

¶ Jacob receiue the blessinge from Esau by his mothers counsell. Isaac to Esau. Esau to Jacob. The hatred of Esau towards Jacob.

CAPIT. XXVII.

As it came to passe that Isaac waxed old and his eyes were dimme, so that he coulde not see. Then called he Esau his eldest sonne and sayd to hym: my sonne. And he answered hym, here I am. And he sayd: beholde, I am olde, and knowe not the daye of my death: now therefore take thy armour, thy quyre and thy bowe, and get the to the fildes, and kill me some venison, and blesse me meate such as I loue, and bringe it me, & let me eat that my soule maye blesse the. And Esau sayd: here I am, and he blesst the. And as soone as Esau was

gone to the fildes to hunt venison, & to bringe it, he spake vnto Jacob his sonne, sayenge: Beholde I haue herbe thy father takinge to Esau thy brother and sayenge: bringe me venison and blesse me meate, that I maye eate & blesse the before the Roide, or Idre. And therefore my sonne heare my voyce in the wode I commaunde the: get the to the fildes, and bringe me thence two good wydes, & I will make meate of them for thy father, such as thou louest. And thou shalt bringe it to thy father and he shall eat, & blesse the before his death.

Then sayde Jacob to Rebecca his mother: beholde Esau my brother is rough, and I am smoothe. My father shall peradventure feele me, and I shall come vnto hym as though I went aboute to begge hym, & so shall he bringe a quele vpon me, for a blessinge: and let me sayde vnto hym: Lorde my lord, blesse me thy sonne, onely heare my voyce, and go and fetch me frome. And Jacob went and set the / and thought them to his mother. And his mother made meate of them, according as he said for the loue. And she went and set goodly sayment that was her eldest sonne Esau, whiche she had in the house with her, & put them vpon Jacob her younger sonne, and she put the shynnes vpon his handes & vpon the smooth of his necke. And she put the meate & bred which she had made, in the handes of her sonne Jacob.

And he went in to his father, sayenge: my father: And he answered: here am I: who art thou my sonne? And Jacob sayd vnto his father: I am Esau thy eldest sonne, I haue done as thou baddest me: aryst, sit vp, and eate of my venison, that thy soule maye blesse me. But Isaac sayde vnto his sonne: how cometh it that thou hast founde it so quickly, my sonne? He answered: The Roide thy God brought it to my hande. Then sayd Isaac vnto Jacob: come neere, and let me fele the, my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, and he fele hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he acced the hym not, because his handes were rougher as his brother Esaus handes: and so he blesst hym.

And he asked hym: arte thou my sonne Esau? And he sayd: I am. Then sayd he: bringe wythe and let me eate of my sonnes venison, that my soule maye blesse the. And he brought hym, and he ate. He brought hym wine also, and he dranke. And his father Isaac sayd vnto hym: come neere, and kysse me my sonne. And he went vnto hym & kysst hym. And he swelld the labour of his sayment, and a blesso hym, and sayde: Her, the smell of my sonne is as the smell of a fildes whiche the Roide hath blesst. God geue the of the bewe of heauen, and of the fatnesse of the carthe, and plene of come and wyne. People be thy seruantes, and narres bowe vnto the. Be lorde over thy victym, and thy mothers chyld, & scape vnto the. Curse be he that curseth the, & blesst be he that blesst the.

As soone as Isaac had made an ende of blessinge, Jacob was there gone oute frome the

Gen. 27. 12-13

Gen. 27. 12-13

Gen. 27. 12-13

presence of Isaac his father: but Esau his brother was come from hunting, and had made also meat, and brought it unto his father, & sayde unto him: asyle my father and eat of thy sonnes venison, that thy soule may be blest. Then his father Isaac sayde unto him: why asyle thou? he answered: I am thy elder sonne Esau. And Isaac was affoorded with measure, and sayde: Where to be thou that hast hunted venison and brought it me, and I have eaten of all before thou camest, & have blessed thee, and he shall be blessed. And Esau heard the wordes of his father, he crept out secretly and bycretly about measure, and sayde to his father: blese me also my father. And he sayde: thy brother came with subtyle, and hath taken away thy blessing. The sayde: We may well be called Jacob, for he hath deceyved me nowe two tymes, first he toke away my heritage: and nowe hath he taken away my blessing also. And he sayde: had thou kept neuer a blessing for me?

Isaac answered and sayde unto Esau: brother I have made him thy lord, and all his mothers children have I made his seruants. Moreover, with wyne and wyne have I satisfied him, what can I do unto thee now my sonne? and Esau sayde unto Isaac his father: had I thou but that one blessing my father? blese me also my father: so I need up Esau his voyce and a wyte. Then Isaac his father answered and sayd unto him: he joyde the blessing that shall come of the fatnesse of thy carthe, & of the dewe of heauen from above. And thou shalt serue thine brethren, and shalt be thy brothers seruant. But the tyme will come, when thou shalt get the masterye, and thou shalt rocke from thy necke.

And Esau & Esau's children, because of the blessing which his father blest hym, and sayde in his heart: The dayes of my laboure shal be in vaine, for I will dye my brother Jacob. And these wordes of Isaac were tolde to Rebecca. And she sent and called Jacob her younger sonne, and sayde vnto hym: beholde thy brother Esau chateauneth to kill the: nowe therefore my sonne heare my voyce, make thee ready, and flee to Laban my brother at Haran: and take with thee a wyte tyll thy brothers craftnesse be aswaged, and till thy brothers wrathe turne awaye from the, and he forget that which thou hast done to hym. Then sayll I sende and let the awaye from thence. Why wouldest thou lose me both in one daye? And Rebecca saide to Isaac: I am weary of my tye, for I have borne the burden of the daughters of Heth, such one as these are, & of the daughters of the lande, what shall I haue to saye.

¶ Jacob is sent into Mesopotamia / to Laban for a wyte. Esau marryeth an Hittite. Jacob dyeth with a byrme. Esau is comforted. Jacob maketh a house.

Then Isaac called Jacob his sonne, and blest hym / and charged hym, sayinge: I praye thee take not a wyte of the daughters of Canaan, but asyle and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyte of the daughters of Laban thy uncle. And God almighty blest the, increase the, and multiplye the: that thou mayest be a nombre of people, & geue the the blessing of Abraham: bothe to the and to thy seed with thee, that thou mayest possesse the lande ( wherein thou asyle a stranger): wherby God gaue vnto Abraham. Thus Isaac sent into Jacob / to goe to Mesopotamia vnto Laban, sonne of Bethuel the Syrian / and buye for Rebecca Jacobs and Rebeccas mother.

When Esau sawe that Isaac had blest Jacob / and sent hym to Mesopotamia: to get hym a wyte thence / and that as he blest hym, he gaue hym a charge: sayinge: I praye thee take not a wyte of the daughters of Canaan: and that Jacob had obeyed his fathers charge, and was gone to Mesopotamia: and sayinge also that the daughters of Canaan pleased not Isaac his father: then went he vnto Ismael, and toke vnto the wyues which he had, Rebekah the daughter of Ismael Abrahams sonne, the sister of Leah to be his wyte. Jacob departed from Beersaba, and went toward Haran, and came vnto a place, and layed there all nyght, because the sonne was downe. And toke a stone of the place, and put it vnto his head, and layed hym downe in the same place to slepe. And he dreamed: and beholde there stode a ladder vpon the earth, & the top of it reached vp to heauen. And se, the angels of God went by and stode vpon it / yea and the Lord stode vpon it, and sayde:

I am the Lord God of Abraham: thy father, and the God of Isaac: the a lande on which thou slepest this nyght thou shalt see: and thy seed shall be as the dust of the earth: and thou shalt spreade abroad: west, east, north and south. And thou shalt see thy seed shall all the kyndes of the earth be blest. And se I am with the, and will be thy keeper in all places whither thou goest, & will bringe the agayne into this lande: wherby will I lease the tyll I haue performed all that I haue promised the.

When Jacob was awaked out of his slepe he sayde: surely the Lord is in this place, & I wyl not. And he was afraid and sayde: howe fearefull is this place: it is none other but the house of God, and the gate of heauen. And Jacob rose vp early in the morning and toke the stone that he had layd vnder his head, and pitched it by an ender, & poured oyle on the top of it. And he called the name of the place Bethel, for the name of the cite was called Luz, by the tyme. And Jacob vowed a voyce / sayinge: If God wyll be with me, and wyll kepe me in this journey whither I go, and wyll geue me bread to eat, and clothes to put on, so that I come agayne vnto my fathers house in safetye: then shall the Lord be my God / and this house, wherby I haue

Jacob's ladder

Esau's return

Esau's return

Jacob's ladder

Jacob's ladder

Jacob's ladder

Jacob's ladder

Jacob's ladder

Esau's return

Jacob's ladder

Jacob's ladder



7. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

set up an end, shall be Gods house: and of all that thou shalt give me, I will give thee: and thou shalt be my God.

¶ Jacob commeth to Laban and travailed seven years for Rachel. Lea was brought to his bed in stead of Rachel. Lea bare him seven sons. And Leah conceived and bare Jacob a son.

CAPIT. XXIX.

**T**hen Jacob laye by his fette, and wente towards the Well country. And as he looked aboute, beyonde there was a well in the felde, and thre flockes of wepe laye there by the well. And there laye a greare stone at the well mouth. And the maire was to bringe the flockes thither, and to roull the stone from the well mouth, and to waite the wepe, and to put the stone agayne upon the well mouth with his place. And Jacob sayde unto them: Wherfore whyle ye yet? And they sayd, of hee can we. And he sayd unto them: knowe ye Laban the sonne of itaym? And they sayde: we knowe hym. And he sayde unto them: is he in good helth? And they sayd: he is in good helth, and beholde, his daughter Rachel commeth with the wepe. And he sayd, so, it is yet a grear whyle to night, whyle it is tyme that the cattell shoulde be gathered together, waite the wepe, and go and ete them. And they sayd: we maye not, for all the flockes be broughte together, and the stone be roullid from the well mouth, and so we waite our wepe.

Whyle he yet talked with them, Rachel came to her fathres wepe, with the wepe. As soone as Jacob sawe Rachel the daughter of Laban his uncke, and his unckes wepe, he wente and roullid the stone from the well mouth, and waiteid the wepe of Laban his mothers wyther. And Jacob kyssed Rachel, and laye up his wyche and wepte: and tolde her all that he was her fathres wyther, and her unckes sonne. Thyn Rachel ran and tolde her fathre.

When Laban herd tell of Jacob his wyther son, he ranne to meete hym, and embraced hym, and kysed hym, and broughte hym to his house. And then Jacob tolde Laban all the matere. And then Laban sayd: well, thou art my done and my frende. Myde with me the space of a moneth. And afterwarde Laban sayd unto Jacob: I thoughte thoue my kynsman, wherfor thou shouldeste serve me for nought? Tell me what shall thy wages be? And Laban had. iij. daughters, the eldest called Lea, and the younger Rachel. Lea was saye eyed, but Rachel was beautifull and well favoured. And Jacob loved her well, and sayde: I will serve the seven yere for Rachel thy younger daughter. And Laban answered: it is better that I give her to the than to an other man: abyde thre yere with me.

And Jacob served seven yeres for Rachel, and they served unto hym but a litle dayes for the love he had to her. And Jacob sayd unto Laban: give me my wyfe that I maye lye with her, for the tyme appoynted is come.

¶ Then Laban had all men of that country,

and made a feest. And when even was come, he toke Lea his daughter and broughte her to hym: and he lay with her. And Laban gave to his daughter Lea Zilpha his mayde, to be her servaunt. And when the morninge was come beholde it was Lea. Then sayd he to Laban: wherfore hast thou played thus with me? I do not see the soe Rachel, wherfore then hast thou begyled me? Laban answered: it is not the maner of this countrye, to make the partyed gelose the eldest. Walle out this toke, and then shall this also be given the for thy service. Whyle thou shalt serve me yet, by yeres more. And Jacob sayd even so, and passed out that nyght, and then he gave hym Rachel his daughter to wyfe also. And Laban gave to Rachel his daughter, Dylha his handmayde to be her servaunt. So laye he by Rachel also, and bare her Rachel more then Lea, and served hym yet by yeres more.

When the Lord sawe that Lea was begyled, he made her fruitful: but Rachel was barren. And Lea conceived and bare a sonne, and called his name Ruben for she sayd: the Lord hath looked upon my tribulation. And now my husbande shall love me. And she conceived agayne and bare a sonne, and sayd: the Lord hath gyvede that I am despysed, and hath therefore gyven me this sonne also: and he called hym Simeon. And she conceived yet and bare a sonne, and sayd: now this ones shall my husbande kepe me companye, because I have borne him thre sonnes: and therefore he shall be called his name Levi. And she conceived yet agayne and bare a sonne sayng: now shall I playse the Lord, therefore he called his name Juda: and lette be thyng.

¶ Rachel and Lea beynge both barren, they served unto thers husbande: a daye are hym thre dayes. Jacob sawe that Laban in the conceyvinge of the wepe and wyther. Jacob served by his service.

CAPIT. XXX.

**W**hen Rachel sawe that she bare Jacob no chyldren, she envyed her syster, and sayd unto Jacob: Give me chyldren, as thy I am but dead. Then was Jacob with the wyth Rachel sayng: Am I in Gods stee, which kepte thy the fruit of thy wombe? When she sayd: here is my mayde Dylha: lye with her, that she maye beare upon my lappe, that I maye be increased by her. And he gave hym Dylha her handmayde to wyfe. And Jacob laye with her: and Dylha conceived and bare Jacob a sonne. Then sayd Rachel: God hath gyven sentence on my lye, and hath also gyvede my boyce: and hath gyven me a sonne. Wherfor called he hym Dan. And Dylha Rachels mayde conceived agayne, and bare Jacob an other sonne. And Rachel sayd: God is turned, and I have made a change with my syster, and have gotten the upper hande. And he called his name Nephthali.

When Lea sawe that she had left beynge, she toke Zilpha her mayde, and gave her Jacob to wyfe. And Zilpha was mayde bare Jacob a sonne. Then sayd Lea: Good lucke: and called his name Gad. And Zilpha was mayde bare

Jacob mayde  
Zilpha bare  
Lea a sonne  
and she  
called his  
name Gad.

¶ Ruben  
Simeon  
Levi  
Juda

¶ Leah  
Dylha  
Dan  
Nephthali

¶ Leah  
Dylha  
Dan  
Nephthali

¶ Leah  
Dylha  
Dan  
Nephthali

¶ Leah  
Dylha  
Dan  
Nephthali





partre: for I haue sent all that Laban wibe  
vnto the. I am not God of \* Bethen were  
thou an. so, needst thoue, and where thou  
wouldest a wibe vnto me. Nowe aske and get  
it of \* out of this countrey, and it shall be  
the lande where thou wilt wibe.

Then answered Rachel and Lea, and sayd  
vnto hym: We haue no parte nor emulacione  
in oure fathers house, he counteth vs as stra-  
gers for he hath sold vs, and hath eaten vp  
the price of vs. Moreover all the riches whiche  
God hath taken from our father, that is  
ours and our childrens. Nowe therefore what  
so euer God hath sayd vnto the, that is. The  
Lord saith by, and let his sonnes and wifes  
be vpon rammes, and carreyd awaye all his ca-  
ttell and all his substance whiche he had gotten  
in Mesopotamia. So go to Isaac his  
father vnto the lande of Canaan. Laban was  
gone to \* there his wife, and Rachel had  
borne her childrens pledges. And Jacob stode awaye  
privily from Laban the Syrian, and tolde him  
not that he would departe. So fled he and all  
that he had, and made him selfe ready, & passed  
ouer the ryuer, & wente straight towards  
the mount Silad.

Upon the third daye after, was it tolde La-  
ban that Jacob fled. Then he toke his dierest  
wiffrim, and pursued hym. viij. dayes iou-  
ney, and ouercame hym at the mount Silad.  
And God came to Laban the Syrian in a dreame  
by nyght, and sayd vnto hym: take heed to  
thy selfe, that thou speake not to Jacob ouer  
thy part. And Laban wente to Jacob: and Ja-  
cob had pitched his tent in the mounte. And  
Laban with his brethren, pitched their tents  
also vpon the mount Silad. Then sayde La-  
ban to Jacob: why hast thoue this done to steale  
awaye frome me, and sayd: awaye my daugh-  
ters as though they had bene taken captiue  
with the swerde? Wherfore wentest thoue  
awaye secretly withouten to me, and ordeedest  
not tell me, that I myght haue brought the  
on the waye with my selfe, seruaunts, rymels,  
and harpes, and haste not suthred me to kille  
my children and my daughters? Thou wast  
tole to do it, for I am habit to do youe euill.  
But the God of your fathers spake vnto me  
yesterday, saying: take heed that thou speake  
not to Jacob oughte that good. And nowe  
thoughtest thoue wyldest thy waye, because thou  
lovest after thy fathers house, yet wyldest  
thoue haue stolen my gooden?

Jacob answered and sayde to Laban: I de-  
parted privily: because I was afraid, and  
thought that thou wouldest haue taken awaye  
thy daughters frome me. But where as thou  
boest calenge me for this, with whom so e-  
uer thoue souldst thy gooden, let hym be here  
before ouer brethren. Like that thoue is  
with me, and take it to the: for Jacob wist not  
that Rachel had stolen them. Then wente Laban  
into Jacobs tente, and into Leas tente, and  
went the two maydens tentes: but founde the  
not. Then wente he out of Leas tente, & en-  
tered into Rachels tente. And Rachel toke the  
pledges and put them in the same's shewe, &  
she layd vpon them. And Laban searched all

the tents: but founde them not. Then sayde  
he to her rather: why, be not angrye that I  
cannot see by before the, for the disease of  
women is come vpon me. So searched he, but  
founde them not.

Jacob was wroth, and thode with Laban.  
Jacob also answered and sayde to hym: What  
haue I receyued, or what haue I ordeeded,  
that thou wouldeste after me? Thou wast  
searched all my stude, and what wast thou  
founde of all thy household stude: put it here  
before thy brethren and myne, and let the  
iudge betweene us both. This. xij. that I  
haue bene with the, thy wyfe and thy goates  
haue not bene barren, and the rammes of thy  
flocke, haue I not eaten. What so euer was  
some of beastes, I brought it not vnto the,  
but made it good myselfe: of my hande ordeedest  
thoue require it, whether it was stolen by daye  
or nyght. Moreover, by daye the here counte-  
med me, and the colde by nyght, and my selfe  
departed frome myne eyes.

Thou haue I bene. xij. yere in thy house, &  
serued the & my wife to thy ij. daughters, &  
viij. yere to thy wyfe, and thou hast chaunged  
my reward. s. times. And except the God of  
my father, the God of Abraham, and the God  
of Isaac: search had bene with me: sure-  
lye thou haddest sent me awaye nowe all my  
eye. But God behelde my tribulation, and  
the labour of my handes: and rebuked the  
yesterday.

Laban answered and sayd vnto Jacob. the  
daughters are my daughters, and the children  
are my children, and the wyfe, are my wyfe,  
and all that thou sayd is myne. And what can  
I do this daye, vnto these my daughters, or  
vnto these children whiche they haue borne?  
Nowe therefore come on, let vs make a bonde,  
I and thou together, and let it be a witness  
betweene the and me. Then toke Jacob a stone  
and set it vp for a pyler and made a heap, and  
sayde vnto his brethren, gather stones. And  
they toke stones, and made an heap, & they  
all were vpon the heap. And Laban called it  
Jegar Sahadutha, but Jacob called it Galead,  
speech of the witness the proprietie of his  
language.

Then sayde Laban: this heap be a wit-  
nesse betweene the and me this daye, therefore  
is it called Galead. The Lord is he that be-  
twene me & the, when we are departed one to  
another: that thou shalt not see my daugh-  
ters, neyther shalt take other wyues vnto  
them. There is no man with vs: beholde, God  
is witness betweene the and me. And Laban  
sayd moreover to Jacob: beholde, this heap  
and this make witness I haue set here, be-  
twene me and the: this heap be witness and  
also this make, that I will not come ouer  
this heap to the, and thou shalt not come  
ouer this heap & this make to be any fauour.  
The God of Abraham, the God of Isaac,  
and the God of their fathers, be iudge be-  
twene vs.

And Jacob swart by hym that his father  
Isaac had. Then Jacob byd farther vpon  
the mount, & called his brethren to take heed.  
And

11. 11. 11.

Gen. 27. 11.

Labans  
partre.

Gen. 27. 11.

Gen. 27. 11.

Gen. 27. 11.

Gen. 27. 11.

And they are dead and slept all night in the byll. And early in the morning Adam rose by and blessed his shepheard and his shepherds, and blessed them and departed and went unto his place again, but Jacob went to the south side of the river and the shepherds of Esau came and met him. And when Jacob saw them, he said: this is Esau's host, and called the name of that land plain, the Shepharim.

¶ The vision of the angels. Jacob sendeth presents unto Esau. How he wrestled with the angel which changed his name and called him Israel.

CAPIT. XXXII.

**J**acob sent messengers before him to Esau his brother, unto the land of Seir and the land of Edom. And he commanded them saying: Thus shall ye speak unto Esau my brother, saying: Thy servant Jacob saith thus. I have sojourned and dwelt as a stranger with Esau unto this time and have gotten deceitful and have men servants and women servants, and now I sende an embassy to thee my brother, that I may finde grace in thy sight. And the messengers came againe to Esau saying: We came unto thy brother Esau, and he cometh against thee with two hundred men with him. When Esau heard these things, he was troubled and he said: I will not wholy way to meet him, and he said: I will come to the one parte and meete him, the other man shall he kill.

And Jacob said: O God of my father Abraham, and God of my father Isaac: Esau my brother hath said unto me, returne unto thy country and to thy brethren and I will do all well with thee. I am not worthy of the least of all the mercies and kindness which thou hast shewed unto thy servant. For with my staffe I came over this Jordan, and now I have gotten these things. Deliver me from the hand of my brother Esau: for I feare that he will come and smyte me, and the children.

¶ Jacob's prayer for his children. Thou sayest that thou wilt do me good, and wilt make my seed as the sand of the sea, which can not be numbered for multitude.

¶ Jacob's prayer for his children. And he said: I have seen thee in a dream, and thou hast said unto me, returne unto thy country and to thy brethren, and I will do all well with thee. I am not worthy of the least of all the mercies and kindness which thou hast shewed unto thy servant. For with my staffe I came over this Jordan, and now I have gotten these things. Deliver me from the hand of my brother Esau: for I feare that he will come and smyte me, and the children.

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that ye shall have peace when ye meete him. And Esau answered: I will receive thee to grace. So went the present before him, and he returned all that night in the tent, and rose up the same night, and took his two wives and his women servants, and his children, and went over the river to Jacob. And he took them and sent them all over the river, and stayed before him till he was alone.

¶ Jacob's prayer for his children. And there was wrestled a man with him unto the breaking of the day. And when he saw that he could not prevail against him, he smote him under the thigh, and the sinew of Jacob's thigh was like as he wrestled with him. And he said: let me go, for the day breaketh. And he said: I will not let thee go, except thou bless me. And he said unto him: What is thy name? He answered: Jacob. And he said: thou shalt be called Jacob no more, but Israel. For thou hast wrestled with God, and hast prevailed.

¶ Jacob's prayer for his children. And Jacob asked him saying, tell me thy name. And he said, wherefore dost thou aske after my name? and he blessed him there. And Jacob called the name of the place Bethel to: I have seen God face to face, and yet is my face reserved. And as he wente once he fell the stone upon him, and he halck upon his thigh, wherefore the children of Israel eat not of the sinew of the thigh unto this day: because that he smote Jacob under the thigh in the sinew that was onke.

¶ Jacob's prayer for his children. And Jacob came to Bethel.

CAPIT. XXXIII.

¶ Jacob's prayer for his children. Jacob left up his eyes and saw his brother Esau come, and with him, his men. And he divided his children unto Leah, and unto his two women servants. And he set the women servants before the children, and Leah's children after, and Joseph's children before. And he himselfe went before them and fell on the ground, by which way he came unto his brother.

¶ Jacob's prayer for his children. Esau ran to meete him and embraced him and fell on his necke and kissed him, and they wept. And he kissed his eyes, and said: the eyes are like unto the eyes of my father Isaac. And he said: what are these wounds which thou hast? And he said: they are the wounds which were given by the servants. Then came the women with their children, and they bowed themselves. And last of all came Joseph and his brethren, and they bowed themselves.

¶ Jacob's prayer for his children. And he said: I have seen thee in a dream, and thou hast said unto me, returne unto thy country and to thy brethren, and I will do all well with thee. I am not worthy of the least of all the mercies and kindness which thou hast shewed unto thy servant. For with my staffe I came over this Jordan, and now I have gotten these things. Deliver me from the hand of my brother Esau: for I feare that he will come and smyte me, and the children.

¶ Jacob's prayer for his children. Esau ran to meete him and embraced him and fell on his necke and kissed him, and they wept. And he kissed his eyes, and said: the eyes are like unto the eyes of my father Isaac. And he said: what are these wounds which thou hast? And he said: they are the wounds which were given by the servants. Then came the women with their children, and they bowed themselves. And last of all came Joseph and his brethren, and they bowed themselves.

¶ Esau's prayer for his children. Jacob's prayer for his children.

¶ Esau's prayer for his children. Jacob's prayer for his children.

¶ Esau's prayer for his children. Jacob's prayer for his children.



The script  
ture called  
the name of  
Jacob  
the name of  
the name of  
the name of  
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the name of

from **Lea** his brother. Then sayd **Jacob** beto his household & to all that were with him: put away the strange goddesses that are among you: make your staves staves & change your garments: and let us arise and go: yea **De** shall that I may make an altar there unto **God** whiche berde me in the day of my tribulation, and was with me in the way wherby I went.

And they gave unto **Jacob** all the strange goddesses whiche were vnder theryr handes, and all their case ringes whiche were vnder theryr eares: and **Jacob** byd them vnder an othe at **Hechem** and they departed. And the frase of **God** fell vpon the stones that were round about them: that thei durst not folowe after the sonnes of **Jacob**. So came **Jacob** to **Rus** in the lande of **Canaan**, wherbyse called **Bebeth**, with all the people that was with him. And he buyded there an altar, and called the place **Bebeth**, because that **God** appeared vnto hym there, when he fled from his brother.

Then dyd **Rachele** **Rebecca** nurse and was buried vnder **Bebeth** vnder an othe. And it was called vnto **Jacob** againe after he came out of **Mesopotamia** and blessed him and said vnto him: the name is **Jacob** **God** hath an- swered thou: henceforth be no more called **Jacob**, but **Israel** shall be thy name. And so was his name called **Israel**.

And **God** saide vnto hym: **I am** **God** al- mighty, growe and multiply: for people and a multitude of people shall sprynge of the, and thynges shall come out of thy loynes. And the lande whiche I gaue **Abraham** and **Isaac** will I giue vnto the, and vnto thy seed after the: **I** **am** **God** also. And **god** beytted hym in the place where he talked with hym. And **Jacob** set vp a mathe in that place wher he talked with hym, such a pillow of stone, and poured wyne vnto the stone and poured also vnto the stone, and called it the name of the place where **God** spake with hym, **Bebeth**.

And they departed from **Bebeth**, and when he was but a litle distent from **Ephraim**, **Rachel** began to traueil. And in traueylinge she was in pyn. And as she was in paynes of her labour, she wydwyde sayde vnto her: feare not for thou shalt haue this sonne also. Then as her sonne was departing, that she **must** dye. she called his name **Ben Dni**. But his father called hym **Ben Iamin**. And thus dyd **Rachel** and was buried in the waye to **Ephraim** whiche is now called **Bechem**. And **Jacob** set vp a pyler vpon her graue, whiche is called **Rachels** graue: pyler vnto this daye. And **Israel** went thence and pressed by his tent beyond the **four** of **Edre** and it chaunced as **Israel** dwelle in the lande, that **Ruben** went and **lure** with **Deba** his fathers concubyn, and it came to **Israels** eare. The sonnes of **Jacob** were now in mynd; **Reuben**, **Simeon**, **Leui**, **Juda**, **Isa** char, and **Zabulon**. The sonnes of **Rachel**: **Joseph** and **Ben Iamin**. The sonnes of **Dina** his eldest wyfe: **Dan** and **Syphah**. The sonnes

of **Zepha** **Rebecca** **Sad** and **Isar**. These are the sonnes of **Jacob** whiche were borne hym in **Mesopotamia**.

Then **Jacob** went vnto **Isaac** his father to **Manase** a principall city, wherbyse called **Hebron**, wher **Abraham** and **Isaac** souened as strangers. And the dayes of **Isaac** were an hundred and thre yeres: and then he dyed and dyd, and was put vnto his people being old and full of dayes. And his sonnes **Esau** and **Jacob** were born.

¶ The names of **Esau**, **Jacob** and **Esau** are recorde. ¶ The genealogie of **Esau** & **Jacob** dwelleth in the byll **Gen**.

CAPE. XXXVI.

These are the genealogies of **Esau** whiche is called **Edom**. **Esau** took his wyues of the daughters of **Canaan**, **Adon** his daughter of **Elon** an **Arabic**, and **Abahama** the daughter of **Isma**, whiche **Isma** was the sonne of **Abraham** his wyfe. And **Adon** had a daughter and wyfe of **Reba**loth. And **Adon** bare vnto **Esau**: **Syphas**: and **Malnach** bare **Reguel**: and **Abahama** bare **Jeus**, **Isaiah** and **Rozab**. These are the sonnes of **Esau** whiche were borne hym in the lande of **Canaan**.

And **Esau** took his wyues, his sonnes and daughters and all the loutes of his house: his goods and all his cattell and all his substance whiche he had got in the land of **Canaan** and went into a countrey away from his brother **Jacob**: for they were not to worke that they coude not dwell together, and that the land wher they were strangers, coulde not receyue them: because of theyr cattle. Thus dwelte **Esau** in the mounte **Seir**, whiche **Esau** is called **Edom**. These are the genealogies of **Esau** father of the **Edomites** in mount **Seir**, & these are the names of **Esau** sonnes: **Syphas** the son of **Adon** the wyfe of **Esau** and **Reguel** the sonnes of **Malnach** the wyfe of **Esau** also. And the sonnes of **Syphas** were **Themanu**, **Omne**, **Zepho**, **Isaiah** and **Kenas**. And **Omne** was concubyn to **Syphas** **Esau** sonne, and bare vnto **Syphas** **Isaiah**. And these be the sonnes of **Isaiah** **Esau** wyfe. And these are the sonnes of **Reguel**: **Isaiah**, **Herab**, **Samma**, & **Heza**: these were the sonnes of **Malnach** **Esau** wyfe. And these were the sonnes of **Abahama** **Esau** wyfe the daughter of **Isma** son of **Abraham**, whiche were vnto **Esau**: **Jeus**, **Isaiah** and **Rozab**.

These were the dukes of the sonnes of **Esau**. The chyldren of **Syphas** the first sonne of **Esau** were these: duke **Theman**, duke **Omne**, duke **Zepho**, duke **Kenas**, duke **Isaiah**, duke **Isaiah** & duke **Ismael**: these are the dukes that came of **Syphas** in the lande of **Edom**: and these were the sonnes of **Isaiah**: duke **Isaiah**, duke **Herab**, duke **Samma**, duke **Heza**. These are the dukes that came of **Reguel** in the lande of **Edom**, and these were the sonnes of **Malnach** **Esau** wyfe: duke **Jeus**, duke **Isaiah**, duke **Rozab**: these dukes came of **Abahama** his daughter of **Isma** **Esau** wyfe.

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panne of thowelles frome Gilead, and thre camels laden with spicer, balaime and myrre, and were goinge into Egypte.

Then sayde Juda to his brethren: what auailed it that we sley our brother, and speke his blode for? come on, let vs sell him to the thymariers, and let not our handes be defiled vpon him: for he is our brother, and our flesh. And his brethren were consent. And as the thymariers merchant men passed by, they buye ioseph out of the pye, and selde him into the thymariers for xx. peces of syluer. And they brought him into Egypte.

And when thouben came againe vnto the pye and founde not ioseph there, breem his clothes, and went againe vnto his brethren sayenge: the lad is not sonder, and where wil I go? and they toke iosephs coat and killed a goote, and dreyed the coe in the blode. And they sent yare coat & called it to be brought vnto their father, and sayde: This haue we founde: se, whether it be thy sonnes coe, or no. And he knawe it sayenge: it is my sonnes toft. And he kissed beath nath & benched him, and ioseph is rent in peces. And Jacob rent his clothes, and put sake cloth about his lynes and moued for his sonne a longe season. And came all his sonnes, and all his daughters to comforte him. And he wolde not be comforted but sayde: I wil go downe into the graue vnto my sonne, mourninge. And thus his father wept so: for. And the thymariers sold him in Egypte vnto Pharaes a ladde of Pharaes: and his chere was all.

¶ The charge of Juda. For thofrae of Ge and thofrae of the thymariers of god that came there by on Judas laue with his daughter thamar. The byll of Pharaes and iuda.

CAPL. XXXVII.

As it fortuneth at that tyme, that Judas went frome his brethren, and gat hym to a man called Dura of thollam and there he saide the daughter of a man called thua, a Canaaner: And he toke her, & laye with her. And she conceived, and bare a sonne, and called his name Er. And she conceived againe, and bare a sonne, and called him Onan. And she conceived the thirde tyme and bare a sonne, whome she called Sela: and he was of thofra when she bare him.

And Judas gaue Er his eldest sonne a wyfe whose name was thamar. But this Er was eldest sonne, was wyched in the syghte of the Lorde, wherfore the Lorde slew him. And he said Judas vnto Onan: go in to thy brothers wyf and marre her, and sset vp seed vnto thy brother. And when Onan perceyued that the seed woulde not be his: therfore when he went into his brothers wyf, he spilled it on the grounde, because he wolde not geue seed vnto his brother. And the thynge whiche he dyd, displeaseth the Lorde, wherfore he slewe him also. Then sayde Judas to thamar his daughter in lawe: remarne a wydowe at thy fathers house, till Sela my sonne be growen: for he feared lest he woulde haue dyed also, as his brethren dyd. Thus went thamar, and dwelt in her fathers house.

And in pcesse of tyme, the daughter of thua, Judas wyfe, dyed. Then Judas when he had left mourninge, wente vnto his thre wyues to thymari, with his thre wyues of thollam. And one tolde thamar, sayenge: beholde, thy father in lawe goeth to thymari, to see his wyfe. And she put her wydowes garmentes on her, and covered her with a clothe, and disguised her selfe: And she laye vnto the entrynge of thann, which is by the hie wayes froe to thymari, because she sawe that Sela was growen, and she was not geuen hym to wyfe.

When juda sawe her, he thought it hadde bene an hoore, because she hadde covered her face. And turned to her vnto the waye & sayde: Come y here to me, let me be with the, for he knowe not that it was his daughter in lawe. And she sayde what wilt thou geue me, to be with me? Then sayde he: I wil sende the a kybbe frome the sheepe. She answered, Then geue me a pledge till thou sende it. Then sayde he, what pledge wilt thou geue me? And she sayde: thy spynner, thy byrcher, and thy staffe that is in thy hande. And he gaue it her, and laye by her, and she was with him: and she gat her vp, and went, and put her mantle froe her, & put on her wydowes garmente againe. And Judas sent the kybbe by his neyghboue of thollam, for to freche out his pledge againe frome the wyues hande. But he founde her not. Then asked he the men of the same place, sayenge: Whiche is the whoore that sat at thann in the waye? And they sayde: there was no whoore here. And he came to juda againe, sayenge: I can not fynde her, and also the men of the place sayde: that there was no whoore there. And juda sayde: let her take it to her, lest she be wamed: for I sente the kybbe, and thou couldest not fynde her.

And it came to passe that after thre monethes, one tolde juda, sayenge: thamar thy daughter in lawe hath played the whoore, and with playng the whoore is become great with childe. And juda sayde: bringe her forth, and let her be bynt. And when they brought her forth, she sent to her father in lawe, sayenge: by the man vnto whome these thynges pertayne, am I with childe. And sayde also: loke whose are the scale, byacetre, and staffe. And juda herde them, sayenge: she is more righte wyfe than I, because I gaue her not to Sela my sonne. But he laye with her no more.

When tyme was come that she woulde be deliuered, behold there was two wynges in her wombe. And as she traucted, the one put out his hande, & the other toke & bounde a red thred aboute it sayenge: this will come out first. But he plucked his hande backe againe, and his brother came out. And she sayde: wherfore hast thou: rent a thred vpon the? and called him pharys. And after that he came out his brother that adder the red thred about his hande, which was called Zaca.

¶ The charge of juda. For thofrae of Ge and thofrae of the thymariers of god that came there by on Judas laue with his daughter thamar. The byll of Pharaes and iuda.

CAPL. XXXIX.

Gen. 37. 1-2

Gen. 37. 3-11

Gen. 37. 12-17

Gen. 37. 18-29

Gen. 37. 30-35

Gen. 37. 36-38

Gen. 37. 39-45

Gen. 37. 46

Gen. 37. 47-50

**I**oseph was brought into Egypt, and Pharaoh a lord of Egyptians: and his chief manerwell an Egyptian bought him of the Egyptians, which bought him brethren: and the word was with Joseph, and he prospered and continued in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did prosper in his hand: wherefore he found grace in his masters sight, and loved him. And his master made him ruler of his house, and put all that he had in his hand, and as soon as he had made him ruler over his house, and over all that he had, the Lord blessed this Egyptians house for Josephs sake, and the blessing of the Lord was upon all that he doth: whether in the house, and also in the field. And therefore he left all that he had in Josephs hand, and looked upon nothing else that was with him, save only on the bread which he ate. And Joseph was a goodly person, and a well favoured. And it happened after this, that his masters wife cast her eyes upon Joseph, and said: come ye with me: for he was decked and layd to bed. Wherefore my master would not that he should be with her: but she committed all that she said to my hand. For he was not greater in the house then I: and yet he kept nothing from me: but only for because I was a stranger. How then can I do this great wickedness, for to bring a gainst God: and after this manner shall he be to Joseph days by days: but he hath not had him, so that I may see her, as to be in her company.

And it happened also for the same reason, that Joseph entered into the house, to do his duty: and there was none of the household by in the house. And she caught him by the garment, saying: come sleep with me. And he left his garment in her hand, and fled and got him out. When he saw that he had left his garment in her hand, and was left out, he called unto the men of the house, and told them saying: He hath brought in an whore unto us, so to us shame: for he came in to me, so that I slept with me. But I cried with a loud voice. And when he heard that I cried up my voice, and cried, he left his garment with me and fled away, and got him out.

And he layd by his garment by fire, until her lord came home. And she took him according to these words saying. Lets be just: for I am a maid, whome thou hast bought unto us: as I have done to me, so do me wrong. But as I have done to me, so do me wrong. But as I have done to me, so do me wrong. But as I have done to me, so do me wrong. But as I have done to me, so do me wrong.

And he took Joseph and put him in a prison: even in the place where the Hyrcan prisoners lay bound, and there continued he in prison: but the Lord was with Joseph, and he prospered, and got him favour in the sight of the keeper of the prison, which committed to Josephs hand all the prisoners that were in the prison house. And what so ever was done there, that

was done. And the keeper of the prison looked unto nothing that was under his hand, because the Lord was with him, and because that what so ever he did, the Lord made it come luckily to pass.

Josephs punishment the dream of the two prisoners.

CAP. XL.

And it chanced after this, that the chief butler of the king of Egypt and his chief baker had offended their lord the king of Egypt. And Pharaoh was angry with them, and put them in ward in his chief marshalls house: even in the prison where Joseph was bound. And the chief marshall gave Joseph a charge with them: and he heard them. And they continued a season in ward.

And they dreamed either of them in one night: but the butler and the baker of the king of Egypt which were bound in the prison house, either of them had a dream, and each mannes dream of a contrary interpretation. When Joseph came in unto them in the morning: and when upon them: why do ye weep? and he asked them saying, wherefore weep ye? for I have seen a dream: but I have no man to declare it. And Joseph said unto them, Interpret unto me your dream: for I have seen a dream: but I have no man to declare it.

And the butler of the king of Egypt answered Joseph, saying: I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed.

And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed.

And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed.

And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed. And he said unto Joseph, I have dreamed, and I have dreamed.

The Hyrcan prisoners were bound in the prison house.

The Hyrcan prisoners were bound in the prison house.

The Hyrcan prisoners were bound in the prison house.

The Hyrcan prisoners were bound in the prison house.

Joseph was a goodly person, and a well favoured.

Joseph was a goodly person, and a well favoured.

trall unto all the servants. And he lifted up  
the heed of the chere butler and of the chere ba-  
ker amongst his servants. And restored the  
chere butler unto his butlerdome againe: and  
he reached the cup in to Pharaos hande. and  
hanged the chere baker: euen as Joseph had  
interpreted vnto them. For the chere butler  
for the chere butler seruicid; not Joseph: but  
for the chere butler.

¶ Pharaos dreames are expounded by Joseph. He  
is made ruler ouer all Egypt. He hath two sonnes /  
Manasses and Ephraim. The death of Joseph is  
describ'd.

CAPIT. XLII.

Pharaos dream  
of the  
chere butler.

**A**S it fortun'd at the yeres ende that  
Pharaos dream'd, and thought that he  
had by a cruell syde, and that there  
came out of the eyre. vj. goodly kyne, & laste  
scald; and led in a meadowe & hym thought  
that. vj. other kyne came by after them out of  
the eyre curly tawnyed and leane scalded, and  
knewe by the other vpon the byrke of the ey-  
re. And the curly tawnyed and leane scalded  
kyne, ate vp the. vii. well sauour'd & fat kyne;  
and he awoke the next mornynge. And he slept againe  
and dream'd the second tyme, that. vii. eares  
of corne yett vpon one stalk, & goodly  
of. and that. vii. eyres eares blasted with  
the wynde, & tawnyed vnto the. vii. and that  
the. vii. eyres eares denouced the. vii. take  
and leane kyne. And when Pharaos awaked, and  
saw that he had dream'd. When the morning  
came, the spere was reuolued. And he sente  
and called by the lordmayors of Egypt: and  
all the wyse men thereof, and tolde them his  
dream: but there was none of them that  
coude interpret it vnto Pharaos. Then  
spake the chere butler vnto Pharaos say-  
ing. I doe remember my fault this daye. Pharaos  
was angry with his seruantes, and put in  
ward in the chere marshall house, by the me  
and the chere baker. And the dream'd both of  
be in one tpyght, & the man dream'd of a low  
dye interpretacion.

And there was with be a yong man an E-  
brue borne, seruant vnto the chere marshall.  
And he tolde hym, & he declared our dreames  
to be according to eether of our dreames.  
And as he declared them vnto vs so it came  
to passe. & was restor'd to myne other agayne,  
and he was hang'd.

**Then Pharaos sent and called Joseph.** And  
they brought hym forth with cut of prison.  
And he washed him self and chaung'd his cap-  
ment. & went in to Pharaos. And Pharaos sayd  
vnto Joseph, I haue dream'd a dreame and no  
man can interpretate it. but I haue heere tell  
of the. that as lone as thou hearest a dreame,  
thou dost declare it. And Joseph answered  
Pharaos saying: What shall I say Pharaos a pro-  
phecyons and wote without me. Pharaos sayde  
vnto Joseph: In my dreame me thought I  
knewe by a cruell syde, and there came out of  
the eyre. vii. fatte scald; and well sauour'd  
kyne, and led in the meadowe. And then. vii.  
other kyne came by after them, poor and drey  
curly tawnyed & leane scalded: so that I must  
saye they shal in all the lande of Egypte in

curly tawnyed. And the. vii. leane and curly  
tawnyed kyne ate vp the. vii. fatte kyne. And  
when they had eaten them by a man coude not  
perceyue that they had eaten them: for they  
were as if as curly tawnyed as they were at the  
begynnyng. And I awoke. And I saw agayne  
in my dreame. vii. eares spryng out of one stalk  
full and good, and. vii. of her eares wythe red,  
thyn and blasted with wynde, spryng vnto  
them. And the thyn eares denouced the. vii.  
good eares. And I haue tolde it vnto the lord-  
mayors, but no man can tell me what it mea-  
neth. Then Joseph sayd vnto Pharaos, do be  
adbarus dreame are one. And god hath shew'd  
Pharaos what he is about to do. The. vii. good  
kyne are. vii. yeres, and the. vii. good eares are  
vi. yeres also. And it is but one dreame. & the  
twise the. vii. thyn and curly tawnyed kyne that  
came out after them, are seuen yeres, and the  
seuen empty and blasted eares shall be seuen  
yeres of hunger. This is that which I sayde  
vnto Pharaos, that God dothe shewe Pharaos  
what he is about to do.

Beholde there shall come. vii. yeres of great  
plente, which throughout all the lande of E-  
gypte. And there shall arise after them. vii. yeres  
of hunger: so that all the plente which  
shall be in the lande of Egypte. And the  
hunger shall consume the land, so that the plente  
which shall be in the lande shall not be once  
preserued in the lande by reason of that  
hunger that shall come after. And it shall  
be as the dreame was shew'd vnto Pharaos the  
second tyme, & be shew'd the. the chere  
is certainly shew'd by god, & that god wyll  
wotly blynde it to passe.

Now therefore let Pharaos prouide for a man  
of vnderstandinge and wysdome, and let him  
rule the lande of Egypte. And let Pharaos make  
offices out the lande, and take vnto the best  
partes of the lande of Egypte in the seuen plen-  
teous yeres, and let them gather all the coste  
of the good, & let it be kept vnto come  
by the power of Pharaos, that there may be  
toode in the cyres, and there let them kepe it,  
that there may be toode in those in the lande  
agaynst the seuen yeres of hunger which shall  
come in the lande of Egypte, and that the lande  
perishe not throughe hunger.

And the sayre pleased Pharaos and all his ser-  
uantes. Then said Pharaos vnto his seruantes  
where shall we fynde such a man as this is,  
that hath the spere of god in hym? wherfore  
Pharaos sayd vnto Joseph: so almost as god  
hath shew'd the all this, there is no man of  
vnderstandinge or of wysdome like vnto the. Thou  
therefore shalt be with me in my house. & accordyng  
to the wordes shall all my people obey: only  
in the bynges shall I be aboute the. And he  
sayd vnto Joseph, be with me. & I haue set the ouer  
all the lande of Egypte. And he tolde of his tpyght  
from his hunger. & put it. vpon Fuleps tpyghte  
and sayde hym in sayre. that of sythe. and long  
a golden chayne aboute his necke, and let him  
vpon the best chayer that he had saue one. And  
proclamation was made. & every person wote  
holde his hure vnto hym, as to hym whome  
Pharaos had set ouer all the lande of Egypte.

Pharaos  
said  
vnto  
Joseph





And he said unto him: We mean truly and see no guile. We be twelve brethren sonne of one father: one is a waye, and the youngest is now with our father in the land of Canaan. Then the lord of the court sayd unto vs: by this shall I knowe if ye meane truly: leave one of your brethren here with me, and take your necessaries for your householdes, and get you awaye, and bringe your youngest brother hither unto me. And because that I knowe that ye are no spies, but meane truly: so will I bringe you your brother againe and ye shall occupy in the lande.

And as they emptied their sackes, behold euer mans budell of money was in his sacke. And when they had seen this, their father sawe the dunells of money, they were afraid.

And Jacob their father said unto them, haue ye robbed me of my children: Joseph is dead, and Symeon is a waye, and ye will take Ben Jamin from me. All these things fall upon me. Ruben answered his father sayinge: After my throlounges, if I bringe him not to thee againe, deliver thy children into my hande, and I will bringe him to thee a yare: But he said: my sonne that is dead, and he is not with you, for his brother is dead, and he is not alive. Wherefore some mistooke might happen upon him by the waye which ye go. And so stoll he bringe my gear here with you vnto the graue.

When Ben Jamin was broughte thereto, and he sawe his money in his sacke, he was in doubt, and he said: I have beene deceived. Then he said: I will goe with you, for I have seen the money in my sacke.

CAP. XLIII.

As the death waxed nye in the lande, and when their bread was eaten up, the lord of the lande of Egypte their father said unto them: go againe and buye vs a little foode. Then said Judo unto him: the man did saye vnto vs sayinge, take ye not my face, unless your brother come with you. Therefore if thou wilt sende some other brother with vs, we will goe and buye foode. If thou wilt not sende him, we will not goe: for the man sayde vnto vs: take ye not my face, excepte your brother be with you. And Israel said: wherfore telle ye so muchly with me, to tell the man ye had yett an other brother? The man sayde: The man asked vs of our brether, sayinge: Is your father yett alive? have ye not an other brother? And we tolde him accordyng to their wordes: How coulde we knowe that he woulde saye vnto vs: bringe our brother downe with vs? Then said Judo vnto Israel his father: sende the lad with me, and he will saye vnto vs, that we maye live and not dye: both we, thou and also our children. I will be surety for him: and of my hande requyre him. If I bringe him not to thee, and see him before thine eyes, let me beere the blame for ever. For on this daye he made this sayinge, by this he had ben three dayes and cometh againe.

Then their father Israel said unto them, If it must needs be so now, then be thus. Take of the best kids of the lande in your bestels, and saye vnto the man a present, a quantity of badde

and a portion of hony, spices and myrr, balsam and almonde. And take as much money more with you. And the money that was broughte againe in your sakes, take it againe with you, for adventure it was some ouersight.

Take all: your brother with you, and aske and goe agayne to the man. Soe they broughte you myrr in the sight of the man and he said: you have done well: also Ben Jamin and I will be as a man robbed of his children.

Thus toke they the present & theye to moche in their money with them, and Ben Jamin. And when they were come to Egypt, and presented themselves to Joseph. When Joseph sawe Ben Jamin with them, he sayd to the ruler of his house sayinge their men home, and saye: make ready: for they will come with me at night, and the man: as Joseph had, and broughte them in to Josephs house.

When they were broughte to Josephs house, they were afraid and sayd, because of the money we came in our sakes, our money is eaten up: we broughte that they might buye us a quartell with vs, and here some thinge is gone, to buye vs in bondage and our sakes also. Soe came they to the man that was the ruler ouer Josephs house, and spake with him at the doore and sayd.

My lord: I came hither at the first tyme to buye foode, and as we came to an Inne, and opened our sakes: behold euer in our money was in his sacke: with full weight. But we have broughte it againe with vs, and our money have we boughte also in our handes, to buye foode: but we cannot tell who put our money in our sakes. And he sayde: be of good cheer, feare not: for the God, and the God of your fathers, hath put that sentence in your sakes, for I had your money. And he broughte Simon out to them, & led them to Josephs house, & came thither, & tolde them the whole storye. And they presented themselves to Joseph: and they made their present, as they had done before. Then Joseph sayd: bringe your brother with you, for he is dead. When Joseph came home, they broughte the present to the house to him, where they had in their handes, and fell flat on the ground before him. And he welcomed them courteously, sayinge: is your father yett alive? the man which ye told me of in good tellyng: and is he yett alive? They answered: thy seruant ouer father is i now with me, and is yett alive. And they bowed themselves and fell to the ground.

And he lift up his eyes and beheld his brother Ben Jamin his mothers sonne and sayde: Is this your youngest brother of whom ye sayde vnto me? And he sayde: God be mercifull vnto the my sonne. And Joseph made hast for his best kid mett upon his brother & soughte wher he was, and curred in to his chamber, for to wepe there. And he wyllyng his face and came out at the chymney by which he had fallen on the table.

And they prepared for him by himselfe, & for them by themselves, and for the Egyptians whiche ate with him by themselves, because the Egyptians were not eate bread with the Hebrewes, for that is an abhominacion vnto

Bringe me  
to the graue  
I will goe  
with you  
for I have  
seen the  
money in  
my sacke

Ben. said

Ben. said

Ben. said

Ben. said

Ben. said

Ben. said



the Egyptians. And they set before him: the eldest according unto his age, and the youngest according unto his youth. And the men were set among them selves. And they brought their silver into them from him: but when Iudahs silver was spent, he said unto them, I will sell you and my brethren for silver. And they said, We will not sell our brethren. And they were angry with him.

¶ Joseph answered his brethren of the tribe of Juda, saying, I will sell you and my brethren for silver.

CAPIT. XLIII.

**A**ND he commanded the wife of his house saying: I pray thee, take silver in thy hand, as much as thou canst take, and put every mans money in his bagges mouth, and put my silver cup in the sacker mouth of the youngest, and his silver money also. And he was as Joseph had said. And in the morning as soone as it was light, the men were let go with their asses. And when they were out of the city and not yet farre past, Joseph said unto the eunich of his house: Arise and pursue after these men, and overtake them, and say unto them: Wherefore have ye rewarded me ill for good? is that not the cuppe, of which the my lord drinketh, and dothe he not prophesie therein? ye have sayd, that ye have done.

And he overtook them and sayd to the same wordes unto them. And they answered him: Wherfore sayst thou such wordes? God hath said that thy seruantes shoulde do so. Wherfore, the money which we founde in our sacker mouthes, we broughte agayne vnto thee, out of the land of Egypt: how then shouldest thou keele out of my lords house, either silver or golde? with whomsoever of thy seruantes it be founde let him dye, and let he also be my lords bondeman. And he sayde, Nowe therefore accordynge vnto your wordes, he with whom it is founde, walke my seruante: but ye, walke hairemelle.

And Iudah answered man toke to him his sacker to the grounde, and every man opened his sacker. And he searched from the eldest, to the youngest. And the cup was founde in Iudahs sacker. Then they came their clothes, and Iudah covered his face, and went agayne vnto the city. And Iudah and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayde vnto them: what dooeth this which ye haue done? wille ye not that such a man as I, can prophesie?

Then sayde Iuda: what shall we saye vnto my lord, what shall we speake, or what excuse can we make? God hath founde out the wickednesse of thy seruantes. Beholde, both we and he, with whom the cuppe is founde, are thy seruantes. And he answered: God sayd that I woulde do so, the man with whom the cuppe is founde, he walke my seruante: but go ye in peace home to your father.

Then Iuda went vnto him and sayde: Oh my lord, let thy seruante speake a worde in my lords eare, and be not wroth with thy seruante: for thou art euen as Pharaon.

And he answered my lord: I have a father that is olde, and a yongeladde which he begat in his age: and the brother of thy ladye is dead, and he is all that is left of thae mother. And his father toucheth him. Then sayde my lord vnto his seruantes, bringe him vnto me, that I may set myne eyes vpon him. And he answered my lord, that the lad woulde not go from his father, for if he woulde leaue his father, his father were but a deede man. Then sayde he vnto thy seruantes, and ones your yongel brother come with you, loke that ye se my face no more.

And when he came vnto thy seruante our father, we wold say vnto him, what my lord sayde. And when our father sayde vnto us, go agayne, and bre vnto a yltre lode: we sayd, that we woulde not go. For we wold see if our yongel brother go with us, then will we go, for we maye not se thy maunces face excepte our yongel brother come with us. Then sayde thy seruante vnto our father vnto us. Ye knowe that my wyfe bare me thre sonnes. And the one went out sed me, and it is sayd that he is come in peace, at my lode death, & I sawe him not since. If ye shall take this also away from me, and some misfortune happen vpon him, & ye shall bringe my greafe heed, with yllode vnto the graue.

Nowe therefore when I come to thy seruante my father, if the lad be not with me: let me see that his life hangeth by the ladde life, then as soone as he leeth that the lad is not come, he shall dye. So shall we thy seruantes, bringe the greafe heed of thy seruante our father, to Iudah vnto the graue. For I thy seruante, deeme sweete for the lad, vnto my father, and sayde: If I bringe him not to thy agayne, I will beere the blame all my life longe. Nowe therefore let me thy seruante, ermyne here for the lad, and be my lords bondeman: and let the lad go home with his brethren. For how can I go vnto my father, and the lad not with me: lest I woulde se the miswednesse that shall come on my father.

¶ Joseph made himself knowne vnto his brethren and Iudah to his father.

CAPIT. XLV.

**A**ND Joseph woulde no longer esteerne before all them that rode aboute him: but commaunded that they shoulde go all out home bym, and that there shoulde be no man with him, whyle he desired him self vnto his brethren. And he wrote a word, so that the Egyptians, and the house of Pharaon heere it. And he sayde vnto his brethren: I am Joseph, doeth my father yett live? But his brethren coulde not aunswere him, for they were abashed at his presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: I am Joseph your brother, whome ye solde into Egypt. And now be not grieved with, ne yett let it seme a cruel thinge in your eyes, that ye solde me hither. For God hath sent me before you, to save your liues. For this is the se-

u. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Gen. 43. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Gen. 44. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

¶ Gen. 43. 1.

¶ Gen. 43. 2.

¶ Gen. 43. 3.

¶ Gen. 43. 4.

¶ Gen. 43. 5.

¶ Gen. 43. 6.

¶ Gen. 43. 7.

¶ Gen. 43. 8.

conde part of berth in the lande, and frue me  
all behynde, in mynbe there shall mynber be  
caryng no: beruch.

Wherfor God sent me afoze to make pro-  
uision, that ye myght continue in the earth, &  
to saue your frues by a great deyrreance.  
So now, it was not ye that sent me hither,  
but God: and he hath made me as a father  
unto Pharaon, and to be ouer all his house, &  
since in all the lande of Egypte. Make you  
thysore, and go to my father, and tell him,  
this I saye for my sonne Joseph: God hath made  
me lord ouer all Egypte. Come downe unto  
me and carre me. And thou shalt dwell in the  
lande of Golan, and be by me: yet be thou, &  
thy chyldren, and thy chyldrens chyldren: and  
thy shepe, and beastes, and all that thou hast.  
There will I make thy house: for  
I will remayne yet frue yeres of berth, I will  
see thee, and thy household, and all that thou  
hast, people.

Wherfor, your eyes do se, and the eyes also  
of my brother Ben Jamin, that I speake to  
you by mynbe. Thys I saye to you of all  
my honoure, whiche I haue in Egypte, and  
of all that ye haue sent, and make you a bond  
my father hither.

And he fell on his brother Ben Jamins neck  
and wept, and Ben Jamin wept on his necke.  
Wherfor he kyssed all his brethren, & wepte  
upon them. And after that, his brethren tal-  
ked wryth him. And when the chyldren were  
brought to Pharaos house, that Josephs bre-  
thren were come, it pleased Pharaos well, and  
all his seruantes.

And Pharaos spake vnto Joseph: saye vnto  
thy brethren, this do ye: take your beastes, &  
get you vnto, and when ye be come vnto the  
lande of Canaan, take your father, and your  
householde, and come vnto me, and I will  
geue you the beste of the lande of Egypte, and  
ye shall eate the beste of the lande. And: omy-  
manded also. This do ye: take chaerles  
with you, out of the lande of Egypte, for your  
chyldren, and wryth your wyues: and bringe your  
father, and come. Also, regarde not your Oude,  
for the goodes of all the lande of Egypte shall  
be yours.

And the chyldren of Israel were accordyng,  
And Joseph gaue them chaerles at the com-  
mandement of Pharaos, and gaue them by-  
carye also, to spende by the waye. And he gaue  
vnto eche of them, chaunge of sayment: but  
vnto Ben Jamin, he gaue the hundred peces  
of siluer, and frue chaunge of sayment. And  
vnto his father he sent the wyse ten asses: &  
ten shepes with good out of Egypte, and ten she-  
les laden with corne, bread and meate: to geue  
his father by the waye. & after he was  
departed awaye, and they departed. And he  
saye vnto thym: se that ye fall not oute by  
the waye.

And they departed from Egypte: and en-  
tered the lande of Canaan, and came to Jacob  
there father, and tolde hym, sayenge. Joseph  
is yet a frue, and is gouernour ouer all the ldy  
of Egypte. And Jacobs heart was reioyced,

but he beleued them not. And they tolde him  
all the wordes of Joseph, whiche he had sayde  
vnto them. But when he sawe the chaerles  
whiche Joseph had sent to carre hym, then his  
suyres returned. And Isaac sayde. I haue  
prouyde, if Joseph my sonne be yet a frue: I  
will go and se hym, wch that I dre.

¶ Jacob with all his householde came to Joseph in  
Egypte. The genealogie of Jacob. Josephs mynbe  
his father.

CAP. XLVI.

Israel toke his journey, with all he had, &  
and came vnto Berseba, and offered vnto  
God vnto the God of his father Isaac. And  
God sayde vnto Israel in a nyght by mynbe,  
and called vnto him: Jacob Jacob. And he an-  
swered: here am I. And he sayde: I am that  
mynbe God of thy father, leaue not to go  
downe into Egypte. For I will make of the a  
great people. I will go downe with thee into  
Egypte, and I will also bringe thee vp agayne,  
and Joseph shall put his hande vpon thy  
eyes.

And Jacob rose by toome Berseba. And  
the sonnes of Israel carryed Jacob their father,  
and their wyues, and their wyues in the cha-  
erles, whiche Pharaos had sent to carre hym.  
And they toke their cattell, & the goodes whiche  
they had gotten in the lande of Canaan, &  
came into Egypte: vnto Jacob and all his sonne  
with hym, his sonnes, and his sonnes sonnes  
with hym, his daughters, & his sonnes daughter  
sues, and all his seed brought he with hym into  
Egypte.

These are the names of the chyldren of Is-  
rael, whiche came into Egypte, bothe Jacob  
and his sonnes: & Ruben Jacobs first sonne.  
The chyldren of Ruben: Hanoch, Pallu,  
Deron, and Charan. The chyldren of Sim-  
eon: Jambel, Jamin, Oud, Jamin, Zohar,  
and Saul the sonne of a Canauntish woman.  
The chyldren of & Leui: Gerson, Udash,  
and Pitar.

The chyldren of & Iuda: Ce, Onan, He-  
le, Phare, and Zerau, Out Ce, and Onan,  
bred in the lande of Canaan. The chyldren of  
Phare, Deron, and Hamul. The chyldren  
of Isachar: Zola, Phua, Job and Demion.  
The chyldren of Zabulon: Serod, Lion and  
Jabelcel. These be the chyldren of Lea, whiche  
she bare vnto Jacob in Mesopotamias,  
wryth his daughter Dina. All these soules of  
his sonnes and daughters, made thyrty and  
thre.

The chyldren of Gad: Zaphon, Haggi,  
Duni, Sibon, Ori, Irodi, and Jecel. The  
chyldren of & Aser: Jemina, Isus, Isus,  
Dora, and Sebal the first. And the chy-  
ldren of Dora, were Leuee, and Machuel.  
These are the chyldren of Dora, whom  
Laban gaue to Leahs daughter. And these  
be bare vnto Jacob, in womanys frue  
soules.

The chyldren of Rachel: Jacobs wyfe:  
Joseph

3  
+ 70  
+ 100  
+ 100

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**Joseph and Ben Jamin.** And unto Joseph, in the land of Egypt, were borne: Manasse, and Ephraim, which + Asnah the daughter of Putiphar, wife of On, bare unto him. The children of + Ben Jamin: Bela, Becher, Ashbel, Gera, Nafman, + Ji. Kos. Musun, Husim, and Jed. These are the children of Asnah, which were borne unto Jacob. his fourtes all together. The children of Dan: Husun. The children of Sefthall: Jahesri, Gulin, Jeter, and Sillim. These are the sonnes of Yilba, which Laban gave unto Rachel his daughter, and she bare these unto Jacob, all together. viij. soules. All the soules that came with Jacob into Egypt, which came out of his loynes by his sonnes wyues were all together. lx. and. viij. soules. And the sonnes of Joseph, which were borne hym in Egypt were two soules: So that all the soules of the house of Jacob, which came into Egypt are. lxx.

And he sent Juda before hym into Joseph, that the way might be blessed bym unto Solan, and they came unto the land of Solan. And Joseph made chy his charer, + went to meete Israel his father, unto Solan, + presented hym selfe unto hym, + fell on his necke and wept upon his necke a good while. And Israel sayde unto Joseph. Nowe am I content to dye, for almoste as I have seen the, + thou arte yet a yve.

And Joseph sayde unto his brethren + unto his fathers house: I will go and worship Pharao, and sell hym: that my brethren and my wretches house, which are in the land of Canaan, see some unto me, and wher they are theywardes for they were man of catell: + they have brought their shepe and their oxen, and all that they have, with them. If Pharao cal you, and aske you what your occupation is: saye: thy seruantes have bene occupied a boue catell, come oue thythode into this tyme: bothe we and our fathers, that we may dwell in the land of Solan. For the Egyptians adyore all thyphaetes.

¶ Jacob cometh to see Pharao: and unto him to see in the land of Solan. He dwelleth by his house by his burial.

CAPIT. XLVII

**A**nd Joseph went and sold Pharao, + sayde: my father and my brethren, chere shepe and their deathe, + all that they have, are come out of the land of Canaan + are in the land of Solan. And Joseph toke a part of his brethren: rusi rus of Elym, and presented them unto Pharao. And Pharao sayde unto his brethren: What is your occupation? And they sayde unto Pharao: shepherdes are thy seruantes, bothe we and also our fathers. They sayde moicoure unto Pharao: for so + solone in the land are we come, for thy seruantes haue no pasture for their shepe, so loze is the taryment in the land of Canaan. Nowe therefore let thy seruantes dwell in the land of Solan.

And Pharao sayde unto Joseph: thy father and thy brethren are come unto the. The land

of Egypt is open before the: In the best place of the lande, make bothe thy father and thy brethren dwell: And euen in the lande of Solan let them dwell. Moreover if thou knowe any men of actiue amonge them, make the rulers ouer my catell. And Joseph broughte in Jacob his father, and set hym before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, howe olde art thou? And Jacob sayde unto Pharao: the dayes of my pilgrimage, are an hundred and thirtie yeres. Some and euill haue the dayes of my life bene, and haue not attayned unto the yeres of the life of my fathers, in the dayes of their pilgrimage. And Jacob blessed Pharao, and toke out from hym. And Joseph prepared dwellinges for his father and his brethren, and gave them possessions in the land of Egypt, in the best of the lande: euen in the land of Ramesses, as Pharao commaunded. And Joseph made prayson for his father, his brethren and all his fathers householde, as yonge chylde: as are led with bread.

There was no bread in all the land, for the drye was creadryge soe: so that the lande of Egypt, and the land of Canaan, were famyshed, by the reason of the drye. And Joseph gathered together all the money that was founde in the lande of Egypt, and of Canaan, for the come wher they bought: and he sa. Be by the money in the hande of Pharao. When money failes in the lande of Egypt, + of Canaan, all the Egyptians came unto Joseph, and sayde: geue vs sustenance: wherfore must thou by to dye before the: for our money is spent. Then sayde Joseph: bryng your catell, and I will geue you for your catell, yf ye be withoute money. And they broughte their catell unto Joseph. And he gaue them oycad for horses and shepe, and oxen and asses: to be led euen with bread, for all thye catell, that yere.

When that yere was ended, they came unto hym the next yere, and sayde unto hym: we will not bryde to trowe my lord, howe that we haue no more money was catell, for my lord: euen is no more left for my lord, but our bodies, and our landes. Wherfore let us thou be thy deathe: chere eyes, and the lande to go to naught: bye vs and our landes for bread: and let bothe us and our landes be bounde to Pharao. Geue vs seed, that we maye live: + not dye, and that the lande go not to wast.

And Joseph boughte all the lande of Egypt for Pharao. For the Egyptians solde euery man his lande, because the drye was sore upon them: and so the lande became Pharaos. And he appointed the people vnder the cities: frome one syde of Egypt vnto the other: on ly the lande of piteus boughte he not. For there was an ordynance made, by Pharao: for the piteus, that they would eat that whiche was appointed vnto them: whiche Pharao had geuen them, wherfore they solde not euery lande.

Then Joseph sayde vnto the folke: behold I haue boughte you this daye, and your landes for Pharao. Take thye seed, and go sowe

The Comel  
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thers landes  
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the





The byrthen Symon and Leui, wyched  
 influencen are their weapons. Into the  
 terrour come not my soule, and vnto their  
 exhortation & be my honoure not coupled: for  
 in this world they sit as a man, and in their  
 iudg they clyue doune the wall of the cy-  
 pre. & used by their wylde, for it was stronge,  
 and their fearefull, for it was cruel. I will  
 therefore be them in Jacob, and leave the  
 in Israel. And the Juda; thy byrthen  
 shall playe, and thine hande shall be in the  
 necke of thyne enemies, and thy fathers  
 enemies shall floure vnto the. Juda is a  
 & Iron whelpe. Frome Ispole: my soule; thou arte  
 like an byrthe: he layde him doune and rous-  
 ede hym selfe as a Irou, and as a & Ironelle.  
 Who dare seee hym by: The; Ispire shall  
 not departe frome Juda, nor a ruler from his  
 legges, till he come, that is to be sent, vnto  
 whom the people shall returne. He shall vnto  
 his ioue vnto the vnto, and his silke colt vnto  
 the vnto braunche, and shall waite his gar-  
 ment in wyne, and his mantell in the bloude  
 of grapes, his eyes are couyde than wyne, &  
 his teeth whicker than mythe.

& Laban shall dwell in the bawen of the  
 see, and in the puer of Wyppes, & shall teach  
 vnto Sydon.

Jacob is a stronge asse, he couched hym  
 bothe betwene two bushes, and laue that  
 sell was good and the land that it was plea-  
 sant, and vnto his woman to deute, and  
 became a seruante vnto tribute. Dan shall  
 & iudge his people, as one of the tribes of Is-  
 rael. Dan shall be a leoparde in the waye, and  
 an robber in the path, and by the hole vnto,  
 so that his eye shall fall vnto the wether.  
 And thy saunge shall be & Lorde.

God, men of wate wal maade. And he shall  
 lueue them to Egypt.

De iure comitib; fat brad, and he shall  
 gaur pleasures to a byrthe.

Jephtaim is a byrthe bynde, and geuthy  
 goodly wether. That boyrthynge shall Joseph,  
 that boyrthynge shall, and goodly vnto the  
 eye: the daughters call vpon the wall. The  
 wetheres haue entyde hym, and thye wyllye  
 and bared hym, and fet his holw wode lalle,  
 and his armes and his handes were stronge,  
 by the handes of the myghere God of Jacob:  
 one of hym shall come in herde man a home in  
 Israel. Thy fathers god shall heipe the, and  
 the almyghere shall blesse the, with blesynge  
 some heaurn about, and with blesynge of  
 the wate that shall vnder, and with blesynge  
 of the byrthes, and of the wombe. The  
 blesynge of thy father were stronge: euen as  
 the blesynge of my cydes, after the desyre of  
 the byrth in the wylde, and the blesynge  
 shall fall on the head of Joseph, and on the  
 top of the head of him that was separat from  
 his byrthen.

Men & am in a caupwinge & wolfe. In the  
 moynge he shall deuoure his praye, and as  
 myght he shall drude his spore.

All these are the. 12. tribes of Israel, & this  
 is that which the three father spake vnto them,  
 when he blesed them, eury man way a frue

call blesynge. And he charged them, and sayd  
 vnto eym. I wylde put vnto my & propie:  
 that ye bury me with my fathers, in the caue  
 that is in the side of Ephron the byrthe, in  
 the double caue, that is in the side, before  
 Mamre, in the lande of Canaan. Which seie  
 Abraham bought of Ephron the byrthe, for  
 a possession to bury in. There they buried  
 Abraham and Sara his wyfe, there they bury-  
 ed Isaac and Rebecca his wyfe. And there  
 buried Lea: wherof seide, and the caue that  
 is there in, was bought of the byrthen of byrth.

When Jacob had commaunded all that he  
 wolde vnto his sonnes, he plucked vp his feete  
 vpon the bed, and dyed, and was & put vnto  
 his propie. And Joseph fell vpon his fathers  
 face, and wept vpon him, and by Cro hun.

¶ Jacob is buried. Joseph forgoeth his byrthen  
 of Ispire that they ord to him. And he & pray.

CAPIT.

L.

And Joseph commaunded his seruante  
 that were Phylites, to embawme  
 his father, and the Phylites embaw-  
 med Isaac. 21. dayes longe, for to longe byrth  
 the embawminge talle, and the Carptians  
 byweppe hym. 12. dayes.

And when the dayes of wepyng were en-  
 do, Joseph spake vnto the house of Pharao,  
 sayynge. If I haue founde fauour in your eyes  
 speke vnto Pharao and seil hym, that my eyes  
 maye made me swete and sayde: No, I doe, se  
 that thou & burye me in my graue whiche I  
 haue made me in the lande of Canaan. Nowe  
 therefore let me go, and burye my father, and  
 then will I come agayne. And Pharao saide,  
 go and bury thy father, according as he made  
 the swete.

And Joseph went by to burye his father, &  
 with hym went all the seruantes of Pharao  
 that were the cydes of his house, and all the  
 cydes of Egypt, and all the house of Joseph,  
 and his byrthen, and his fathers house: eue  
 their children, and their wyfe, and their carill  
 left they byrthen them in the lande of Canaan.  
 And there went with him also Charrees and  
 holmen: so that they were an exceedynge  
 great companye.

And when they came to the seide of Iad  
 beyonde Jordan, there they made great and  
 exceedynge soze lamentation. And he & mour-  
 ned so; his father. by dayes. When the end  
 byrthes of the land: of the Canaanites saw the  
 mourninge in the seide of Iad, they sayde: this  
 is a great mourninge whiche the Egyptians  
 make. Wherfore the name of the place is cal-  
 led Abhimisim, whiche place Ired beyonde  
 Jordan. And his sonnes byd vnto him accor-  
 dyng as he had commaunded them.

And his sonnes carryd hym into the stand  
 of Canaan, and buried hym in the double caue  
 whiche Abraham had & bought with the seide  
 to be a place to bury in, of Ephron the byrthe  
 before Mamre. And Joseph returned to Egypt  
 agayne and his byrthen, and all that wente  
 by with him to bury his father, as lone as he  
 had buried hym.

¶ Jacob

¶ Dan

¶ Dan

¶ Dan

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¶ Dan

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¶ Dan

¶ Dan





Pharaoh's home, and being cast into the sea, was taken up by Pharaoh's daughter, the which she called Moses, because she was a boy. The Jews also call him Moses.

CAP. II.

And there went a man of the house of Levi, and took a daughter of Levi. And the wife conceived a bare sonne. And when she saw that it was a proper child, she hid him for three monthes. But when she could no longer hide him, she took a basket made of bulrushes, and daubed it with slime and pitch, and layd the child therein, and put it in the fluzze by the rivers hynde.

And his sister stood a fere of, to wryte what woulde come of it. And the daughter of Pharaoh came downe to the river to wash her self, and her maids walked along by the rivers syde. And when she sawe the basket amonge the flagges, she sent one of her maids, and cauled it to be tolde. And when she had opened it she sawe the child, and beholde: eye sawe weper. And she had compassion on it, and sayde: it is one of the Hebrewes children.

Then saide his syster unto Pharaohs daughter: Shall I go and call unto the nurse of the Hebrewes wombe, to nurse the child? Pharaohs daughter answered: Do thy waye. And she maide can, and cauled the chyldes mother. Then Pharaohs daughter sayde unto her: Take this chyld awaye, and nurse it for me: and I will reward the, for thy labour. And the woman took the chyld, and nursed it up.

And when the chyld was growen, she brought it unto Pharaohs daughter, and it was made her sonne, and she called it: Moses, because she sawe him out of the water. And it happened in these dayes, when Moses was waxe great, that he went out unto his brethren, and looked on their burdens, and spied an Egyptian smyteinge one of his brethren an Hebrew. And he looked rounde aboute, and when he sawe thit there was no man by, he smote the Egyptian, and hid him in the sande. And he went forth the next daye: and beholde, two Hebrewes stroue together. And he sayde unto them that they were wronge: Wherefore smyteth thou thyne neyghbour? And he answered: who hath made the a ruler of a rige over us? intended thou to kill me, as thou killedst the Hebrew the Egyptian? Then Moses feared and sayde: Truly the thinge is knowne. And Pharaoh heard of it, and wente aboute to kille Moses: but he fled from Pharaoh, and dwelt in the lande of Madian, and he had wyve by a well of syde.

The preall of Madian had. vii. daughters, whiche came and drew water, and fylled the troughes, for to water their fathers shepe. And the shepherdes came and drew the mapdens awaye: but Moses stode by, and helpeb them, and watered their shepe. When they came to, his just these saydes, he sayde: how happy is he that se see come to come to day? They answered: In Egyptian despyred by thome the shepherdes, and to drawe by water, and watered the shepe. And he sayde unto

his daughter: Where is he? why have ye left the man? So call hym what he may call hym. And Moses was content to dwell with the man. And he gave Moses Zephoja his daughter whiche bare a sonne, and he called him Gerson: for he sayde: I have bene a sheaunger in a strange lande. And he bare yet another sonne whom he called Eliezer, sayinge: The God of my father is myne helpe, and hath rescued me out of the handes of the Egyptians.

And it chaunced in processe of tyme, that the kynge of Egypte dyed, and the chyldren of Israel were tyghed by the reason of labour, and cryed. And their complaine ascended unto God frome the labour. And God remembered his promyse with Abraham, Isaac and Jacob, and God looked upon the children of Israel, and knewe them.

When he heard these, God appereth unto him in a bush, and telleth him of the chuldren of Israel, and to Pharaoh the opprestive.

CAP. III.

Moses kepte the shepe of Jethro his father in lawe, preall of Madian, and he drew the sheke to the backsyde of the wynde melle, and came to the mountaine of God, Doord. And the angel of the Lorde appeared unto hym, in a flame of tye, oute of a bush. And he perceivede that the bush burned with tye, and consumed not. Then Moses sayde: I will go hence, and see this great sight, how it cometh that the bush burneth not. And when the Lorde sawe that he came for: he called hym out of the bush, and sayde: Moses, Moses. He answered, I am at hand. And he sayde: come not hyther, but put thy shoes of thy feet: for the place whereon thou standest is holy ground. And he sayd: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was affrayd to loke upon God.

Then the Lorde sayde: I have surely sene the trouble of my people which are in Egypt, and have heard their crye, which they have of their taskemailes. For I knowe their sorow, and am come downe to delivre them out of the handes of the Egyptians, and to bringe them out of that lande, unto a good lande, and a large, and unto a lande that floweth with myne and honur: cum unto the place of the Canaanites, Hethytes, Amorites, Hittites, Hivites, and of the Jebusites. Now therefore beholde, the complaine of the chyldren of Israel is come unto me, and I have also sene the opprestion, wherewith the Egyptians opprested them. But come, I will sende the to Pharaoh, that thou mayest bringe my people the chyldren of Israel out of Egypte. And Moses sayde unto God: what am I to go unto Pharaoh, and to bringe the childe:cn of Israel out of Egypte? And he sayde: I will be with the. And this saide a voice unto the, that I have sent the: I see that thou hast broughte the people oute of Egypte, yet shall I see God upon this mountaine.

Then sayd Moses to God: When I come unto

father of Zephoja was also the preall of Madian. For it was a shepe older she, as it was written: that she came oute of the flock of his father.

Looked upon them: that he had pity and compassion over them: because he sawe the affliction of his children.

The bush burnt with tye.

The scripture telleth us to call that hely which is the bush, and it is called the bush of the Lorde.

The scripture telleth us that the Lorde will sende the to Pharaoh, that thou mayest bringe my people the chyldren of Israel out of Egypte.

The scripture telleth us that the Lorde will be with the, and that he will see God upon this mountaine.

And there went a man of the house of Levi, and took a daughter of Levi.

And his sister stood a fere of, to wryte what woulde come of it.

And he smote the Egyptian, and hid him in the sande.

And he sayde: how happy is he that se see come to come to day?



**L**orde unto Aard: go mete Moses in the wilderness. And he went and met him in the mount of God, and spake vnto him. And Moses tolde Aaron all the wordes of the Lord, which he hadde sent by him, and all the tokens which he had shewed him with all. So were Moses and Aard, and gathered all the elders of the children of Israel. And Aaron tolde all the wordes which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people, and the people believed. And when they herde that the Lord had visited the children of Israel, and hadde shewed vpon their seruantes, they bowed them selues and worshipped.

Moses and Aaron go vnto Pharaos. The people of Israel are oppressed more and more: and they crye out vpon Moyses and Aaron their wyse.

C A P I. V.

**T**hen Moyses and Aaron went and tolde Pharaos, thus sayth the Lord God of Israel. Let my people go, that they may kepe holys daies vnto me in the wilderness. And Pharaos answered: What knowe I the Lord, that I shuld heare his voyce to: to let Israel go: I knowe not the Lord, neither wil let Israel go. And they sayde: the God of the Hebrewes hath met with vs: let vs go: we praye the, that thou woldst send thy messenger, that we maye sacrifice vnto the Lord our God: lest he smyte vs with pestilence, or with thunder. Then sayde the kynge of Egypt vnto them: Wherfore do ye, Moyses and Aaron, let the people from thys worke, get you vnto your laboure. And Pharaos sayd furthermore: beholde there is moche people in the lande, and ye make them playe, and let their worke stande.

And Pharaos commaunded the same daie the taskmasters ouer the people, and the officers, sayinge: let that ye geue the people no more leaue to make bysche wyse, as ye haue in ympe payed: let them go and gather straw themselves, and the stubbe of bysche, whiche they were wont to make in ympe payed, laye vnto their charges also, and dringyng the necke of the ox: for they be fall, and cherye eye, sayinge: Let vs go and sacrifice vnto our God. They must haue more worke layd vpon them, that they maye labour therein, and then wold they not euent them selues to save their liues.

Then went the taskmasters of the people and the officers out, and tolde the people sayinge: Thus sayth Pharaos: I will geue you no more leaue, but ye shal labour, and gather the stubbe of bysche whiche ye can fynde it, for what none of your labour be in ympe payed. Then the people laboured abode thowth out all the land of Egypt, for to gather the stubbe in bysch, to be in stead of strawe.

And the taskmasters passed them forthward, sayinge: fulfill your worke daye by daye, and as when leaue was geuen you. And the officers of the children of Israel, which Pharaos taskmasters had set ouer them, were beaten. And it was sayd vnto them: Wherfore haue

ye not fulfilled your taske in makinge bysche, bothe yesterdaye and to daye, as well as in bysche payed.

Then went the officers of the children of Israel, and complayned vnto Pharaos, sayinge: Wherfore traileth thou thus with thy seruantes: there is no leaue geuen vnto thy seruantes, and yet they laye vnto us: make bysche. And so, thy seruantes are beaten, and thy people is inuade increased. And he answered: Ye are fe, and thys is the waye that ye go and to labour vnto the Lord. Ye thowt and wyse, for there shall no leaue be geuen you, and yet it is that ye deliue the hole sale of bysche.

Then the officers of the children of Israel sawe them selues in worse case: in that he sayde, ye shall in ympe paye of your dayly makinge of bysche: then they met Moyses and Aaron, shewinge in that waye, as they came out vnto Pharaos, and sayd vnto them: The Lord take vnto you a iudge for ye haue made the labour of vs bysche in the sight of Pharaos, and of his seruantes, and haue put a worde vnto their haunces to ser vs.

Moses returned vnto the Lord, and sayde: Lord, wherfore beareth thou cruelly with thy people: and wherfore haue thou sent me: for I haue I come to Pharaos to speche in thy name, to saye I haue geuen the waye to the, and yet thou hast not respectid thy people at all. The Lord sayde vnto Moyses: Howe woldst thou be what I will do vnto Pharaos, for I haue a myghty hand, and I will let them go, and I will geue them a myghty hand, and I will geue them a myghty hand, and I will geue them a myghty hand.

The Lord promysed destruction of the Egyptians, and the lande of Canaan. The people of Israel were in the lande of Egypt.

C A P I. VI.

**A**s the Lord sayde vnto Moyses: I am the Lord, that appeared vnto Abraham, Isaac and Jacob, an almyghty God: but in my name: Jehouah, was I not knowne vnto them. Moreover I made an appoyntment with thy father, to geue them the lande of Canaan: the lande of their pilgrimage whiche they were strangers. And I haue also become the enemye of the children of Israel, because the Egyptians kept them in bondage, I haue remembred my promys.

Wherfore saye vnto the children of Israel: I am the Lord: and will deliue you from the burden of the Egyptians, and will ryd you out of their bondage, and will deliue you to a floure of wheat, and will geue you great increase. And I will take you to my people, and will be to you a God. And ye shall knowe that I am the Lord your God, whiche deliue you from the burden of the Egyptians. And I will bringe you to the lande ouer which I sware by my hande to geue it vnto Abraham, Isaac and Jacob, and will geue it vnto you for a possession: euen I the Lord. And Moyses tolde the children of Israel euery thinge: but they behelded not vnto Moyses for answere of bysche, and for cruel bondage.

Jehouah is the name of god.

A promise of a Canaanite

To the land of Canaan



And the Lord spake unto Moses saying: So and Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying: O Lord, the children of Israel beken not unto me, howe thou wilt Pharaoh heare me: because that I have: *in circumcised* Egypt. And the Lord spake unto Moses and Aaron and gave them a charge unto the children of Israel, and unto Pharaoh, king of Egypt: to bring the children of Israel, out of the land of Egypt. These be the heades of their families houses. The children of Ruben the eldest sonne of Israel, are these: Hanoch, Pallu, Seron, Charmi, these be the householders of Ruben. The children of Symeon are these: Semuel, Jamin, Ouid, Jashin, Zohar, and Paul the sonne of a Canaanite wife: these are the householders of Symeon. These are the names of the children of Levi in their generations: Gerson, Katsab, and Merari. And Levi issued and hundred and. *triv. xxx.* The sonnes of Gerson: Lium and Hemei in their hundredes. The children of Katsab: Juraa, Jisear, Uepon and Uziel. And Katsab issued an hundred and. *triv. xxx.* The children of Merari are these: Mahari and Mushi: these are the hundredes of Levi in their generations.

*in circumcised Egypt.*

*in circumcised Egypt.*

*in circumcised Egypt.*

*in circumcised Egypt.*

And Amram tooke Jochebed his neece to wife which bare him Aaron and Moyses. And Amram issued an hundred and. *triv. xxx.* The children of Isacar: Kozab, Jisegab and Jisachar. The children of Zabulon: Misael, Ghasph and Misul.

And Aaron toke Elisaba daughter of Amradab and sister of Sabalon, to wife: which bare him Nadab, Abihu, Eleazar and Jehuama. The children of Mozah: Am, Siphana, and Abiasaph: these are the hundredes of the Beniamites. And Eleazar Aarons sonne, tooke him one of the daughters of Putuel to wife, which bare him Phinehas: these be the principall fathers of the Levites, in their hundredes.

These are that Aaron and Moyses to whom the Lord sayde: carrye the children of Israel out of the land of Egypt, with their armies. These are the same Moyses and Aaron to which spake Pharaoh king of Egypt, that they might bringe the children of Israel out of Egypt. And in the daye when the Lord spake unto Moyses in the land of Egypt, he spake unto him, sayinge, I am the Lord, se that thou speake unto Pharaoh the kinge of Egypt all that I saye unto the. And Moyses answered before the Lord: I am of uncircumcised Egypt, howe shall Pharaoh then geue me audience?

*in circumcised Egypt.*

C A P I. VII.

And the Lord saye unto Moyses: behold, I have made the Pharaoh God and Aaron thy brother shall be thy prophet. Thou shalt speake all that I commaunde

*in circumcised Egypt.*

the, and Aaron thy brother shall speake unto Pharaoh: that he sende the children of Israel out of his lande. But I will visite Pharaoh with all my power, and my wonders in the land of Egypt. And yet Pharaoh shall not hearken unto you, that I may set myne hande upon Egypt, and bringe out myne armies, even my people the children of Israel out of the land of Egypt, with great iudgements. And the Egyptians shall knowe that I am the Lord, when I have stretched forth my hande upon Egypt, I have brought out the children of Israel from thence.

*in circumcised Egypt.*

Moses and Aaron did as the Lord commaunded them. And Moyses was. *triv. xxx.* old, and Aaron. *triv. xxx.* when they spake unto Pharaoh. And the Lord spake unto Moyses and Aaron, sayinge: When Pharaoh speakech unto you, and saye: Shewe a wonder, then walke thou saye unto Aaron: Take the rodde, and cast it to the Pharaoh, and it shall become a serpent. Then wente Moyses and Aaron to Pharaoh, and did as the Lord had commaunded. And Aaron cast forth his rodde before Pharaoh and his servants, and it turned to a serpent. Then Pharaoh called for the wise men and *in circumcised* Egypt: and they did in like maner with their rodde, and they made like serpents: but Aarons rodde ate by their rodde: and yet for all this Pharaohs heart was hardened, so that he hearkened not unto them, according as the Lord had sayde.

*in circumcised Egypt.*

*in circumcised Egypt.*

Then sayde the Lord unto Moyses. Pharaohs heart is hardened, and he refused to let the people go. See thou unto Pharaoh in the morninge, when he shall come unto the water, and thou shalt saye unto him: Behold, I have made thee a serpent, and thou shalt see that I am the Lord. And thou shalt saye unto him: Let my people go, that they maye serve me in the wilderness: but I have hardened thine heart, so that thou shalt not heare. Wherefore thus saye the Lord: heere thou shalt knowe that I am the Lord. Beholde, I will smyte with the staffe that is in myne hande, the waters that are in the ryver, and they shall turne to bloude. And the ryver that is in the ryver shall drye, and the ryver shall drye, so that it shall geue the Egyptians to drye of the water of the ryver.

*in circumcised Egypt.*

*in circumcised Egypt.*

And the Lord spake unto Moyses, saye unto Aaron: Take thy staffe and stretch out thine hande over the waters of Egypt, ouer their streames, ryvers, ponde, and all pooles of water, that they maye be bloude, and that there maye be bloude in all the land of Egypt: both in vessels of wodde and also of stone.

And Moyses and Aaron did as the Lord commaunded. And he spake by the staffe, and smote the waters that were in the ryver, in the sight of Pharaoh, and in the sight of his servants, and all the water that was in the ryver, turned into bloude. And the ryver was drye, and the ryver was drye: so that the Egyptians could not drye of the water

*in circumcised Egypt.*

*in circumcised Egypt.*



Water of the cruce. And there was bloud there  
out all the lande of Egypt.

And the enchanters of Egypt, dyd lyke  
with their enchaunementes, so that  
Pharaos hearte was hardened, and dyd not  
regard the, as the Lorde had sayd. And Pharaos  
turned from selfe, & went into his house,  
and let not his hearte there vnto. And the  
Egyptians beganne to crye aboute the cruce for  
water to drinke, for they coulde not drinke  
of the water of the cruce. And it continued a  
tyme, after that the Lorde hadde dryen the  
cruce.

The place of frogges. *Exodus 8:1-2* for Pharaos. The place of thra.

CAPIT. VIII.

The Lorde spake vnto Moyses: So vnto  
Pharaos, and tell him, thus sayth the  
Lorde: \* Let my people go, that they  
may serue me. If thou wilt not let them go,  
beholde, I will smyte all thy lande with frogges.  
And the cruce shall beate with frogges,  
and they shall come vp, & go into thyne house  
and into thy chamber; & where thou sleepest,  
and vpon thy bedde, and into the houses of  
thy seruantes, and vpon thy people, and into  
thyne ovens, and vpon thy breastles, whiche  
thou hast in store. And the frogges shall  
come vpon thee, and on thy people, and vpon  
all thy seruantes.

And the Lorde spake vnto Moyses, saye vnto  
Aaron: stretch forth thyne hande with  
thy rodde ouer the riuers, cruces and ponds.  
And bringe by frogges vpon the lande of  
Egypt. And Aaron stretched his hande ouer  
the water of Egypt: and the frogges came  
up, and couered the lande of Egypt. And the  
soieters dyd lyke wyse with their soiety, and  
the frogges came by, vpon the lande of  
Egypt.

Then Pharaos called for Moyses, and Aaron,  
and sayde: Pleyse vnto the Lorde that  
he maye take awaye the frogges from me and  
from my people, and I will let the people  
go, that they maye do sacrifice vnto the Lorde.  
And Moyses saye vnto Pharaos: Appoynte  
thou the tyme vnto me, when I shall praye  
for thee, and thy seruantes, and thy people, to  
be gone awaye: the frogges shall be gone,  
so that they shall remayne but in the  
cruce onely. And he sayde so moche. And he  
sayd: euen as thou hast sayd that thou mayest  
knowe that there is none lyke vnto the Lorde  
our God. And the frogges shall departe from  
thee, and from thyne houses, and from thy  
seruantes, and from thy people, and shall  
remayne in the cruce onely.

And Moyses and Aaron went out from Pharaos,  
and Moyses cryed vnto the Lorde vpon  
the appoyntment of the daye, whiche he hadde  
made vnto Pharaos. And the Lorde dyd accordyng  
to the sayinge of Moyses. And the frogges  
died out of the houses, courtes & fields.  
And they gathered them together vnto heapes  
so that the lande stank of them.

But when Pharaos sawe that he had receyued  
grace in him, he hardened his hearte, and he  
let not vnto them, as the Lorde had sayde.

And the Lorde sayde vnto Moyses: saye vnto  
Pharaos, heeke out thy rodde, and swete the  
duste of the lande, that it maye come to lyfe  
in all the lande of Egypt. And they dyd so.  
And Aaron stretched out his hande, with his  
rodde, and smote the dust of the earth, and it  
turned to lye, vnto a man and beest, so that  
all the dust of the lande, turned to lye, & he  
saw out all the lande of Egypt.

And the enchanters sawe the lyke wyse with  
these enchaunementes, for theyr lye was lye,  
but theyr lye was not. And the lye was vnto  
vpon man and beest. Then saye the enchaun-  
ers vnto Pharaos: It is the synge of Moyses.  
\* Wherefore Pharaos hearte was hardened,  
and he regarded them not, as the Lorde had  
sayde.

And the Lorde sayde vnto Moyses: rise by  
early in the morning, and stande before Pharaos,  
for he will come vnto the water: and say  
vnto him, thus sayth the Lorde: let my people  
go, that they maye serue me. If thou wilt  
not let my people go, beholde, I will sende  
allice flies, vnto thy house, thy seruantes,  
and thy people, and vnto thy houses. And the  
houses of the Egyptians shall be full of flies,  
and the grounde whereon theye are. But I will  
separate thyne lye, thyne lye. And thou  
wilt see: my people are, so that theye shall  
not be lye: that thou mayest knowe. \* At  
I am the Lorde vpon the earth. And I will  
put a diuysio, betwene my people and thyne.  
And such is the word of the Lorde: thus sayth  
the Lorde.

And the Lorde dyd accordyngly: and there  
came allice flies, into the house of Pharaos  
and into his seruantes houses, and into all  
the lande of Egypt: so that the lande was  
marred with flies. Then Pharaos sent  
his seruautes and Aaron, and sayde: Go and do  
sacrifice vnto your God in the lande. And Moyses  
answered: it is not meete to do so. For we  
lyue to offer vnto the Lorde our God, that  
holde is an abominacion vnto the Egyptians:  
beholde, shall we sacrifice that which  
is an abominacion vnto the Egyptians betwene  
twoe eyes, & shall they not come to us? we  
will sacrifice yo that hath our lye, as the  
Lorde sayde, and sacrifice vnto the Lorde our  
God as he hath commaunded vs.

And Pharaos sayde: I will let you go, that  
ye maye sacrifice vnto the Lorde your God  
in the wilderness: onely go not farre awaye,  
and be that ye praye for us. And Moyses sayde:  
beholde, I will go out from thee, and my  
people shall departe from Pharaos, and from  
his seruantes and from his people, so moche.  
But let Pharaos sende some man with us, that  
he will not let the people go to sacrifice vnto  
the Lorde.

And Moyses went out from Pharaos, and  
preared vnto the Lorde. And the Lorde dyd  
as Moyses had sayd, and sent a man  
to Pharaos, and from his seruantes, and  
from his people, so that theye remayne not  
out. And when all that, Pharaos hardened  
his hearte, and would not let the  
people go.

The firste page.

The fourth page.

Exodus

Exodus

Exodus

¶ The more on of bestion The place of hotches an  
Wise The possible barie: thunders and lightnings.

CAPIT. IX.

**A**nd the Lord sayde vnto Moyses, go in  
Pharaon and tell him, thus sayde the  
Lord God of the Churche: let my pro-  
ple go that they maye serue me. If thou wilt  
not let them go, but wilt holde them fast: be-  
hold, the hande of the Lord shall be vpon the  
cattell whiche thou hast in the lande, vpon ho-  
uses, asses, camels, oxen, & sheepe, with a might  
truly great moortyrie. And the Lord shall make  
a distinction betwene the bestes of the Israe-  
lites, and the bestes of the Egyptians: so that  
thou shalt not loose any of all that belongeth  
to the children of Israel. And the Lord appoynted  
a tyme for this: so moorouer the Lord shall  
doe this thinge in the lande.

**A**nd the Lord brd the thynge on the mo-  
rowe, and all the cattell of Egypte dyed: but  
of the cattell of the children of Israel dyed not  
one. And Pharaon sent to wete: but there was  
not one of the cattell of the Israelites dead.  
¶ How much standinge the here of Pharaon hard  
and, and he wolde not let the people go.

And the Lord sayde vnto Moyses and Aa-  
ron: take your handes full of ashes out of the  
furnace, and let Moyses spynke it vpon the  
dust in the sight of Pharaon, and it shall turne  
to dust in all the lande of Egypte, and shall  
make the chylde of the woman with chylde, bothe  
man and beest, in all the lande of Egypte.

And they toke ashes out of the furnace, and  
stode before Pharaon, and Moyses spynked it  
vpon the dust: and there brake out sores  
vpon man and beest, so that  
the chylde could not stonde before Moyses,  
for there were botches vpon the enchaunteres  
and vpon all the Egyptians. And the Lord  
hardened the herte of Pharaon, that he helde  
not vnto them, as the Lord had com-  
manded Moyses.

And the Lord sayde vnto Moyses: rise vp  
early in the morning, and stonde before Pha-  
raon, and tell him, thus sayde the Lord God  
of the Churche: let my people go, that they  
maye serue me, or els I will at this tyme send  
all my plagues vpon thyne herte, and vpon thy  
seruauntes, & on thy people, that thou mayest  
knowe that there is none lyke me in all the  
earthe. For now will I seeke the out my hande,  
and will smyte the, and thy people with pesti-  
lence: so that thou shalt crye from thys tyme,  
Nee in verye drewe for this cause haue I send  
the vp, for to shewe my power in the & to  
declare my name thorow out all the world.

**I**t shall be so that thou doste my people that  
thou wilt not let them go: behold, to morowe  
this tyme I will sende downe a myghty gale  
of fire: such sayde one as was not in Egypte  
for thus it was founded, vnto this tyme. And  
thou shalt see the heates, and all that  
thou hast in the lande. For vpon all the men  
of the lande shall the fire fall, & not  
brought home, shall the harte fall, and they  
shall crye. And as many as had the word of  
the Lord amonge the seruauntes of Pharaon  
made their seruauntes and their bestes to  
goe:

and they that regarded not the word  
of the Lord, lette their seruauntes and their  
bestes in the lande.

And the Lord sayde vnto Moyses: seeke the  
foxes thurke hande vnto heauen, that there maye  
be harte in all the lande of Egypte: vpon man  
and beest, and vpon all the bestes of the lande  
of Egypte. And Moyses stretched oute his  
hande vnto heauen, and the Lord chancede  
so that the fire fell a lunge vpon the ground  
& the Lord so charred in the lande of  
Egypte, that there was harte and harte myghted  
vnto the harte, so greuous, that there was  
none lyke in all the lande of Egypte, for thus  
people inhabited it. And the harte smote in  
the lande of Egypte, all that was in the lande  
bothe man and beest. And the harte smote all  
the bestes of the lande, and brake all the trees  
of the lande: only in the lande of Goshen where  
the children of Israel were, was there no harte.  
And Pharaon sent and called to Moyses & Aa-  
ron, and sayde vnto them: I haue sinned syn-  
ned, the Lord is righte, and I and my  
people are wicked. Make ye heere the Lord,  
that the thunder of God and harte maye cease  
and I will let you go, and ye shall crye no to-  
more. And Moyses sayde vnto him: allone as I  
am out of the earth, I will speake vnto  
handes vnto the Lord, and the thunder shall  
cease, neither shall there be any more harte:  
that thou mayest knowe howe that the earth  
is the Lordes. But I knowe that thou and  
thy seruauntes yet cease not: the Lord God.  
The face and the backe were smitten, for the  
harte was set vp, and the face was broued:  
but the where and the eye were not smyte, for  
they were late sowne.

And Moyses went out of the earth from Pha-  
raon, and spreade abroad his handes vnto the  
Lord, and the thunder and harte ceased, nei-  
ther came in any more vpon the earth: when  
Pharaon sawe that his sayde and the harte &  
thunder were ceased, he synned agayne & har-  
dened his herte: both he and his seruauntes.  
So was the herte of Pharaon hardened, that  
he wolde not let the children of Israel go, as  
the Lord had sayde to Moyses.

¶ The herte of Pharaon is hardened of God. The  
ground of Egypte, The thurke & thunders.

CAPIT. X.

**T**he Lord sayde vnto Moyses: go vnto  
Pharaon: neuerthelesse & I haue hard-  
ened his herte, and the herte of his ser-  
uauntes, that I might shewe these my myghtes  
amonge them, and that thou tell in the audi-  
ence of thy sonne, and of thy sonnes sonne, be-  
cause I haue done in Egypte,  
and the myghtes whiche I haue shewed a-  
monge them: that ye maye knowe that I am  
the Lord. Then Moyses and Aaron wente  
vnto Pharaon, and sayde vnto him: Thus  
sayde the Lord God of the Hebrewes: howe  
longe shall it be, or thou wilt submyt thy  
selfe vnto me? & let my people go that they  
maye serue me. If thou wilt not let my peo-  
ple go: behold, to morowe will I bringe  
yealoppes into thy lande, and they shall  
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more the earth, so that it can not be sene / and they shall rate the earth, which remaineth vnto you and escaped the hable / and they shall rate all your herme flocks vpon the scibe / and they shall fill the houses, & all the seruantes houses / and the houses of all the Egyptians after such a manner as neither the fathers nor the fathers fathers haue seene, as thens the rent they were to receate vpon the earth vnto this daye. And he turned from selfe aboute, and went out from Pharaos.

**B** With what an seruantes sarge vnto hym: How longe shall we be thus curill entreated? Let the men go that they may serue the Lorde theirs god: howe thou not yet knowe that Egypte is destroyed? And then Moses & Aaron were brought againe vnto Pharaos, & he said vnto them: So and seue the lorde your god, but who see they that shall go? And Moses answered, we will go with yong and old men and with our sonnes and with our daughters: & with our shepe and oxen must we go. For we must holde a feast vnto the Lorde.

**C** And he said vnto them: Shall it be so? The Lorde be with you wolde I see you go: and your children also? Take heed, for ye haue some mischiefes in hande. Staye not so, but go ye that are men and seue the Lorde, for that was your desire. And they throug them out of Pharaos presence.

**D** And the Lorde said vnto Moses: Strecthe out thine hande ouer the lande of Egypte for greeshoppers, that they come vpon the lande of Egypte and eate all the herbes of the lande / and all that the hable lefte vntouched. And Moses strecthen forth his rod ouer the lande of Egypte, and the Lorde broughte an east wynde vpon the lande, all that daye and all nyght. And in the morninge the east wynde broughte the greeshoppers / and the greeshoppers were by ouer all the land of Egypte and lgybled in all the cities of Egypte verye greuously, so that before them were there no such greeshoppers, neither after them shall be. And they covered all the earth: so that the lande was darke therewith. And they ate all the herbes of the lande, and all the frutes of the trees vnto which the hable had left, so that there was no grene thing left in the trees and herbes of the lande throug all the lande of Egypte.

**E** Then Pharaos called for Moses and Aaron in haste and said: I haue sinned agaynst the Lorde your God, and agaynst you. So: grue me yet my synne onely this ones, and pray vnto the Lorde your God, that he may take awaye from me this death only. And he went out from Pharaos and prayed vnto the Lorde, and the Lorde turned the wynde in to a southerly stronge weste wynde / and it toke awaye the greeshoppers and cast them in to the red see: so that there was not one greeshopper in all the coastes of Egypte. And the Lorde hardened Pharaos herte, so that he wolde not let the children of Israhel go.

And the Lorde said vnto Moses: Stretche out thine hande vnto heuyn: & see thee be darkened vpon the lande of Egypte, euen that they maye seepe the darkness. And Moses strecthed

forth his hande vnto heuyn, and there was a stroke darkness vpon the lande of Egypte. iii. dayes long, so that no man sawe an other neyther toke vp from the place where he was by the space of iii. dayes: but all the children of Israhel had lgyth: where they dwelled.

Then Pharaos called for Moses and sarde: So and seue the Lorde, only let your shepe and your oxen abyde, but let your children go with you. And Moses answered: thou muste grue be also seruages and vrent offerings for to sacrifice vnto the Lorde our God: our cattell likewise shall go with vs: and there shall not one holt be lefte behynde, for: thow muste take to seue the Lorde our God. How: can we can not knowe wherewith to sacrifice vnto the Lorde, tyll we come thither.

But the Lorde hardened Pharaos herte, so that he wolde not let them go. And Pharaos said vnto him: get the seame me and take heed to thy selfe that thou se my face no more. For when so eue thou commest in my lgyth: they shall spee. And Moses said: Let it be as thou hast said: I will see thy face no more.

**C** The Lorde commaundeth to spone the Egypte: and The death of all the first begotten in Egypte.

CAPIT. XI.

**A** And the Lorde sayde vnto Moses: retell I bringe one plague more vpon Pharaos and vpon Egypte: and after that he will let you go hence. And when he letteth you go, he shall necessarilye serue you here. But vnto the people that curry man become of his frende, and euer woman of her neyghbour, is words of sruce and words of golde. And the Lorde gaue the people fauour in the syghte of the Egyptians. How: court: Moses was verrey greate in the lande of Egypte, vnto the syghte of Pharaos, and also in the syghte of the people.

And Moses sayde: thus sayeth the Lorde: aboute nyghte will I go out amonge the Egyptians: and all the first borne in the lande of Egypte shall dye: euen from the first borne of Pharaos, that sitteth on his seate, vnto the first borne of the mayde seruante that is in the mlie / and all the first borne of the cattell. And there shall be a greate crye throughe out the lande of Egypte: so that there was neuer none lyke, no: shall be. And amonge all the children of Israhel shall not a dogge moue his tongue nor yet man or beest: that ye maye knowe howe the Lorde purteth a difference betwene the Egyptians and Israhel, and thate thy seruantes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnto thee, and then will I departe. And he went out from Pharaos in a great anger.

And the Lorde sayde vnto Moses: Pharaos shall not regard you. That many wonders may be wrought in the lande of Egypte. And Moses and Aaron did all these wonders before Pharaos. And the Lorde hardened Pharaos herte, so that he wolde not let the children of Israhel go out of his lande.

The ninth plague. The death of the first born.

A godly lesson.

A godly lesson.

Exod. xi.

A godly lesson.

A godly lesson.

The ninth plague.

The ninth plague.









of the chylidren of Israel: they are unquellid in the land the wyldernes backe but them in. And I will harden his herte, that he shall follow after them, to thence I will get me honour upon Pharaon and upon all his host, that the Egyptians maye knowe that I am the Lorde. And they drd euen so.

**B** And when it was told the kynge of Egypt that the people fled, then Pharaon herte and all his seruantes turned agaynst the people and sayde: Why haue we this done, that we haue let Israel go out of our seruyce? And he made to hym two charrettes and toke his people with hym, & toke by hundred choyen charrettes and all the charrettes of Egypt, and captiues upon all his people, for the Lorde hardened the herte of Pharaon kynge of Egypt, that he followed after the chylidren of Israel, whiche nevertheless went out thowgh an hie hande, and the Egyptians followed after them, and overtooke them where they yrtchid by the see with all the hostes and charrettes of Pharaon and with his hostemen and his host: fast by the entree of Syoth before Wat Zephon. And Pharaon drewe nye and when the chylidren of Israel loked by they eyes, and sawe that the Egyptians followed after them, they were sore affrayde, & cryed out vnto the Lorde.

**C** Then said they vnto Moses. Were there no graces for vs in Egypt, but thou muste haue us to come to dre in the wyldernes? wherefore had thou serued vs thus, to caere vs out of Egypt? Dyd not we tell thee this in Egypt sayyng let vs be in esse and serue the Egyptians? For it hadde ben better for vs to haue serued the Egyptians, then to dre in the wyldernes. And Moses sayde to the people: feare not but stande still and beholde how the Lorde shall saue you this day: for the Egyptians whome ye se this daye, ye shall neuer se more for euer. The Lorde shall fyght for you, and he shall be still.

**D** The Lorde sayd vnto Moses: Wherfore cryest thou vnto me? speke to the chylidren of Israel to go forwarde. But lye thou by thy rod, and stretche forth thy hande ouer the see and hurde it asondze, that the chylidren of Israel may go on drye ground, thowgh the myddist thereof. And beholde, I will harden the hertes of the Egyptians that they may follow you. And I will get me honour upon Pharaon and upon all his host upon his charrettes, and upon his horse men. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure upon Pharaon, upon his charrettes and upon his hostemen.

**E** And the angell of god whiche went before the host of Israel, remoued and toent behynd them. And the cloude pricker that was before them, remoued and stode behynd them, & went bytwene the host of the Egyptians & the host of Israel. It was a darke cloude, & gaue light by nyght: so that all the nyght longe the one coulde not see the other.

**F** When Moses stretchid forth his hande ouer the see, the Lorde sarrid a waye the see with a strong east wynde that dyde all nyght, and made the see drye lande, and the water dreyed

uppon it selfe. And the chylidren of Israel went in thowgh the myddest of the see vpon the drye ground. And the water was a wall vnto them both on their right hande and on their left. And the Egyptians followed, and went in after them to the myddest of the see, with all Pharaons hostes and his charrettes & his hostemen. And in the morninge watche the Lorde toke vnto shooke of the Egyptians out of the see, and cloude pricker & troubled theyr host and moste of theyr charret wheels, and caste them downe to the grounde. Then sayd the Egyptians: Let vs be from Israel, for the Lorde foughte for them agaynst vs. Then sayd the Lorde vnto Moses: stretche forth thyne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon theyr charrettes and hostemen.

Then stretchid forth Moses his hande ouer the see and it came agayn to his course early in the morninge and the Egyptians stode agaynst it. Thus the Lorde ouerthrew the Egyptians in the myddest of the see and the water returned and couered the charrettes & the hostemen: so that of all the host of Pharaon that came to the see after them, remainede not one. But the chylidren of Israel went vpon drye land in the myddest of the see, and the water was a wall to them, both on the right hande of them and also on the left.

**G** Thus the Lorde destrued Israel the selfsame daye out of the hande of the Egyptians. and Israel sawe the Egyptians dead vpon the see drye. And when Israel sawe that myghty hande, whiche the Lorde had wroght vpon the Egyptians & they feared the Lorde, and beleued worde the Lorde, and also his seruant Moses.

¶ Moses and the people with the women lrene. In the pape of Amon: the bytter waters were swete. God must be heared. They come to Egipt.

C A P I. X V.

**T**hen Moses and the chylidren of Israel synge this songe vnto the Lorde, & sayd. Let vs synge vnto the Lorde, for he is become gloriouse the house and hym that rode vpon hym, hath he ouerthowne in the see. & The Lorde is my strength and my song, and is become my saluation.

He is my God and I will gloube hym he is my saluour God, and I will lye hym by on hyge. The Lorde is a man of warre almyghty is his name: Pharaon charrettes and his host hadde he cast in to the see. His toipe captiues are drownd in the red see the toipe waters haue couered them: they soune to the bottom as a stone. Turne vnto Lorde is gloriouse in power thine hande Lorde hath all so dalled the enemye. And with thy great gloube thou hast destrued thine aduersaries: thou sentid to the thy wyche, and it consumed them as stubble. With thy byerch of thine anger the water gathered together and the fluors rode still as a rocke: and the depe water cougled together in the myddest of the see.

The enemye sayd: I will koloube and ouertake them and wyl dreyde the spoye: I wyl

\* Job. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ In the pape.

\* Job.

\* Job.

¶ In the pape.

\* Job.

B



ough remaine: it tyll the morninge. Not  
withstandynge they obeyed not Moyses: but  
some of them let it tyll morninge, and it  
was full of moines and Canie. and Moyses  
was angry with hym.

And they gathered it all morninge: one by  
man as moche as he lustyde for his carryinge. For  
as soon as the brate of the lounge came  
it moult. And the vi. day they gathered it: it  
is moche need, that is to wylt, two gounes  
for one man: and the rulers of the multitude  
came and told Moyses. And he said vnto them,  
this is that which the Lorde hath sayde: so  
morninge in the shadowe of the hoir red of the  
Lorde, take that ye myll haue, and receiue  
that ye myll seeke, and that estymed saye vp  
for you, & hepe it tyll the morninge. And they  
layde it vp tyll the morninge as Moyses said,  
and it stauke not. neither was there anye  
ones there. And Moyses said: care this to daye:  
for to daye it is the Lordes Saboth: to daye  
ye shall trude none in the felde. & the daye ye  
shall gather for the. vi. to the Saboth: but  
it shall be none.

For with standynge there went out of the peo-  
ple at the vi. daye to gather, but they founde  
none. Then the Lorde sayd to Moyses: how  
long wilt thou seepe myn hande: myn  
commandementes and myn lawes? & he, I praye the Lorde  
hath geuen me a Saboth. & the Lorde sayde  
ye shall seepe: but I will be there for the. & he  
gathered it as he was at home, and it was  
as much as he needed. And the people  
called it manna. And the house of  
Israel called it manna. And it was as the  
vnto Moyses sayde: and the same of  
it was like vnto waxes made with honny.

And Moyses sayde: this is that the Lorde  
commanded, that a Somer of it that it may  
be kept for your chylidren after you, that they  
may see the bread which he fed you in the  
wildernesse, when he had brought you out of the  
land of Egypt. And Moyses sayd vnto Aaron:  
take a cruic, and put a Somer full of man  
therein, and laye it vnto the Lorde: he  
kepte for your chylidren after you, as the Lorde  
commanded Moyses. And Aaron layde it vnto  
before the testimonye there to be kepte. & And  
the chylidren of Israel ate Manna. & they  
came to a lande inhabited. So they ate  
Manna till they came to the borders of the land  
of Canaan. Thus a Somer is the tenth part  
of an Epha.

¶ The Israelites come in to Raphidim. They  
grudge. Water is geuen them out of the rocke  
with his hande, and they overcome the  
Amalechites.

CAP. XVII.

And all the company of the chylidren of Is-  
rael went on their journeyes from the  
wildernesse of Sin at the commandment  
of the Lorde. and pitched in Raphidim:  
where there was no water for the people to  
drynke. And Moyses sayde vnto the  
Lorde: What shal I do? for the people  
crye vnto me, sayinge: Geue vs water  
to drynke. And Moyses sayde vnto the  
Lorde: What shal I do? for the people  
crye vnto me, sayinge: Geue vs water  
to drynke.

water, and murmured agaynste Moyses, and  
sayde: wherefore hast thou brought vs out of  
Egypte. to kill vs and our chylidren and our  
cattell with thurst?

So Moyses cryed to the Lorde sayinge, what  
shal I do vnto this people? they be almost  
ready to stone me. Then the Lorde sayde to Mo-  
yses: go before the people, and take with thee  
of the elders of Israel, a thy rod wherewith thou  
smotest the cruce take in thyrne hande and go.  
Besyde I myll stande there vpon a rocke in  
Raphidim: and thou shalt smyte the rocke, and  
there shall come water out thereof, that the  
people may drynke.

¶ And Moyses dyd so before the elders of  
Israel: and called the name of the place  
Massa, and Meriba, because of the chynge  
of the chylidren of Israel, and because they  
tempted the Lorde, sayinge: Is the Lorde  
amonge vs or not?

Then came Amalech and fought with Is-  
rael in Raphidim. And Moyses sayd vnto To-  
hua: chose out men, and go fighte with Ame-  
lech. To morrowe I myll stande on the top of  
of the tyll, and the corder of Gods myn hande.  
And Joshua dyd as Moyses had sayde, & fought  
with the Amalechites. And Moyses, Aaron and  
Hur wente vnto the toppe of the hill. And  
when Moyses helde by his hande, Israel had  
the better. And when he late his hande downe  
Amalech had the better.

When Moyses hande was weery, they  
toke a stone and put it vnder hym, and he late  
downe thereon. And Aaron and Hur stode  
by his hande, the one on the one syde, and the  
other on the other syde. And his hande was  
styre vntill the sonne was downe. & Joshua  
discomfeted Amalech and his people with  
the edge of his swerde.

And the Lorde sayd vnto Moyses, write this  
for a remembrance: since in a booke and tell it vnto  
Joshua, that I myll put out the remembrance of  
Amalech with heurn. And Moyses made an al-  
ter, and called the name of it Jehovah Nissi:  
for he sayde: the hande is on the syde of the  
Lorde, that the Lorde myll haue warte with  
Amalech throughout all generacions.

¶ The names counted is reserved of Moyses.

CAP. XVIII.

¶ This is the pycc of Midian Moyses father  
in lawe brede of all that God had done to  
Moyses and Israel his people, how that the  
Lorde had brought Israel out of the land of  
Egypte. And he toke Zipho: a Moyses wyfe, after he  
was knyt backe, and her two sonnes, of which  
the one was called Gerson: for he sayde: I  
haue been an alien in a strange lande. And the  
other was called Eliezer, for the god of my  
father was myne helpe, and deliuered me from  
the swerde of Midian. So Zipho Moyses fa-  
ther in lawe came with his two sonnes: & his  
wyfe to Moyses in the wilderness: where he  
had pitched his tent by the mounte of God.  
And he sent woode to Moyses: & the wyfe  
in lawe Zipho and her two sonnes, and the  
wyfe of Moyses and her two sonnes with her.  
And Moyses went wythe to wete his father in lawe,  
and

\* S. v. l. 1.

A

C  
\* Am:  
\* 1. 2. 1.

A  
\* Am:  
\* 1. 2. 1.

\* 1. 2. 1.

S  
\* Am: 1. 2.

\* 1. 2. 1.  
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J

\* 1. 2. 1.  
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B  
\* 1. 2. 1.

had obeyed and kissed hym / and they la-  
 iured eche of her and came in to the tent. And  
 Moyses tolde his father in lawe all that the  
 Loide had done vnto Pharao, and to the E-  
 gyptians for Israels sake; and all the reuenge  
 that had happened them by the waye, & how  
 the Loide hadde deliuered them. And Jerho  
 extolled out all the good which the Loide  
 had done to Israel; and that he had deliuered  
 them out of the hands of the Egyptians. And  
 Jerho sayd: blessed be the Loide, which hath  
 deliuered you out of the hands of the Egyp-  
 tians, and out of the hands of Pharao, and  
 hath deliuered his people from the power of  
 the Egyptians. For I knowe that the Loide  
 is greater then all Goddes, because they deale  
 proudly with them. And Jerho shalke saith  
 in lawe othe burnt offerings and sacrifices  
 to God. And Aaron and all the elders of Isra-  
 el came to kisse Moyses father in  
 lawe before God.

And it chanced on the moztowe that Mo-  
 ses late to iudge the people; and the people  
 stode about Moyses from morninge to euen.  
 When his father in lawe sawe all that he had  
 done to the people, he sayd: What is this that  
 thou doest vnto the people? why stretchest thou  
 thy selfe, and lettest all the peoples hande a-  
 bout the from morninge vnto euen? And Mo-  
 ses sayd vnto his father in lawe, because the  
 people came vnto me to see counsell of  
 me; when they haue a matter, they come to  
 me, and I must iudge betwene eueri man and  
 his neyghbour, and must shewe them the com-  
 mandes of God and his lawes.

And his father in lawe sayde to him: It is  
 not well that thou doest. Thou doest vniwise-  
 ly, and also this people that is with the, be-  
 cause the charge is too greuous for the, & and  
 thou art not able to do it thy selfe alone. But  
 heare my voyce, and I will giue thee counsell,  
 and God shall be with the. Be thou vnto the  
 people as I, Godward, and bringe the causes  
 vnto God, and proude them ordinautes and  
 lawes, and shewe them the way wherein they  
 must walke, and the wayes that they must  
 do. Wherofe take out amonge all the people  
 men of acuite, which feare God, and men  
 that are true, & hate couctousnes: and make  
 them herdes ouer the people, rulers ouer thou-  
 sandes, ouer hund;reds, ouer fiftie, and ouer  
 ten. And let them iudge the people at all sea-  
 sons: Yet there be any great matter, let them  
 bringe that vnto the, and let them iudge all  
 small causes them selues, and ease thy selfe,  
 and let them heare with the. If thou walke  
 so this charge, then thou shalt be able to  
 endure that which God shal geue the work-  
 all, and all the people shall goe to they; pla-  
 ces quiet.

And Moyses heede the voyce of his father in  
 lawe, and had all that he had sayde, and chose  
 acuite men out of all Israel, and made them  
 herdes ouer the people, captaynes ouer thou-  
 sandes, ouer hund;reds, ouer fiftie, & ouer ten.  
 And they iudged the people at all seasons, and  
 broughte the hard causes vnto Moyses, & iud-  
 ged all small matters them selues. And then

Moyses let his father in lawe departe, and he  
 went in to his owne lande.

The chrydren of Israel come to the mounte Si-  
 nai. The people of God are holy and reioice in  
 the that cometh the hal spirit. God appeareth to  
 Moyses on the mounte in thonder and lightnyng.

C A P I. X I X.

In the thirde month after the chrydren of  
 Israel were gone out of Egypt, the same  
 daye they came in to the wilderness of  
 Sinai. For they were departed from Raphi-  
 dim, and were come to the desert of Sinai, and  
 had pitched their tentes in the wilderness. And  
 there Israel preyed before the mounte. And  
 Moyses went vp to God. And the Loide saide  
 to him out of the mountaine, sayinge thus  
 saye to the house of Jacob, and tel the children  
 of Israel: ye haue seene what I dyd to the E-  
 gyptians, and how I toke you vp vpon egles  
 wynges, and haue broughte you vnto my selfe.  
 Nowe therefore ye shall heare my voyce, and  
 heere mynt appoyntment, ye shall be mine othe  
 about all nations, for all the earth is myne. Ye  
 shall be vnto me a kyngdom of priests, and a  
 holy people. These are the wordes which thou  
 shalt saye vnto the chrydren of Israel.

And Moyses came and called for the eiders  
 of Israel, and sayde before them all these wo-  
 des, which the Loide had commaunded him.  
 And the people answered all together and  
 sayde: All that the Loide hath sayde, we will  
 doo. And Moyses broughte the wordes of the  
 people vnto the Loide. And the Loide saide  
 vnto Moyses: Lo, I will come vnto the in a  
 thicke cloud, that the people may heare when  
 I speake vnto the, and also shewe the to euer.  
 So Moyses shewed the wordes of the people  
 vnto the Loide.

And the Loide sayde vnto Moyses: Go  
 vnto the people, and sanctifye them to daye  
 and to morowe, and let them wash theyr  
 clothes, that they maye be clepe agayne the  
 chrydren of God. For the thirde daye the Loide  
 will come downe in the sight of all the pro-  
 ple vpon mounte Synai. And leste maketh  
 rounde about the people, and saye: beware  
 that ye goe not vp in to the mounte, and that  
 ye touche not the borders of it for woe to euer  
 toucheth the mounte, shall surely dye. There  
 shall not an hande touche it, but that he shall  
 either be stoned or slayd with the sword: wherofe  
 it be deeth of man, it shall not hurt. When the  
 thorne bloweth, then let them come vp in to  
 the mountaine.

And Moyses went downe from the mounte  
 to the people, and sanctified them, and they  
 washed theyr clothes. And he sayde vnto the  
 people: be ready agaynst the thirde daye, & iud-  
 ge that ye come not at foure wynges. And the  
 thirde daye in the morninge there was thun-  
 der, and lightnyng, and a thicke cloud vpon  
 mount, and the voyce of the borne ward  
 cryng louds, and all the people that was in  
 the house was ashyde. And Moyses broughte  
 the people out of tentes to meete with God,  
 and they stode vnder the hill.

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Let all oppr. lare of the poor take hede to this lawe

Heare they cry, and then wyl my wach wate hede, and I wyl hrl you with the sweete, and your wyues wyl be wythowes, and your chyldren lathredell.

Wlmp.

Yf thou lende money to any of my people that is poore by the, thou shalt not be an vnturce unto him, nether shalt oppresse hym with wyse. Yf thou take thy netyl house against to vledge, let þ thou wyllet it vnto him agarn, for that the soune go downe. For that is his couerlet onely, euen the garment for his shynne, wherein he slepeth: so the he wyl cry vnto me, and I wyl heale him, for I am mercifull.

Wldegr.

\* Jer. xlii. 6.

\* Thou shalt not rayle vpon the goddes, neither iuste the ruler of thy people.

Thy shepes and herd frutes let thou kepe not backe. Thy herd bringe home thou shalt grue me: yf herwise shalt thou to of thine oven, and of thy shepe. Seven dayes it shall be with the dome, and the viii. daye thou shalt grue it me. Yf thou shalt be holy people vnto me, and therefore shalt ye eate no flesh, that is killed of cecles in the felde: but shalt call it to beggers.

¶ These lawes and polurges of braunnes.

CAPIT. XXIII.

¶ It is writ in the lawe

Thou shalt not receyue a byrne sale, neither shalt thou put thine hand with the wicked to be an vnyghteous iurges. Thou shalt not follow a multitude to do euyl: neither shalt thou be in a matter of ples, lest thou wilt bringe to vs many tume aspe from the iurges, neither shalt thou paynt a poore mans cause.

\* Deu. xxi. 2. Caluines 102

\* When thou meetest thy ne enemyes one of alle yorunge strars, thou shalt bringe them to toun agayne. Yf thou se thine enemyes alle synke vnder his booten, thou shalt not passe by and let hym alone: but shalt heipe him to lyfte hym by agayne.

Thou shalt not hnd: the ryght of the poore that are amonge you in theyr iure.

Kepe the iure from a kyll matter, and the innocent and ryghtous, lest thou slep not. For I wyl not iudge the wycked. Thou shalt take no gyles, for gyles bynde the prudent, and peruette the wyrdes of the ryghtous.

Yngred mar. sake no byrd

Thou shalt not oppresse a straunge, for I knowe the beste of a straunge, because ye were straunges in Egipte. And yettes thou shalt seme thy laik, and gather in the frutes thereof: And the seventh yere thou shalt let it rest and lye still, that the poore of thy people maye eate, and what they leaue, the bestes of the felde shall eate: In lyke maner thou shalt do with thy bynnyss and thine olyue trees.

Robert det.

Seuen dayes thou shalt do thy worke, and the seventh daye thou shalt kepe holy daye, that thine oxe and thyne ass maye rest, and the sonne of thy worke, and the straunge maye be refreshed. And in all thynges that I haue sayde vnto you, be circumspice. And ye shalt not sweare by the names of straunge goddes, nether let any man heare hym out of your mouthes.

¶ It is not byrde god. etc

¶ These lawes thou shalt holde vnto me in

eyer. \* Thou shalt kepe the best of sheete byed, that thou eate vnto the best scure dayes longer, as I commaunded the in the tyme appointed of the comenety of Jeth, for in that tyme thou camest out of Egipte: \* and thou shalt kepe no man appare before me emptye. And the best of sheete, when thou eate thy frutes frutes of thy laboure which thou hast sowne in felde. And the best of ingatheringe in the ende of the yere: when thou hast gathered in thy laboure out of the felde.

¶ It is writ in the lawe

¶ These lawes in a yere shall all thy men chyldren appare before the Lorde God.

\* Exod. xxi. 1. 2.

\* Thou shalt not othe the bloode of my caitif, which I haue created: neither shalt thou kepe the lawe of my seruantes for the mourninge.

\* Exod. xxi. 16.

\* The best of the best frutes of thy land thou shalt bringe in to the house of the Lorde thy God: thou shalt also not let the a byrd be in his nothens wyke.

\* Exod. xxi. 17.

Beholde I sende myne angell before the, to kepe the in the waye, and to bringe the in to the place whiche I haue prepared. Beware of hym, and heare his voyce, and auget hym not: for he wyl not spare pouce wythedes yea and my name is in hym. But yf thou shalt heken vnto his voyce, and kepe al that I wyl tell the, then I wyl be an enemy vnto thine enemyes, and an aduersary vnto thine aduersaryes. When myne angell goeth before the, and hath broughte the vnto the Amorites, Bechites, Pherezites, Canaanites, Hapites, and Jebusites, I wyl haue distres to them: let thou worship not their gods, neither serue thym, neither doo after the wykes of them, but ouerthowe them, and breake downe the places of them. And let that ye serue the Lorde your God, and ye shall blesse thy byed, and thy water, and I wyl take all synnelles, awaye from you.

¶ It is writ in the lawe

¶ No court there shall be no woman chyldless of vntuall in thy lande, and the nombyr of thy dayes I wyl iustify, I wyl sende my leaue before the, and wyl hrl all the people wher the thou shalt go. And I wyl make all thine enemyes turne theyr backs vnto the: and I wyl sende a downe before the, and they shall vyue out the Hapites, the Canaanites, and the Bechites before the. I wyl not cast them out in one yere, lest the lande growe to a wyrdernesse, and the bestes of the felde multiply vpon the. But by lre and by lre I wyl vyue them out before the, for thou shalt be circumsid that thou maye enberre the lande. And I wyl make thy cokes come the red see, vnto the see of the byrdernesse, and from the deserte vnto the spuce. I wyl vyue the inhabytens of the lande in to thine hande, and thou shalt vyue them out before the. \* And thou shalt make none appoyntment with them, nor with theyr goddes. For the best of thyr dyet in thy lande, and theyr make the same agaynst me, for yf thou seue theyr goddes, it wyl surely be thy decaye.

\* Exod. xxi. 18.

\* Exod. xxi. 19.

\* Exod. xxi. 20.

\* Exod. xxi. 21.

\* Exod. xxi. 22.

\* Exod. xxi. 23.

¶ These lawes thou shalt holde vnto me in the mount and wyrded the wyrdes of the lawe. The bloode of the campanant, the lawe of Jheral iudges the people.

¶ It is writ in the lawe

CAPIT. XXIII.

**A**nd he said unto Moses: come vp to the Lord, thou & Aaron, Nadab and Abihu, and the 70 elders of Israel, and tooke for a sacrifice of the Lord. And Moses turned him aside alone vnto the Lord, but they came not nigh, neither came the people by with him. And Moses then came and tolde the people all the wordes of the Lord, and all the lawes. And all the people answered with one voyce and said: all the wordes which the Lord hath sayde, will we do. Then Moses made all the wordes of the Lord, and rose vp early, and made an altar vnder the hill, and 12 pillars across vnto the number of the tribes of Israel, and sent young men of the children of Israel to sacrifice burnt offerings, and to offer peace offerings of euen vnto the Lord. And Moses toke halfe of the bloude, and put it in basens, and the other halfe he spynched on the altar.

And he toke the booke of the appoyntment, and red it in the audience of the people. And they sayd: All that the Lord hath sayde, we will do and heare. And Moses toke the bloude, and spynched it on the people, and sayd: behold, this is the bloude of the appoyntment, which the Lord hath made with you vpon all these wordes.

Then ment Moses and Aaron, Nadab and Abihu, and the 70 elders of Israel vp, & sawe the God of Israel, and vnder his feete as it were a white moke of Sapphir, and as it were the facion of heuen when it is cleer, and vpon the nobles of the children of Israel he see not his hands. And when they had seen God, they are and donke.

And the Lord sayde to Moses: come vp to me vnto the hill, and be there, and I will graue thee tables of stone, and a lawe and commandment which I haue written to teache thee. Then Moses rose vp, and his minister Joshua: and Moses wente vp in to the hill of God, and sayde vnto the elders: saye ye here vnto all we come agayne vnto you. And behold he here is Aaron and our with you. If any man haue any matters to do, let him come to them. When Moses was come vp to the mount, a cloude covered the hill, and the glory of the Lord abode vpon mount Sinai, and the cloude covered it 40 dayes. And the seuenity daye he called vnto Moses out of the cloude. And the facion of the glory of the Lord was lyke consuminge fyre on the toppes of the hill in the sight of the children of Israel. And Moses wente in to the mountayne. And Moses was in the mounte fouertye dayes and fouertye nyghtes.

And he toke the booke of the appoyntment, and red it in the audience of the people. And they sayd: All that the Lord hath sayde, we will do and heare. And Moses toke the bloude, and spynched it on the people, and sayd: behold, this is the bloude of the appoyntment, which the Lord hath made with you vpon all these wordes.

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CAPIT. XXV.

**A**nd the Lord talked with Moses sayyng: Speake to the children of Israel, that they graue me sancte tentes of meet man that syneth is willingly with his

heete, ye shall take it. And these thynges be they which ye shall take of them: golde, spurr and braille: and Jaynt: & coloure, facice, purple, byss, and gages heere: sammes thynnes that are robe, and the thynnes of canvas and sethim wood, orle for lychtes, and lychtes so: anoynting oyle, and for incense. And for stones, and for stones to: the & Lygod, and for the breth lay.

And they shall make me a sanctuary that I may dwell amonge them. And I that weme the, the facion of the habitation, and of all the ornaments thereof, euen so to be made in all thynges. And they shall make an arke of sethim wood, two cubites and an halfe long, a cubite and an halfe broad, and a cubite and an halfe hie. And thou shalt ouerlaye it with pure golde, both within and without, and shalt make an hie vpon it a crowne of golde rounde about. And thou shalt cast four ringes of golde for it, and put them in the four corners thereof, two ringes on the one syde of it, and two on the other. And thou shalt make haues of sethim wood, and couer them with golde, and put the haues of the ringes alonge by the sides of the arke to beare it withall. And the haues that are vpon the ringes of the arke, and shall not be taken awaye. And thou shalt put in the arke the wyrtes which I haue greeue thee.

And thou shalt make a mercy seate of pure golde, two cubites and a halfe longe, and a cubite and a halfe broad. And make two cherubyns of thyke golde on the two endes of the mercy seate, and set the one cherub on the one ende, and the other on the other ende of the mercy seate: so se that thou make them on the two endes thereof. And the cherubyns shall stee the theyr wynges abode out on bryght, and couer the mercy seate with theyr wynges, and theyr faces shall looke one to another: to the mercy seate wache, and the faces of the cherubyns be. And thou shalt put the mercy seate aboute vpon the arke, and in the arke thou shalt put the wyrtes which I haue greeue thee.

There I will meete thee, and will commune with thee vpon the mercy seate, betwene the two cherubyns which are vpon the arke of thyrtene, of all thynges which I will graue thee in commandment vnto the children of Israel.

Thou shalt also make a table of sethim wood of two cubites longe, and one cubite broad, and a cubite and an halfe hie. And couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an hoope of four fingers broad, rounde aboute. And make a golden crowne also to the hoope rounde aboute. And make for it four ringes of golde, and put them in the corners that are on the four corners thereof, vnder the hoope that the ringes be, to put in haues to beare the table withal. And thou shalt make haues of sethim wood, and ouerlaye them with golde, that the table maye be borne with them. And thou shalt make his byndes, spaces, poyntes, and shall be pices

Capit. 23  
 garment of  
the camp

B

Cherubyns

C

Sheweth how  
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presence and  
the... of the  
Loyde.

to pour out withall, of fine golde. And thou shalt set upon the table twelve shewbread always.

And thou shalt make a candlestick of pure silver with his base, branches, bottles, knoppes, and flowers, proceeding three out. Six branches shall proceed out of the sides of the candlestick, three out of the one side, and three out of the other. And there shall be three cuppes like unto almonds, with knoppes and flowers upon every one of the three branches that proceed out of the candlestick; and in the candlestick three cuppes like unto almonds with three knoppes and flowers: that there be a knoppe vnder every two branches of the tree that proceed out of the candlestick. And the knoppes and the branches shall be all together one peece of pure silver.

And thou shalt make seven lamps, and put therein an oyle therein, to give light vnto the candlestick that is ouer against it, with flowers and fine purples of pure golde. And a talent of fine golde shall make it with all the appaile. And so that thou make them after the fashion that was shewed thee in the mount.

¶ The three also receyue the things pertaining to the table.

CAPL. XXVI.

And thou shalt make an habitation with ierue curtaynes of turned byss, jacinthe, scarlet, and purple and shalt make them with chrystryns of bodied worke. The length of a curtayne shall be xxviij. cubites, and the breadth foure, and they shall be all of one measure: fine curtaynes shall be coupled together one to an other; and the other fine likewise shall be coupled together one to an other.

¶ Then shalt thou make loupes of jacinthe colour, along by the edge of the one curtayne euen in the seluice of the couplinge curtayne. And likewise shalt thou make in the edge of the bestermost curtayne, that is coupled therewith on the other side. Fyfte loupes shalt thou make in the one curtayne, and fyfte in the edge of the other that is coupled therewith on the other side: so that the loupes be one ouer against an other. And thou shalt make fyfte buttons of golde, and couple the curtaynes together with the buttons, that it may be an habitation.

And thou shalt make euen curtaynes of golde byss, to be a tent to couer the habitation. The length of a curtayne shall be xxx. cubites and the breadth foure, and they shall be all of one measure. And thou shalt couple them by their seluices, and the other fyve by their seluices, and shalt double the fyve in the four tentes of the tabernacle. And thou shalt make thre loupes in the edge of the bestermost curtayne on the one side, euen in the couplinge curtayne: and as many in the edge of the couplinge curtayne on the other side. And thou shalt make fyfte buttons of beaue, and put them on the loupes, and couple the

tent together withall, that there maye be one courtynge.

And the remnaunt that remaineth in the curtaynes of the tent, the bysses of haire a curtayne, that remaineth shall be left on the backe syde of the habitacion: a cubite on the one side and a cubite on the other side, of that that remaineth in the length of the curtaynes of the tabernacle, which shall remaine of euer syde of the habitacion, to couer it with.

And thou shalt make an other courtynge for the tent of eammes thynne byssed, and yet an other aboute all of ierue skynnes.

And thou shalt make two; the habitation of Setchim woodde to stande vpon, the two cubites longe shall euer be; and a cubite and a haire broode. Two they shall one by one to couple them together with, and so thou shalt make vnto all the borders of the tabernacle.

And thou shalt make xx. borders for the habitation on the south side, and thou shalt make xl. lockettes of silver, and put them vnder the xx. borders, two lockettes vnder every borde; two by two fette. In the same in the north side of the habitation three shall be xx. borders and xl. lockettes of silver: two lockettes vnder every borde.

And by the west ende of the habitation shalt thou make fyve borders, and two bysses inoyle; the two bysses corners of the habitation: so that these two borders be coupled together beneath, and likewise about with clamps. And so shalt it be in bothe the corners. And so three shall be euer borders in all, and fyve lockettes of silver, two lockettes vnder every borde.

And thou shalt make barres of Setchim wood, fyve to the borders of the one side of the tabernacle, and fyve to the other side, and fyve to the borders of the west ende. And the middle barre shall goe alonge thosome the middres of the borders, and barres them together from the one ende vnto the other. And thou shalt couer the borders with golde, and make golden rynges to them to put the barres thosome, and shalt couer the barres with golde also. And receyue the tabernacle according to the fashion that was shewed in the mount.

And thou shalt make a bayle of jacinthe, of scarlet, purple, and turned byss: and shalt make it of bodied worke, and full of chrystryns. And hange it vpon four pylers of setim wood couered with golde, and that they knoppes be couered with golde also, and vpon four lockettes of silver. And the same hange vpon the bayle with rynges, and shalt be byng in within the bayle the arte of myrres. And the bayle shall be vnder the holye place the 3. moor hys. And thou shalt put the measure scale vpon the arte of myrre in the holye place. And thou shalt put the table without the bayle, and candlesticke ouer against the table vpon the south side of the habitation, and put the table on the north side.

And thou shalt make an hanginge for the doore of the tabernacle, of jacinthe, of scarlet,

Setchim  
habitation

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of their right feet, and sprinkle the bloude vpon the altar round about.

**D** Then take of the bloude, that is vpon the altar, and of the annoyntinge oyle, and sprinkle it vpon Aaron, and his vestimentes, and vpon his sonnes, and vpon their garmentes also. Then is he and his clothes holy and his sonnes, and euer clothes holy also.

Then take the fat of the ramme, and his compe, and the fat that couereth the inwardes, and the hilt of the spurr, and the two kyndes, and the fat that is vpon them, and the right shoulder: so; that is a full offering) and a fennell of bred, and a cake of oyled bred and a waier oute of the bakkes of sweet bred that is before the Lorde, and put all vpon the hands of Aaen, and on the hands of his sonnes: and waie them in & out a waie offering vnto the Lorde. Then take it some of this waie, and burne it vpon the altar: euen vpon the burnt offering, to be a sauoure of sweetnesse before the Lorde. For it is a sacrifice vnto the Lorde. Then take the byest of the ramme that is Aarons full offering, and waie it as an offering before the Lorde, and let that be the part. And sanctify the byest of the waie offering, and the shoulder of the beue offering, which is the full offering of Aaron, and of his sonnes. And it shall be Aarons and his sonnes due for euer, of the children of Israel, for it is an heue offering. And the beue offering shall be the Lordes due of the children of Israel: euen of the sacrifice of their peace offerings, whiche they haue vnto the Lorde. And the holy garmentes of Aaron, shall be his sonnes after him, to annoynt them therin, and to kil their hands therein. And that same that is pressed in his orde after hym, shall put them on seven dayes. That he go into the tabernacle of witnessse, to minister in the holy place.

**E** Then take the eam that is the full offering and let he his fleshe in an holy place. And Aaron and his sonnes shall eate the fleshe of burn and the bred that is in the bakkes: euen in the wise of the tabernacle of witnessse. And they shall eate them, because the atonement was made therin to kill their hands, and so sanctifie them: but a stranger shall not eate thereof, because they are holy.

Neought of the fleshe of the full offerings, or of the bred remaine vnto the morninge, then shall be burnt it with fyre: so; it shall not be eaten, because it is holy. And so thou do vnto Aaron and his sonnes, euen so in all thynges as I haue commaunded the: that thou kil their hands seven dayes, and offer euery day an eue for a synne offering to reconerit it. And euen shall be holme the altar, when thou reconerit it, and shall annoynt it, so; canst he it. Seven dayes thou shalt reconerit the altar, and sanctifie it, that it maye be an altar most holye: so that no man maye touche it but they that be consecrate.

**F** And so that thou shalt offer vpon the altar two lambe. of one yere old, haue by day for burnt, the one thou shalt offer in the morninge and the oyle as eue. And vnto the out lambe

take a tenth deale of flour myngled with the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a bynne offering. And the other lambe thou shalt offer at euen, and waie to therto accordyng to the meate offering and bynne offering in the morninge, to be an odoure of a sweete sauoure of a sacrifice of the Lorde. And it shall be a continuall burnt offering, amonge youe thurzen after you, in the wise of the tabernacle of witnessse, before the Lorde, where I will meete you, to speke vnto you there. There I will meete with the children of Israel, and will be sanctified, in myne honoure. And I will sanctifie the tabernacle of witnessse, and the altar: and I will sanctifie also both Aaron and his sonnes to be my priestes. And moreover I will dwell amonge the children of Israel, and will be their God. And they shall knowe that I am the Lorde their God, that brought them out of the land of Egypte, to dwell amonge them: euen I the Lorde their God.

**G** The altar of incense. The brazen laver. The annoyntinge oyle.

C A P I.

XXX.

**A** s thou shalt make an altee to burne incense therein, of herban worde: a cubit longe, and a cubit broade, euen so much square shall it be, and two cubits high with hornes: so; that thou shalt make oute of it, and thou shalt ouerlape it with fyne golde, both the rocke, and the wallies rounde aboute, and his hornes also, and shalt make vnto it a crowne of golde rounde about, and two golden rings on either syde, euen vnder the rownde, to put flaures therein, so; to beare it without. And thou shalt make the flaures of a crom of gold and couer them with golde. And thou shalt put it before the vaille, that hangeth before the arcke of witnessse, and before the mercy seate that is before the witnessse, where I will meete the.

And Aaron shall burne thereon sweete incense euery morninge, when he dresseth the lampes: and lykewyse at euen, when he setteth by the lampes, he shall burne incense perpetually before the Lorde, thow we ouer four generations. Ye shall put no strange incense thereon, neyther burnt sacrifice, nor meate offeringe, neyther pouer any bynne offeringe thereon.

And Aaron shall reconerit vpon the hornes of it, once in a yere, with the bloude of the synne offering of reconeritinge: euen vnto the yere shall he reconerit it thow we four generations. And so is it moode holpe vnto the Lorde.

And the Lorde spake vnto Moyses, sayinge: When thou takest the summe of the children of Israel, and reckest them, they shall yete euer man a reconeritinge of his soule vnto the Lorde that there be no plague amonge the when thou reckest them. And thus moode shall euery man yure that goeth in the number: haue a scale, .i. of the scale of the sanctuary. A scale is, .i. geras: and an half scale shall be

\* Num. 10

\* Lev. 24. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



**A**nd when the people sawe that it was longe w<sup>ch</sup> Moses came to one of smoun layne, they gathered them selues together, and came vnto Aaron, and sayde vnto him, & let vs make vs a God to go before vs: for of these Moses thy felow that brought vs out of the lande of Egypte, we were not what is become.

And Aaron sayde vnto them: plucke of the golden earynges, whiche are in the eares of your wyues, your sonnes and of your daughters: and bringe them vnto me. And all the people plucked of the golden earynges, that were in their eares, and broughte them vnto Aaron. And he receyued them of their handes, and sacraficede it with a grauce and made it a calke of molten metall. And they sayde: & this is thy God O Israel, whiche broughte the out of the lande of Egypte.

And when Aaron sawe that, he made an altare before it, and made a Proclamation sayeing. To morowe shall be holy daye vnto the Lorde. And they rose by in the morninge and offered burnt offerings, and broughte offerings of attonement also. And when they sat them downe to eate and drinke, and rose vp agayne to playe.

Then the Lorde sayde vnto Moses: & go get the bones, for thy people whiche thou broughtest out of the lande of Egypte haue mured all, they are turned as ouce vs of the waye whiche I commaunded them: & I haue in ior them a calke of molten metall, and haue worshipped it, and haue offered there, & haue sayde: This is thy God thou Israel, whiche hath broughte the out of the lande of Egypte.

And the Lorde sayde vnto Moses: behold I se this people that it is a stiffe necked people and nowe therefore suffer me that my wrath maye be vnto them, and that I maye consume them: and then will I make of the a myghty people.

Then Moses besought the Lorde his God and sayde: O Lorde, why sturde thy wrath were here vpon thy people whiche thou hast brought out of the lande of Egypte with greute power and with a myghty hande: & wherefore wouldest the Egyptians speake and say: For a myshete dyd he bringe them out: euen to see them in the mountaynes, and to consume them frome the face of the earth: Turne from thy trauele wyth, and haue compassion ouer thy wyrdnesse of thy people. Remembere Abraham, Isaac and Israel thy seruantes, and wch thou spakst by thyne olme leise, and saydest vnto them: & I will multiplye your seed as the starrs of heauen, and all this lande whiche I haue sayde, I will geue vnto your seed: & they shall inherite it for euer. And the Lorde sayde he woulde do vnto his people.

And Moses turned his backe, and mented downe frome the hill, and the two tables of wyrdnesse in his hande: whiche were wyrtten on bothe the leaues, and were the worke of God, and the wyrtynge was the wyrtynge of God, geauen vpon the tables. And when he sawe the noyse of the people as they stou

trid, he sayde vnto Moses: there is a noyse of waite in the hoste. And he sayde: it is not the noyse of them that haue the masterye, nor of the that haue the waille: but I do heare the noyse of synnginge.

And as sone as he came w<sup>ch</sup> the hoste and sawe the calke and the haufynge, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the dyllote. And he toke the calke whiche they had made, & burned it with fyre, and stampit it vnto powder, and strewed it in the water, and made schyrdon of Israels synne. And then Moses sayde vnto Aaron: What brot this people vnto the, that thou hast brought so great a synne vpon them?

And Aaron sayde: let not the wrath of my Lorde waxe reate, thou knowest the people that they are such let on my selfe: they sayde vnto me: make vs a God to go before vs, for we wote not what is become of Moses thy felow, that broughte vs out of the lande of Egypte. And I sayde vnto them: Let them that haue golde, take and bringe it me: and I will it into the fyre, & shal come out this calke.

When Moses sawe that the people were naked for Aaron had made them naked vnto their shame when they made w<sup>ch</sup> theu, he went and stode in the gate of the hoste, & sayde: I am man presayne vnto the Lorde, let him come to me. And all the sortes of Lewdly were red them selues together, and came vnto him, and he sayde vnto them: Thus sayth the Lorde of Israel: & Put every man his sword by his syde, and go in and out from gate to gate: & blow out the host: and see every man his brother, every man his frinde, and every man his neyghboure. And the schyrdon of Acurer as Moses had sayde. & And there were daye of the people the same daye, aboute thre thousande men. Then Moses sayde: tyll your handes vnto the Lorde this daye, every man vpon his sonne and vpon his brother: & bringe vpon you a blydnyng this daye.

And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. Nowe now I wull go vnto the Lorde, to wytte wherfore I can make an attonement for your synne.

And Moses went agayne vnto the Lorde, & sayde: Wh, this people haue synned a great synne, and haue made them a god of gold: see togyue them thur synne I praye the: Ye not & wyffe me out of thy boke wch thou hast wyrtten. And the Lorde sayde vnto Moses: I will put hum out of my boke that hath synned against me. But goo and bringe the people vnto the lande whiche I sayd vnto the: beholde, myne anngell shall goe before the. Secure helate in the daye when I vylte. I will byset their synne vpon them. And the Lorde plaged the people, because they made the calke whiche Aaron made.

The Lorde sendeth an angell before his people. The Lorde demereth to go vnto the people. The people laume they synne. Moses tolketh with the Lorde and besyeth to se the lande as commaunded to stande vpon the toke.

10. v. 1. e

11. v. 1. e

12. v. 1. e

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out before the: the Amosites, Canaanites, Debytes, Phereites, Deuytes, and Jebu-  
 ters. \* Lett be to thy self, that thou make  
 no league with the inhabitants of a land wher  
 ether thou goest, leaue it be cause of vnyne  
 amonge you. But once howe there aleas and  
 breake their pyles, and in towar ether gro-  
 ues, for thou walte woullyppe no straunge  
 God. For the Lord is called zelous, because  
 he is zelous God: leaue it thou make any  
 agreement with the inhabitants of the land  
 when they go a wooynge after their goddes  
 and to sacrifice vnto their goddes, they call  
 and thou eat of their sacrifice: and thou take  
 their daughters vnto thy sonnes, and when  
 their daughters go a wooynge after their god-  
 des, they make thy sonnes go a wooynge af-  
 ter their goddes also.

**C** Thou shalt make the no goddes of metall,  
 The feath of inverte beed shalt thou kepe, and  
 leaue dyng thou shalt care vnto inverte beed as  
 I commaunde the, in the tyme appointed in  
 the mouth of Abib: for in the mouth of Ab-  
 dib thou camest out of Egypte. All that be  
 keth by the metere thalbe myne, and all that  
 beaketh the matere amonge thy race, yf it  
 be male: whether it be one or a shepe. But yf  
 keth of the alle thou shalt byr oute with a  
 shepe, or withou shepe thou shalt breake  
 his necke. All the first borne of thy sonnes  
 shall be mine: and let that no man  
 appeare before me temple.

Seue dayes thou shalt worke, and the se-  
 uenth thou shalt rest: bothe some earthe  
 & some. \* Thou shalt observe the rest of  
 wheat with the last frutes of wheate leaue  
 and the feath of inverte beed at the rees side.  
 Thine in a year shall all pouer men children  
 appeare before the Lord our goddome God of  
 Israel: I will cast out the nations before  
 thee, and will enlarge thy cosse, so that no  
 man shall beate thy land, whyle thou quet  
 to appeare before the face of the Lord thy  
 God, thre in the year.

\* Thou shalt not eat the blood of my  
 sacrifice with leaue beed: neyther shalt  
 any of the sacrifice of the feath of Passouer  
 be sette vnto the moynge. The first of the  
 best leaues of thy land, thou shalt bringe  
 vnto the house of the Lord thy God. And  
 so, thou shalt be as a light in his mother  
 myne.

And the Lord sayd vnto Moses: Whyte  
 these wordes, for vpon these wordes I haue  
 made a couenant with the, and with the chil-  
 dren of Israel. \* And he was there with the  
 Lord, xl. dayes, and xl. nyghtes, and ver-  
 dy he had not dranke water. And he wrote  
 in the tables the wordes of the couenant: e-  
 uen ten verses.

And when he came downe from mount Si-  
 nay, and the two tables of testyment in his  
 hande, and wyde not that his face shone  
 with beames of his commynge with the  
 Lord.

And when Aaron and all the children of Is-  
 rael looked vpon Moses, and sawe that the  
 Thyne of his face shone with beames, they

were ashyde to come vnto hym. But he cal-  
 led them to hym, and then Aaron and all the  
 chiefe of the company came vnto hym, & Mo-  
 ses talked with them.

And at last all the children of Israel came  
 vnto hym, and he gaue commaundment vnto  
 them of all that the Lord had sayd vnto him  
 in mount Sinai. And as soon as he hadde  
 made an ende of talkinge with them, he put  
 a couerynge vpon his face. But when he was  
 before the Lord to speake with hym, he toke  
 the couerynge of, vntill he came out. And he  
 came out and spake vnto the children of Is-  
 rael that which he was commaunded. And the  
 children of Israel sawe the face of Moses,  
 that the shyne of his face shone vnto  
 them: but Moses put a couerynge vpon his  
 face, till he wente in to commune with  
 God.

**C** The Sabbath. The frute frutes are required  
 The rest of the people to offer. \* The  
 which are payed of the and let so worke.

CAPL XXXV.

**A**nd Moses gathered all the company  
 of the children of Israel together, and  
 sayd vnto them: these are the tyn-  
 ges whiche the Lord hath commaunded to  
 you. Seue dayes ye shall worke, but the se-  
 uenth daye shall be vnto you the holy Sab-  
 bath of the Lordes rest, so that who so  
 were to be done therin, shall be  
 done. \* Nevertheless ye shall kindle no fire  
 out all your habitacions, vpon the Sabbath  
 daye.

And Moses spake vnto all the multitude  
 of the children of Israel saying: \* this is the  
 tynge whiche the Lord commaunded say-  
 ynge. \* For ye shall beate amonge you  
 the frutes  
 vnto the Lord.

All that are willinge in thyr hartes,  
 shall bringe by the frutes vnto the Lord:  
 golde, silver, byasse, iacynth, saccie, purple,  
 byss, and goles beate: rammes thynnes red  
 and carus thynnes and Bethum wood: and  
 oyle for lyghtes and spices for the anoyntynge  
 oyle and so: the sweete incense: \* Onyxones  
 and stones to be set for the Ephod and for the  
 byddaype.

And lette all thym that are myse harted  
 amonge you, come and make all that the Lord  
 hath commaunded: the byddaype and the  
 gence therof with his couerynge and his rin-  
 ges, boies, barres, pylers, and sockettes,  
 the arke and the saues therof with the in-  
 cense and the vyle that couered it: the ta-  
 ble and his saues, with all that pertaineth  
 thereto and the shewbryd the candlesticke of  
 lyght with his sunnynge and his lampes,  
 and the oyle for the lyghtes the incense alier  
 and his saues, the anoyntynge oyle, and the  
 sweete incense and the byddaype before the  
 beuakle wy: the altar of burnysaunces, &  
 his bysses and bysses that toged thereto with  
 his saues and all his ordynance, and the  
 lauer

Deu. viii. 10

K

C

Deu. xii. 10

Deu. xii. 10

Deu. xii. 10

D

Deu. xii. 10

Deu. xii. 10

D

f lauer

laure & his feet: the hangings of the court  
with his prices and their sockets, and the  
hangings of the door of the court: the pri-  
mies of the tabernacle, and the primies of the  
court with their borders: the uprakinge  
garnitures so maner with in holynesse, and  
the holy vestmentes of Aaron the priest and  
the vestmentes of his sonnes, to make  
the use in.

**E** And all the company of the children of Is-  
rael departed from the presence of Moyses.  
And they were (as many as their hearts cou-  
raged them, & as many as their spirits made  
them willinge) and broughte their offerings  
unto the Lord, for the makinge of the taber-  
nacle of witness, and for all his vesseles, & for  
the holy vestmentes. And the men came with  
the women (such as many as were willinge  
to give) and broughte bracelets, earrings,  
rings and greates, and all maner Jewels of  
golde: and all the men that woulde want offer-  
inges of golde unto the Lord, and every man  
with whom was founde Jasper, Saphire,  
Purple, Hyacinth or goodes, or any red stony  
stone of maner of Turke stones, brought  
it. And all that bore by gold or brasse, brought  
an offeringe unto the Lord. And all  
men in whom was founde Bethshemol  
stone for any maner worke, or to make,  
broughte it.

And all the women that were wylle hearted  
to worke with their handes, spau broughte  
the spinnis worke, both of saphire, Saphire,  
Purple and Hyacinth. And all the women that  
exacted in wisdom of herte, spau the go-  
tes hayre. And the women broughte Purp-  
ples and saphires for the appoynted, and for the  
byrd appoynted, and hyacinth and saphire  
byrd appoynted, and for the appoynted appoynted  
the appoynted. And the children of Israel  
broughte willinge offerings unto the Lord,  
both men and women, as many as their hearts  
made them willinge to bringe, for all man-  
ner workes which the Lord had commaunded  
to make by the hande of Moyses.

And Moyses sayde unto the children of Is-  
rael: Beholde the Lord hath call by name  
Bezaleel the sonne of Aher the sonne of Hur  
of the tribe of Juda, and hath filled him  
with the spirit of God, with wisdom, un-  
derstandinge and knowledg, even in all man-  
ner worke, and to fynde out maner workes,  
to worke in golde, silver and brasse. & in  
every maner of stone to set, and with handlinge  
in woode, and to worke in all maner of softe  
worke. And he hath put in his herte the  
grace to teach, bothe hym and Bezaleel the  
sonne of Abiamary of the tribe of Dan hath  
he filled with wisdom of herte, to worke of  
maner of gemme workes, they are also work-  
ers and workers with needle, in jasper,  
Saphire, Purple and Hyacinth, and are workers  
that can make all maner workes, and can be-  
wylle softe workes.

**E** The things that Bezaleel and Aholiab made for  
the use of the Lord.

**A** Bezaleel wroughte and Aholiab  
all the workes which the Lord  
had commaunded, so that the  
workes were made: the holy  
vestments, in all that  
the Lord commaunded.

And Moyses called Bezaleel and  
all the wise hearted men, in whose  
hearts the Lord had put his  
grace, as many as their hearts  
were willinge to worke. And  
the Lord said unto Moyses, I  
have chosen Bezaleel the sonne  
of Aher the sonne of Hur  
of the tribe of Juda, and  
filled him with the spirit of  
God, with wisdom, un-  
derstandinge and knowledg,  
even in all maner worke,  
to worke in golde, silver  
and brasse, & in every  
maner of stone to set, and  
with handlinge in woode,  
and to worke in all maner  
of softe worke.

And all the wise men that wroughte all the  
holy workes, came every man  
with his offeringe, and  
broughte their offerings, the  
people bringinge gold and  
silver, and such as they  
thoughte to be good for the  
workes which the Lord had  
commaunded to make. And  
then Moyses gave a commaundement,  
that they should not  
bringe any more workes for  
the holy vestments, and so  
the people were forbidden  
to bringe any more workes  
for the holy vestments,  
to make it and to worke.

And all the wise hearted men among them  
that wroughte in the workes  
of the tabernacle, even  
Bezaleel, Aholiab, and  
the people, made them  
full of cubits in the  
length of one cubit was  
the length of one cubit  
was the length of one  
cubit, and they coupled  
them together, and  
coupled them together  
by the edge of the  
couplinge curtains, and  
the length of the  
couplinge curtains was  
the length of the  
couplinge curtains on  
the other side, so that  
the couplinge curtains  
were one over against  
another.

And they made  
couplinge curtains of  
gold and silver, and  
coupled them together  
by the edge, and so  
was it made a  
dwellinge place.

And they made  
couplinge curtains of  
gold and silver, and  
coupled them together  
by the edge, and so  
was it made a  
dwellinge place.  
And they made  
couplinge curtains of  
gold and silver, and  
coupled them together  
by the edge, and so  
was it made a  
dwellinge place.  
And they made  
couplinge curtains of  
gold and silver, and  
coupled them together  
by the edge, and so  
was it made a  
dwellinge place.

And they made boordes for the dwelling place of Serchim wood that hode vpright euer  
 of bo:de ten cubites longe, and a cubite and  
 an halfe brode. And they made two feete to  
 eury bo:de of the dwellinge place toynge  
 one to an other. And they made twenty boor-  
 des for the southside of the habitation, and xl  
 sockettes of sylvie vnder the. xx. boordes two  
 sockettes vnder eury boorde, euen for the two  
 sides of them. And for the other syde of the  
 dwellinge towarde the North, they made o-  
 thre twenty boordes with forty sockettes of  
 sylvie, two sockettes vnder eury boorde.  
 And behynde in the ende of the tabernacle to-  
 warde the west, they made the boordes and  
 two of the boordes for the corners of the habi-  
 tation brighte, and they were ioynted stolle  
 bothe beneth and also aboute with clamps  
 thus they dyd to bothe the corners: so they  
 were in all eght boordes and xl. sockettes  
 vnder eury boorde two sockettes.

D

And they made barres of Serchim wode. v.  
 for the boordes of the one syde of the habita-  
 tion and fyve for the other, and fyve for the  
 boordes of the west ende of the habitacull.  
 And they made the myddell barres to spock  
 throughe the boordes: some the one side to  
 the other, and overlape the boordes w<sup>th</sup> golde,  
 and made thre ringes of golde to euen the  
 barres throughe, and covered the barres with  
 golde. And they made an hanginge of Za-  
 carys, of Scarlet, Purple and tyered bylle  
 with Cherubins of vnyuersall wothe. And made  
 thre vnyuersall piere of Serchim wode, and  
 overlape them with golde. These knoppes  
 were also of golde, and they call for them, my  
 sockettes of brass. And they made an han-  
 ginge for the tabernacle wose: of Zacarys,  
 Scarlet, purple and tyered bylle of medle-  
 wothe, and the piere of it were fyve with  
 these knoppes, and overlape the heades of  
 them and the hoopes with golde, with their  
 fyve sockettes of brass.

C The altar of burnt offeringe. The table.  
 The candlesticke. The lyghers. The altar and  
 the mensle

C A P I. XXXVII.

**A**ld Bezaleel make the arke of Ser-  
 chim wode two cubites and an halfe  
 longe and a cubite and a halfe brode,  
 and a cubite and an halfe hygh: and overlape  
 it with fyne golde both within and without,  
 and made a crowne of golde to it round  
 aboute, and cast for it foure ringes of golde  
 for the foure corners of it: two ringes for the  
 one syde and two for the other, and made fra-  
 mes of Serchim wode, and covered them with  
 golde, and put the frames in the ringes along  
 by the syde of the arke to brace it with.

And he made the mercyseate of pure golde  
 two cubites and a halfe longe and one cubite  
 and a halfe brode, and made two Cherubins  
 of thicke golde vnder the two endes of the me-  
 rycseate: One Cherub on the one ende, and an  
 other Cherub on the other ende of the mercy-  
 seate. And the Cherubins spred out their wynges  
 above an hygh, and covered the mercy-  
 seate threthwart. And there were one to  
 an other: towarde the mercyseate, were the  
 faces of the Cherubins.

And he made the table of Serchim wode. v.  
 cubites longe and a cubite brode, and a cu-  
 bite and a halfe hygh, and overlape it with  
 fyne golde, and made therto a crowne of gold  
 round aboute, and made therto an hoope of an  
 hande bready rounde aboute, and made vnto  
 the hoope a cestone of golde rounde aboute,  
 a cast for it foure ringes of golde and put the  
 ringes in the foure corners by the sette: euen  
 vnder the hoope to put frames in to brace the  
 table with. And he made frames of Serchim  
 wode and covered them with golde to brace  
 the table with, and made puelles that were  
 on the table of pure golde, the bylles, spo-  
 nes, shapers and pottes to poure with.

And he made the candlesticke of pure thicke  
 golde: both for the candlesticke and his wynges:  
 he braunches, bolles, knoppes and flowers proce-  
 dyng out of it. Sixe braunches, proceedinge  
 out of the fyve sides therof, thre out of the one  
 syde, and thre out of the other. And on eury  
 braunche were fyve cuppes fyve vnto an othe-  
 res with knoppes and flowers throughe oute  
 the fyve braunches that proceeded out of the  
 candlesticke. And vpon the candlesticke fell were  
 foure cuppes: after the syde of alunde-  
 res with knoppes and flowers: vnder eury  
 two braunche a knoppe. And the knoppes,  
 and the braunches proceedinge oute of it, were  
 all one pte of pure thicke golde. And he made  
 seven lampes therof, and the snoures therof,  
 and the pympnes of pure golde. An hundred  
 weyghte of pure golde, made holpe it and all  
 that belonged therto.

And he made the altar of incense, of Ser-  
 chim wode, of a cubite longe, and a cubite  
 brode: euen four square, and two cubites  
 hygh with bylles proceedinge out of it. And  
 he covered it with pure golde, both the toppe  
 and the sides rounde aboute, and the bylles  
 of it, and made vnto it a crowne of gold  
 rounde aboute.

And he made two ringes of golde vnto it,  
 euen vnder the crowne vpon eury syde of it,  
 to put frames in for to brace it with: he made  
 frames of Serchim wode, and overlape them  
 with golde. And he made the holte hanginge  
 of fyne and the sweete pure incense after  
 the wyse that he had.

And he made the mercyseate of pure golde  
 two cubites and a halfe longe and one cubite  
 and a halfe brode, and made two Cherubins  
 of thicke golde vnder the two endes of the me-  
 rycseate: One Cherub on the one ende, and an  
 other Cherub on the other ende of the mercy-  
 seate. And the Cherubins spred out their wynges  
 above an hygh, and covered the mercy-  
 seate threthwart. And there were one to  
 an other: towarde the mercyseate, were the  
 faces of the Cherubins.

C The altar of burnt offeringe. The brazen laver.  
 The forme of the table offered to the burning  
 of the habitation of the ho:de.

C A P I. XXXVIII.

**A**ld he made the burnt offeringe altar  
 of Serchim wode, fyve cubites longe  
 and fyve cubites brode: euen four square  
 and thre cubites hygh. And he made hornes  
 in the foure corners of it proceedinge out of it,  
 and overlape it with brass. And he made all  
 the vessels of the altar: the cauldrons, spo-  
 nes, basyns, shapers, and colspaines,  
 &c.

D

E

D

E





Courth rowe, a Turcas, an Onir and a Jafpis; clost in ouche of golde in their inclofies. And the xii. Stones were grauen as figures with the names of the children of Israel, eury Stone with his name, accordyng to the. xii. Tribes.

**D** And they made upon the byrdylappe, two fassenynge cheynes of wyrden worke of pure gold. And they made two hokes of golde and two golde sprynges, and put the two sprynges vpon the two corners of the byrdylappe. And they put the two cheynes of golde in the two sprynges, in the corners of the byrdylappe. And the two entes of the two cheynes they fastened in the two hokes, and put them on the shoulders of the Ephod vpon the forefronte of it.

And they made two other ringes of golde and put them on the two other corners of the byrdylappe a longe vpon the edge, toward the infere of the Ephod that is ouer againste it. And they made yet two other golden sprynges, and put them on the two sides of the Ephod, beneath on the forefide of it, euen where the sydes goe together, about vpon the byrdinge of the Ephod, and they fastened the byrdylappe by his sprynges vnto the sprynges of the Ephod, with laces of Iacynth, that it myghte be faste vpon the byrdyngs of the Ephod, and woulde not be tolofted frome of the Ephod, as the Lorde commaunded Moyses.

**C** And he made the Tunicke vnto the Ephod of mouen worke, and all togyther of Iacynth, and the head of the Tunicke was in the myddell of it as the coler of a parlet, with a bond rounde about the coler, that it woulde not stee. And they made beneath by the hem of the Tunicke, Pommegranates of Iacynth, Scarlet, purple and tyrned Wyll. And they made sytle belles of pure golde, and put the amonge the Pommegranates rounde aboute vpon the edge of the tunicke a bell & a Pommegranate, a bell and a Pommegranate rounde aboute the hemmes of the Tunicke, to mynster in, as the Lorde commaunded Moyses.

And they made cotes of bylle of women worke for Aaron and his sonnes, and a myt of Wyll, and goodly honettes of Wyll, and spenbyrdes of tyrned bylle, and a wyrtbell of tyrned Wyll, Iacynth, Scarlet and purple. euen of needleworke, as the Lorde commaunded Moyses.

**F** And they made the plate of the holy crastyn of fyne golde, and wyrtt vpon it with graue worke, the holynes of the Lorde. and cryd it to a lace of Iacynth to fasten it an byrde vpon the myt, as the Lorde commaunded Moyses.

Thus was all the worke of the habitation of the tabernacle of wyrttelic byrdylap. And the children of Israel dro accordyng to all that the Lorde hadde commaunded Moyses.

And they brought the habitation vnto Arode, the tent and all the furniture therof. the

buttons, boordes, daries, pylers and sockettes; and the coueryng of Rams skynnes red and the coueryng of Karus skynnes, and the hangynge bayle, and the arche of wyrttelic with the staves therof, and the incense: the table and all the ordynance therof, and the shewbryd, and the pure candylsticke, and the lampes prepared therunto, with all the vessels therof, and the oyle for lighte, and the golden altare, and the anoyntynge oyle and the sweete incense, and the hangynge of the tabernacle worke, and the byrdylap altare, and the gredyng of bylle for synne, therunto with his batters and all his vessels, and the lauer with his sore, and the hangynge of the court with his pylers and sockettes, and the hangynge to the court gate, his boordes and pyntes, and all the ordynance that serueth to the habitation of the tabernacle of wyrttelic, and the mynstering bestementes to serue in the holy place, and the holy bestementes of Aaron the preake and his sonnes raymentes to mynster in accordyng to all that the Lorde commaunded Moyses. euen so the children of Israel made all the worke. And Moyses behelde all the worke: and se, they hadde done it euen as the Lorde commaunded. and then Moyses blessed them.

**F** The tabernacle is reared up. The order of the moste apperance in a clothe coueryng the tabernacle.

C A P I. X L.

**A**ND the Lorde spake vnto Moyses, saynge. In the first daye of the hille monethly walk thou set vp the habitation of the tabernacle of wyrttelic, and put there the arche of wyrttelic, and couer the arche with the bayle, and byrdynge in the table and apparel it, and byrdynge in the candylsticke and put on his lampes, and set the cense altare of golde, before the arche of wyrttelic, and put the hangynge of the court vnto the habitation. And see the burntoffynge altare before the dore of the tabernacle of wyrttelic, and set the lauer betweene the tabernacle of wyrttelic and the altare, and put water therein, and make the court rounde about, and set vp the hangynge of the court gate.

And take anoyntynge oyle and anoynt the habitation, and all that is therein, and halowe it, and al that belongeth thereto: that it maye be holye. And anoynt the altare of the burntoffynge, and all his vessels, and sanctifye the altare that it maye be moste holye. And anoynt also the lauer and his vessels and sanctifye it.

Then byrdynge Aaron and his sonnes vnto the dore of the tabernacle of wyrttelic, and walke them with water. And put vpon Aaron the holy bestementes, and anoynte hym and sanctifye hym that he maye mynster vnto me, that his anoyntynge maye be an euellodunge yeadhode vnto them throughe oute their generacions. And Moyses byd

**F** **C** **172**

**F** **Rom. viij**



and bringe to all that the Lord commaunded him.

**K** Thus was the tabernacle reared by the first daye, in the first moneth, in the seconde year. And Moses reared by the tabernacle, and fastened his sockettes, and set vp the voyles, and put in their bases, and reared by the pillars, and spread aboue the tent ouer the habitation, and put the couerlinge of the ceilinge on hyght about it: as the Lord commaunded Moses.

And he took and put the testimony in the arcke, and set the bases to the arcke, and put the golden feete on hyght vpon the arcke, and broughte the arcke into the habitation, and harned by the wayle and couered the arcke of hyacinthe, as the Lord commaunded Moses.

And he put the table in the Tabernacle of hyacinthe in the south side of the habitation, without the wayle, and set the bread in order before the Lord, such as the Lord had commaunded Moses.

And he put the candlesticke in the tabernacle of hyacinthe ouer agaynste the table in the south side of the habitation, and lit vp flames before the Lord: as the Lord commaunded Moses.

And he put the golden altare in the tabernacle of hyacinthe before the wayle, and burnt sweet incense thereon as the Lord commaunded Moses.

And he set vp the hangynge in the moor of the habitation, and set the burne offeringe altare before the wyse of the tabernacle of hyacinthe, and placed burntofferynge and meatofferynge thereon: as the Lord commaunded Moses.

**D** \* And he set the laver betwene the tabernacle of hyacinthe and the altare, and poured

water therein to wash with. And both Moses, Aaron and his sonnes washed their hands and their feete cleere: both when they went into the tabernacle of hyacinthe, and when they went to the altare, as the Lord commaunded Moses.

And he reared by the court round about the habitation and the altare, and set vp the hangynge of the court gate: and so Moses spake vnder the woyle.

\* **Sun.** And the clowde couered the tabernacle of hyacinthe, and the glory of the Lord, filled the habitation, so that Moses coulde not entre into the tabernacle of hyacinthe, because the clowde abode thereon, and the glory of the Lord filled the habitation.

When the clowde was taken vp frome of the habitation, the children of Israel took their journeyes as ofte as they had commaunded.

And if the clowde departed not, they journeyed not, till it departed, so the clowde of the Lord was vpon the habitation

by daye, and by night, in the sight of all the house of Israel in all their journeyes.

¶  
¶ \* ¶  
¶

**The ende of the seconde booke of Moses.**

THE THYRDE BOKE OF MOSES,  
CALLED LEVITICVS.

¶ The order of burnt offerings, whether it be of small or great cattell or foules.

CAPL

I.



¶ And the Lord cal- led Moses, and spake vnto him out of the tabernacle of witness, say- inge: Speke to the chief- ien of Israel, and saye vnto them: who so e- uer of you shall byrnye a gyfte vnto the Lorde

shall byrnye it of the cattell: euen of the oxen and of the shepe.

¶ If he byrnye a burnt offering of the oxen, he shall byrnye a male without blemyshe, and shall byrnye hym to the doore of the taberna- cle of witness, that he maye be accept: ed before the Lorde. And let hym put his hand vpon the head of the burnt sacrifice, and sauoure shall be giuen him to make an attonement for hym, and let hym kill the oxe before the Lorde. And let the prestes Aaron's sonnes bring the blood, and let them spynke it rounde aboute vpon the alter, that is before the doore of the taber- nacle of witness. And let the burnt offerings be streped and hewed in peeces. And then let the sonnes of Aaron the prestes put fyre vpon the alter, and put wood vpon the fyre, and let them laye the peeces with the head and the fat vpon the wood that is on the fyre in the alter. But the inuertes and the legges they shall washe in water, and the prest shall burne al together vpon the alter, that it be a burnt sa- crifice, and an offering of a sweete odour vnto the Lorde.

¶ If he shall offer a burnt sacrifice of the shepe, whether it be of lambes or of the goates he shall offer a male without blemyshe. And let hym kill it on the north syde of the altar before the Lorde. And let the prestes, Aarons sonnes spynke the blood of it rounde aboute vpon the altar. And let it be cutte in peeces: euen with his head and his fatte, and lette the prestes put them vpon the wodde that lyeth vpon the fyre in the altar. But lette hym washe the inuertes and the legges with water, and then byrnye all toge- ther and burne it vpon the altar: that is a burnt offering, and a sacrifice of sweete sauour vnto the Lorde.

¶ If he shall offer a burnt offering of the foules, he shall offer eyther of the turtle do- ues, or of the yonge pyrons. And the prest shall byrnye it vnto the altar, and wyngs the necke alondre, and burne it on the altar, and lette the bloode runne oute vpon the sides of the altar, and plucke a- waye his croppe and his feathers, and rade them beside the altar on the East parte vpon the heape of ashes, and breake his wynges, but plucke them not alondre. And then lette the prest burne it vpon the altar: euen

vpon the wodde that lyeth vpon the fyre, a burnt sacrifice, and an offering of a sweete sauour vnto the Lorde.

¶ The order of meate offerings, of sweete cakes, of fyne flour, of frankensce, &c. without leuen, and without hepe, but not without salt.

CAPL

II.

¶ If any soule shall offer a meate offering vnto the Lorde, his offering shall be fyne flour, and he shall pouce theron oyle, and put leaue: rance thereon, and shall byrnye it vnto Aarons sonnes the prestes. And one of them shall take thereout his hand- full of the flour, and of the oyle with all the frankensce, and burne it for a remembrance vpon the altar: an offering of a sweete sa- uour vnto the Lorde. And the remnant of the meate offering shall be Aarons and his sonnes, as a byrnye in oyle vnto the sacrifices of the Lorde.

¶ If any man byrnye a meate offering that is bakyn with outen, lette hym byrnye sweete cakes of fyne flour mingled with oyle, and butters waxes annoynced with oyle. If the meate offering be bakyn in the fey- sage pante, then it shall be of sweete flour mingled with oyle. And thou shalt mince it small, and pouce oyle thereon: and so it is a meate offering.

¶ If the meate offering be a thynge broyled vpon the gre: yron, or flour mingled with oyle it shall be. And thou shalt byrnye the meate offering that is made of thie thynge vnto the Lorde, and shalt deliuer it to the prest, and he shall byrnye it vnto the altar, and shall beue vp parte of the meate offering for a memoriall, and shall burne it vpon the altar: an offering of a sweete sauour vnto the Lorde. And that is lefte of the meate offering shall be Aarons, and his sonnes, as a byrnye that is mooste holy of the offerings of the Lorde.

¶ All the meate offerings which ye shall byrnye vnto the Lorde, shall be made without leuen. For ye shall neyther burne leuen nor hony in any offering of the Lorde: For withstanding ye shall byrnye the first frutes of them vnto the Lorde: but they shall not come vpon the altar, to make a sweete sauour.

¶ All the meate offerings thou shalt salt with salt: neither shalt thou sunder the salt of the couenant of the God to be lacking from thy meate offering: but vpon all thyne offerings thou shalt byrnye salt.

¶ If thou offer a meate offering of the first frutes vnto the Lorde, then take that which is best of the frutes, and byrnye it by the fyre, and brate it small, and so offer the meate offering of thy first frutes. And then pouce oyle theron, and put frankensce thereon: and so it is a meate offering. And the prest shall burne parte of the beaten soure, and parte of that oyle with all the

an the frankincense, for a remembrance, that is an offering unto the Lord.

The offering made for synne doore of leues.

The order of peace offerings, which were offered in the hyppage of peare, made of ayre, theyr, lambe and goats.

CAP. III.

CAP. III.

7 C. 1. 1. 1. 1.

Yf any man bringe a peare offering of the oren: whether it be male or female, he shall bringe such as is without blemish before the Lord: and let hym put his hande vpon the head of his offering, and hyl it before the doore of the tabernacle of witness. And Aarons sonnes the priests shall sprynke the bloude vpon the aulter rounde aboute. And they shall offer of the peare offering to be a sacrifice vnto the Lord: the fatte that couereth the inwardes and all the fat is vpon the inwardes: and the two kydneys, with the fatte that lyeth vpon the lynes: and the hall that is on the spuce they shall take awaye with the kydneys. And some sonnes shall burne them vpon the aulter with the burnt sacrifice, which is vpon the wood on the syde: that is a sacrifice of a sweete sauour vnto the Lord.

Yf a man bringe a peare offering vnto the Lord from the flocke, whether it be male or female, it shall be without blemish. Yf he offre a lambe, he shall bringe it before the Lord, and put his hande vpon his offeringes head, and hyl it in the doore of the tabernacle of witness, and Aarons sonnes shall sprynke the bloude therof rounde aboute the aulter.

And the of peare offering they shall bringe a sacrifice vnto the Lord: the fatte therof and the rumpe all together whiche they shall take of, backe by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys with the fatte that lyeth vpon them, and vpon the lynes, and the hall that is vpon the spuce, he shall take awaye with the kydneys. And the priests shall burne them vpon the aulter, to be the Lords offering with.

Yf the offering be a goat, he shall bringe it before the Lord, and put his hande vpon the head of it, and hyl it before the tabernacle of witness, and the sonnes of Aaron shall sprynke the bloude therof vpon the aulter rounde about. And he shall bringe therof his offering vnto the Lordes sacrifice: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that lyeth vpon them, and vpon the lynes, and vpon the hall that is vpon the spuce. He shall take awaye with the kydneys. And the priests shall burne them vpon the aulter, to be the Lords sacrifice with, and to make a sweete sauour. And it shall be a faire offering amonge your generations after you in your dwelling places: that is a sacrifice of a sweete sauour.

And the Lord spake vnto Moyses, sayinge speake vnto the chyldren of Israel and saye: when a soule synneth choysynge ignorance, and hath done any of those thynges whiche the Lord hath forbidden in his commandementes to be done: Yf the priest that is appointed, synne and make the people to doo anye, he shall bringe for his synne whiche he hath done: an oren without blemish vnto the Lord for a synne offering. And he shall bringe the oren vnto the doore of the tabernacle of witness before the Lord, and shall put his hande vpon the oren head, and hyl hym before the Lord.

And the priest that is appointed shall take of the oren bloude, and bringe it in to the tabernacle of witness, and shall byppe his synner in the bloude and sprynke therof seven tymes before the Lord: euen before the hanginge of the holy place. And he shall put some of the bloude vpon the hornes of the aulter of sweete incense before the Lord, which is in the tabernacle of witness, and shall pouce all the bloude of the oren vpon the botome of the aulter of burnt offerings, whiche is by the doore of the tabernacle of witness. And he shall take awaye all the fatte of the oren that is the synne offering: the fatte that couereth the inwardes, and all the fatte that is aboute them, and the two kydneys with the fatte that lyeth vpon them and vpon the lynes, and the hall vpon the spuce let them take awaye also with the kydneys: as it was taken from the oren of the peare offering, and let the priests burne them vpon the aulter of burnt offerings. But the skynne of the oren, and all his besse with his head, his legges, and his entrayles with his donge, shall he laye all together oute of the doore vnto a cleane place: where the ashes are pouced oute, and burne hym on woodd and fyre: euen vpon the drape of ashes.

Yf the holr commonaltye of the chyldren of Israel synn choysynge ignorance, and the thing be byn from theyr eyes: so that they haue committed any of these thynges whiche the Lord hath forbidden to be done in his commandementes and haue offended, and the synne whiche they haue synned be afterward knowne, then shall they offre an oren for a synne offering, and shall bringe hym before the tabernacle of witness, and the ridders of the multitude shall put theyr handes vpon his head before the Lord.

And the priest that is appointed, shall bringe of his bloude in to the tabernacle of witness, and shall byppe his synner in to the bloude, and sprynke it seven tymes before the Lord, euen before the holye. And shall put of the bloude vpon the hornes of the aulter whiche is before the Lord in the tabernacle of witness, and shall pouce all the bloude vpon the botome of the aulter of burnt offerings, whiche is by the doore of the tabernacle

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CAPL.

VII.

**T**his is the law of the trespass offering which is most holy. In the place where the burnt offering is killed, the trespass offering shall be killed also: a his bloude shall be sprinkled round about upon the altar. And all the fat that couered the inward parts and the two kidneys with the fat that lieth on them and upon the loppes, and the hails on the space shall be taken away with the kidneys: and the greene shall burne them upon the altar, to be an offering vnto the Lord, this is a trespass offering.

All the males among the priests shall eat thereof in the holy place, for it is most holy. The offering is, to be the trespass offering, one lamb of the first year, and it shall be the priests that receive it yearly. And the offering that offered a mans burnt offering shall haue the skynne of the burnt offering, the which he hath offered. And all the meat offerings that are eaten in the court, shall that is drinke upon the greynne and in the dryng pan, shall be the priests that offered them. And all the meat offerings that are mingled with oyle or wyne, shall pertaine vnto all the sonnes of Aaron, and one shall haue as much as an other.

**T**his is the law of the peare offerings which shall be offered vnto the Lord. It is one to give thanks, he shall bring vnto his offering: smelt taken mingled with oyle, and smelt taken mingled with oyle, and taken mingled with oyle offering howe theyd, and he shall bring his offering upon taken made of leuen bread vnto the space offering of his peare offerings, and of them all, he shall offer one to be an heere offering vnto the Lord, and it shall be the priests that sprinkle the bloude of the peare offerings. And the skynne of the thank offering of his peare offerings shall be eaten the same daye that it is eaten, and there shall none of it be layde vp vntill the morninge.

If it be a dove or a feather offering that he brought that same daye that he offered it shall be eaten, and that remaineth maye be eaten on the morrow: but as much of the offered as remaineth vnto the thyrde daye, shall be burnt with fyre. And if any of the skynne of the peare offerings be eaten in the thyrde daye, then shall he that offered it be taken without, neither shall it be taken vnto him, but shall be an abomination, and the soule that eateth of it, shall beare the synne therof.

**T**he skynne that toucheth any uncleane thing, shall not be eaten, but burne with fyre: and at that tyme in the skynne maye eat skynne. If any soule eat of the skynne of the peare offerings that pertaine vnto the Lord, and his uncleannes yett vpon hym, the same soule shall paye the wite of his people. And whosoever he a soule toucheth any uncleane thing, whether it be the uncleannes of man, or of any uncleane beast, or any abominacion that is uncleane, and then eat of the flesh

of the peare offerings, which pertaine vnto the Lord, that soule shall paye the wite of his people.

And the Lord spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye ye shall eat no maner fatte of oxen, whye soe theye: see the fatte of the becke that lyeth alone and the fatte of that that is some with byrde beastes, maye be occupied in all maner bys: but ye shall byrde take of it, for who soeure eateth the fatte of the becke of whiche men bringe an offering vnto the Lord, that soule that eateth it, shall paye the wite from his people.

Whosoever ye shall eat no maner of bloude wher soeuer ye dwell, whether it be of soule or of bea. What soeure soule it be that eateth any maner bloude, shall paye the wite from his people.

And the Lord talked with Moses, sayinge: speake vnto the chyldren of Israel, and saye ye that offereth his peare offering vnto the Lord, shall bringe his gift vnto the Lord of his peare offering: his owne Landes shall bringe the offering of the Lord: euen the fatte upon the vntail, he shall bringe with the becke, to waue it a waue offering before the Lord: and the priest shall burne the fat upon the altar, and the byrde shall be Azons and his sonnes. And the right shoulder they shall give vnto the priest, to be an heere offering, of the peare offerings. And the same that offered the bloude of the peare offerings, and the fatte amonge the sonnes of Aaron, shall haue the right shoulder vnto the priest, for the waucheth and the waucheth I haue taken of the chyldren of Israel, euen of the peare offerings, and haue giuen it vnto Aaron the priest, and vnto his sonnes: to be a duece for eue of the chyldren of Israel.

This is the offering of Aaron, and of the sacrifices of the Lord, in the daye when they were offered to the priestes vnto the Lord, which the Lord commaunded to be giuen them in the daye when he appointed them, of the chyldren of Israel, to be a duece for eue amonge theye generations. This is the lawe of burnt offerings, of meat offerings, of wine offerings, of trespass offerings, of which things, of peare offerings, which the Lord commaunded Moses in the mounte Sinai, in the daye when he commaunded the chyldren of Israel to offer theye offerings vnto the Lord in the wilderness of Sinai.

The offering and confession of Aaron and his sonnes.

CAPL.

VIII.

**A**nd the Lord spake vnto Moses, sayinge: take Aaron and his sonnes with hym, and the vedures and the anointing oyle, and an oxe for a thank offering, and two rammes and a basket of sweet bread: and gather all the congregation together vnto the doore of the tabernacle of witness. And Moses did as the Lord commaunded hym,



And they brought that which Moyses  
 commaunded into the tabernacle of witness:  
 and all the people came and stood before the  
 Loide. And Moyses saide: this is that the  
 Loide commaunded ye Moyses do: and then  
 the glory of the Loide shall appere vnto you.  
 And Moyses sayde vnto Aaron: Doe vnto the  
 aulter, and offer thy synnofferynge, and make  
 an atonement for the and the people: and  
 offer vnto the offerynge of the people, and re-  
 sonce them also: as the Loide commaun-  
 ded Moyses.

And Aaron went to the aulter, and steepe  
 the carse that was his synnofferynge. And  
 the sonnes of Aaron brought the bloud vnto  
 hym, and he drey: his synge in the bloude,  
 and put it vpon the hoines of the aulter, and  
 pouced the bloude vnto the bottome of the a-  
 lter. And the fatte and the two kyndes, wit:  
 the half of the fruct of the synne offerynge: he  
 burnt vpon the aulter, as the Loide commaun-  
 ded Moyses: but the flesch and the hyde, he  
 burnt with fyre without the vasse. Afterward  
 he steepe the burnt offerynge, and Aaron's son-  
 nes brought the bloud vnto hym, and he syn-  
 nified: rounde about vpon the aulter. And  
 they brought the burnt offerynge vnto hym in  
 peeces, and the veld also, and he burnt it vpon  
 the aulter, and he made the waynes, and  
 the legges, and burnt theym also vpon the burnt  
 offerynge in the aulter.

And then he brought the peoples offerynge  
 and toke the goose that was the peoples syn-  
 offerynge, and steepe it, and offered it for a  
 synnofferynge: as he do: the first. And then  
 brought the burnt offerynge, and offered it as  
 the maner was, and brought the mearcouring  
 and fylled his hande therof, and burnt it vpon  
 the aulter, beside the burnt offerynge or the mo-  
 offerynge.

Then he steepe the ote and the ramme that  
 were the peoples peaceofferynge, and Aaron's  
 sonnes brought the bloude vnto hym, and he  
 synnified it vpon the aulter rounde aboute,  
 and toke the fat of the ote and of the ramme:  
 the temple the fat that covered the inwardes  
 and the kyndes: and the half of the fruct,  
 and put them vpon the byestes and burnt it  
 vpon the aulter: but the byestes and the right  
 shoulder: Aaron wached before the Loide, as  
 the Loide commaunded Moyses. And Aaron  
 offer by his hande ouer the people and blessed  
 them, and came vnto the offerynge of syn-  
 offerynge, burnt offerynge and peaceofferynge.  
 Then Moyses and Aaron went in to the taber-  
 nacle of witness, and came out agayne and  
 blessed the people, and the glorie of the Loide  
 appeared vnto all the people. And there came  
 a fyre out from the Loide, and consumed vpon  
 the aulter, the burnt offerynge and the fat. And  
 all the people sawe it, and Moyses, and set on  
 theyr faces.

¶ Nadab and Abihu are borne. Their mourning  
 for them. The byestes are forbidden vnto the  
 vnto of the sacrifice the byestes sale,

And Nadab and Abihu the sonnes of A-  
 ron toke either of them his calice, and  
 put fyre therein, and put wine vpon, and  
 brought draung fyre before the Loide: which  
 he commaunded them not: and these were  
 a fyre out from the Loide, and consumed them,  
 and they dyed before the Loide. Then Moyses  
 said vnto Aaron: this is that the Loide spake  
 saying: I wyl be sanctified in them that come  
 nye me, and before all the people: I wyl be  
 glorified. And Aaron held his peace. And Mo-  
 ses called Amisael and Elisaphan the sonnes  
 of Wyel the butle of Aaron, and said to them:  
 Go and take your brethren from the holy  
 place out of the vasse. And they went to them  
 and carryed them in theyr: albes out of the vasse  
 as Moyses had.

And Moyses sayd vnto Aaron and Elisaphan,  
 and Ichamur his other sonnes: vnto you  
 not yett, ne: thes erue your clothes, least ye  
 dye, and wrath come vpon all the people, let  
 your brethren the hole haue of Israel be-  
 cepe the burningt vnto the Loide: rather burnt.  
 But go ye not out of the doore of the taber-  
 nacle of witness, least ye dye: for the anoy-  
 nge orle of the Loide is vpon you: and they  
 dyed as Moyses had.

And the Loide spake vnto Aaron, saying:  
 by what waye thou shalt be sanctified, and  
 thou not thy sonnes with the: wnto ye go in  
 to the tabernacle of witness, least ye dye. And  
 let it be a lawe for ever vnto you: whiche  
 after you: that ye maye put difference be-  
 twene holy and vnholy, betwene vncleane  
 and cleane, and that ye maye teach the chil-  
 dren of Israel all the ordinance whiche the  
 Loide hath commaunded vnto you by the  
 hande of Moyses.

And Moyses sayde vnto Aaron, and vnto  
 Elisaphan and Ichamur his waches that  
 were left. Take the mearcouring: as the  
 maner of the sacrifices of the Loide, and  
 eat it without leuen beside the aulter, for  
 it is moode holy: care it euerdaye in the holy  
 place, because it is thy byeste and thy sonnes  
 byeste of the sacrifice of the Loide: for so  
 I commaunded. And the waches and leue  
 shoulde eat in a cleane place: beside the  
 aulter, and thy daughters with the.  
 For it is thy byeste, and thy sonnes byeste  
 with the, of the peaceofferynge of the synners  
 of Israel. For the right shoulder, and the right  
 breast whiche they bringe with the sacrifice  
 of the fatte, to wache it before the Loide,  
 shall be thine, and thy sonnes with the: and  
 be a lawe for ever, as the Loide hath com-  
 maunded.

And Moyses sought for the goose that was  
 the synnofferynge, and set it as burnt. And  
 he was angry with Elisaphan and Ichamur the  
 sonnes of Aaron, whiche were leue a-  
 waye, saying: wherfore haue ye not eaten the syn-  
 offerynge in the holy place, for it is moode  
 holy: and for as moche as it is from you to  
 bece the synne of the people, and make atonement  
 for them before the Loide: whye the  
 bloude of it was not brought in within the  
 holy place, wherfore shoulde ye haue eaten it in  
 the

the holy place, as I commaunded. And Aaron  
said vnto Moses: behold, this day haue they  
offered their fringes offering and they burnt  
offering before the Lorde, and it is chaunted  
me after this manner. If I wolde cast of the  
fringes offering to day, wolde the Lorde be con-  
tent withall? And when Moses heerde that,  
he was content.

¶ Of beastes whiche be cleane and whiche be vn-  
cleane.

CAP. XI.

**A**S the Lorde spake vnto Moses and  
Aaron, saying: speake vnto the chyldre  
of Israel, and say: these are the beastes  
whiche ye shall eate amonge all the beastes  
that are on the erth: what so eate hath hoofs  
and cleaues in to two clawes, and cheweth  
the cud among the beastes, that shall ye eate. But  
these shall ye not eate of them that chewe the  
cud and haue hoofs. The Camel, for he cheweth  
the cud, but he cleaues not the hoofs in to two  
clawes, therefore he shall be vncleane vnto you.  
And the Cony, for he cheweth the cud, but he  
cleaues not the hoofs in to two clawes, therefore  
he is vncleane to you. And the Deere, for he  
cheweth the cud, but cleaues not the hoofs  
into two clawes, he is therefore vncleane to you  
and the swine, for though he cleaues the hoofs  
in to two clawes, yet he cheweth not the cud,  
and therefore is vncleane to you. Of their flesh  
ye shall not eate, and their carcases ye shall not  
eate, for they are vncleane to you.

The Camel.

The Cony.

The Deer.

The Swine.

¶ Of  
fishes.

¶ Of  
fowles.

These shall ye eate, of all that are in the wa-  
ters: what so haue fyne scales and scales in  
the water, fenes and scales, that shall ye eate,  
and all that haue not fyne scales and scales in  
the fenes and scales of all that moue and fyne  
in the waters shall ye abhorre. Ye shall not eate  
of the fyne scales, and also that I abhorre their  
carcases: for all that haue no fyne scales  
and scales in the waters, shall be abhominacion  
vnto you. These are the fowles whiche shall  
ye abhorre, and whiche shall not be eaten, for they  
are abhominacion. The eagle, the gowle,  
the cormorant, the harte, the vulture and all  
his kynde, and all kynde of rauen, the churche  
the nyght hawke, the ruckow, the sparow hawk  
and all the kynde: and the trele oul, the ospre,  
the great oul, the barker, the pellicane, the  
heron, the faye with the harte, the lapwing,  
and the swallow. And all fowles that crepe  
and go vpon all foules, shall be an abhomi-  
nacion vnto you.

**Y**et these may ye eate of all the fowles  
that moue and go vpon four feet: such those  
that haue no knees about vpon their feet to  
leape withall vpon the carthe: such those of  
them ye may eate: the Iebe and all his kynde:  
the Ostrich with all his kynde: the Wagol  
and all the kynde, the Wagol and all his kynde.  
All other fowles that moue and haue foure  
feet, shall be abhominacion vnto you. In such  
ye shall be vncleane: who so eate toucheth the  
carcase of them, shall be vncleane vnto the euen:  
and who so eate beareth the carcase of them  
shall walke his clothes, and so shall be vncleane

vntill euen.

Amonge all maner beastes that haue hoofs  
and drurde them not in to two clawes, or  
that chewe not the cud, shall be vncleane vnto  
you: and all that toucheth them shall be vn-  
cleane. And all that goeth vpon his hands a-  
monge all maner beastes that go on all foure  
feet, are vncleane vnto you: and as many as  
toucheth their carcases, shall be vncleane vntill  
the euen. And he that beareth the carcase of  
them, shall walke his clothes, and be vn-  
cleane vntill the euen, for such are vncleane  
vnto you.

And these are also vncleane to you amonge  
the thynges that crepe vpon the carthe: the  
weasel, the mouse, the coote, and all his kynde,  
the dogge, the hogge, the swine, the weasle,  
the mout: these are vncleane to you a-  
monge all that moue, and all that toucheth them  
when they be dead, shall be vncleane vntill the  
euen. And what so eate any of the dead car-  
cases of them fall vpon, shall be vncleane:  
what so eate befall of wood it be, or rayment,  
or thynne, or bagge, or what so eate they, it  
be that any worke is wrought withall. And  
they shall be plunged in the water, and be vn-  
cleane tyll the euen, and thus they shall be cleane  
againe.

All maner of carthen vessel wherunto any of  
them falleth is vncleane with all that euen to  
and ye shall breake it. All maner meate that  
is eaten, of any such water come vpon it, it  
shall be vncleane. And all maner drink that  
is dronke in all maner such vessels shall be vn-  
cleane. And whether it be ouen or luted it shall  
be broken. For they are vncleane, and shall be  
vncleane vnto you. Wherwith the countreyne  
and wells, and ponds of water, shall be cleane  
tyll. But who so eate toucheth their carcases,  
shall be vncleane.

If the dead carcase of any such fall vpon any  
feet, vnto some, or what so be cleane tyll: but  
if any water be poured vpon the feet, and af-  
ter that the feet shall be washed with water,  
then it shall be cleane vnto you.

If any beest of whiche ye may eate, be  
toucheth the dead carcase that be vncleane tyll  
the euen, and he that toucheth of any such dead  
carcase, shall walke his clothes, and euen  
vnto the euen. And he also that be-  
areth the carcase of it, shall walke his clothes  
and be vncleane tyll euen.

All that crauleth vpon the carthe, is ab-  
hominacion, and shall not be eaten. And what  
so eate goeth vpon the erth, and what so eate  
goeth vpon four feet, or moete, amonge all that  
creape vpon, on the erth, of that ye shall not  
eate: they are abhominable.

Make not your soules abhominable with  
nothing that creepeth, neither make your sou-  
les vncleane with them: that ye shall be  
holde. For I am the Lorde your God,  
ye shall be holy: and despite not your soules with  
any maner thyng that creepeth vpon the erth,  
for I am the Lorde that brought you out of  
the land of Egypt to be your God: be holy  
therefore, for I am holy.

This is the lawe of beefe and foule, and of all maner thyng that lyeth and moueth in the masse, & of all thynges that clype on the earth, that ye may put difference betwene vncleane and cleane, and betwene the beestes that are eaten, and the beestes that are not eaten.

¶ The lawe howe women shuld be purged after theye be deliuered.

C A P I. X I I.

**A**ND the word spake vnto Moyses, and sayd: Speake vnto the chyldren of Israel and saye: when a woman hath conceived, and hath borne a man chyld, she shall be vncleane seven dayes: euen in lyke maner as when she is put apart in tyme of her naturall disease. And in the eighth daye the fleshe of the chyldren foreshynne shall be cut awaye. And she shall continue in the bloude of her purifyinge xxiiii. dayes, she shall touche no halowed thyng, nor come in to the sanctuary, tynyll the tyme of her purifyinge be out. If she beare a mayde chyld, then she shall be vncleane thre monethes, as when she hath her naturall disease. And she shall continue in the bloude of her purifyinge. lxxvi. dayes.

¶ And when the dayes of her purifyinge are out: whether it be a sone or a daughter, she shall bring a lamb of one yere olde for a burnt offering, and a pouce pyggen of a euell boue for a synne offering vnto the doore of the tabernacle of witness, vnto the priest: which shall offer them before the Lord, and make an atonement for her, so to she shall be purged of her pisse of bloude. ¶ This is the lawe for her that hath borne a chyld, whether it be male or female. But if she be not able to bring a shepe then let her bringe two euntes, or two yong pyggenes: the one for the burnt offeringe, and the other for the synne offeringe. And the priest shall make an atonement for her, and she shall be cleane.

¶ The wordes are appoynted to wyde who are Lepros.

C A P I. X I I I.

**A**ND the word spake vnto Moyses, and vnto Aaron, sayinge: when there appeareth a spillinge in a mans fleshe by the scabbe or a gyltering wythe: as though the playe of leprose were in the skyn of his fleshe, let him be brought vnto Aaron the priest, or vnto one of his sunnes the priestes, and lette the priest loke on the soze that is in the skynne of his fleshe. If the heere in the soze be turned vnto whyte, & the soze also seeme to be lower then the skynne of his fleshe: then it is surely a leprose, and let the priest loke on hym, and iudge him vncleane.

If there be but a whyte plocke in the skyn of his fleshe, and some not to be lower than the other skyn, nor the heere thereof is turned vnto whyte, then let the priest wash him vpon seven dayes. And let the priest loke vpon hym

the seventh daye: if the soze seme to hym to be by the skyn, and to go no further in the skynne, then let the priest wash him vpon seven dayes mo. And let the priest loke on him agayne the seventh daye. Euen if the soze be waxen blacker, and is not grown aboue in the skynne, let the priest make him cleane, for it is but a scurf. And let him wash his clothes, and euen he is cleane: But if the scabbe growe in the skynne after that he is scene of the priest agayne: if the priest se that the scabbe be grown aboue in the skynne, let him make hym vncleane: so; it is surely a leprose.

If the playe of leprose be in a man, let him be brought vnto the priest, and let the priest se hym. If there be any appare wythe in the skyn, and haue also made the heere whyte, and there be sawe fleshe: as the soze also: then it is an olde leprose in the skyn of his fleshe. And the priest shall wash him vnto cleane, and shall not wash hym vpon, for he is vncleane.

If a leprose break out in the skyn, and come out all the skynne from the head to the soles of the feete: then let the priest loke vnto the priest: then let the priest loke vpon him. If the leprose haue covered all his fleshe, let him wash his clothes cleane, for in as muche as he is all whyte, then he is cleane. But if there be sawe fleshe on hym when he is scene, then he shall be vncleane. Therefore when the priest seeth the sawe fleshe, let him touch him vncleane: for in as muche as his fleshe is sawe, he is vncleane: and it is surely a true leprose. But if the sawe fleshe depart agayne and change in to whyte, then let him come to the priest, and let the priest se hym. If the sawe be changed vnto whyte, let the priest iudge the disease cleane, and then he is cleane.

When there is a byte in the skynne of any mannes fleshe, and is healed and after in the place of the byte there appeare a whyte spillinge: whether a burninge whyte, or a white redde, let hym be scene of the priest: when the priest seeth hym, it appeare lower then the other skynne, and the heere thereof be changed vnto whyte, let the priest iudge hym vncleane: for it is a very leprose, that is broken out in the place of the byte. But if when the priest loke on it there be no whyte heere therein, neither the scabbe lower then the other skynne, and be somewhat blacker, then the disease shall wash him aparte seven dayes. If it speade agayne in the meane season, then let the priest iudge him vncleane: for it is a leprose. And if the gyltering whyte abyde still in one place, and growe further, then it is but the pynne of the byte, and the priest shall wash him cleane.

When the skyn of any mans fleshe is burnt with fyre that it be sawe, and there appeare in the burninge a gyltering whyte that is somewhat redde: or all together whyte, let the priest loke vpon it. If the heere in that place be changed to whyte, and it also appeare lower then the other skynne, then it is a leprose that is broken out of the place of the burninge. And the priest shall wash him vncleane, for it is a leprose. But if, when the



Where he lookeb on it) he se there is no whyte  
 here in the byghins, and that it is no lower  
 then doogeth thyme, and that it is also blacke  
 beside, then let the p[re]st shut hym vp seven  
 dayes. And yf, when the p[re]st lookeb on hym  
 the seuenth daye; it be growen abrode in the  
 thyme, let hym iudge hym vnclene: for it is  
 a leproyse. But yf that byghineth abyde still  
 in one place and go no further in the thyme  
 and be blacke, then it is but a r[is]ing in the  
 place of the burninge, and the p[re]st shall  
 make hym cleane: for it is but the p[re]st of  
 the burninge onely.

**A** When any man or woman hath a b[re]ak  
 hyng out upon the head or the beard, let the  
 p[re]st se it. And yf it appeere lower then the  
 other thyme, and there be euen golden h[er]e  
 and thyme, let the p[re]st iudge hym vn-  
 cleane, for it is a b[re]akhyng oute of lepro-  
 sye upon the head or beede. Yf, when the  
 p[re]st lookeb on the b[re]akhyng oute, he se  
 it to be lower then eiother thyme, and that  
 there are blacke yeres therein, let hym iud-  
 ge hym vnclene. And let the p[re]st loke on  
 the disease the seuenth daye: and yf the b[re]ak-  
 hyng out be gone no further, neyther be any  
 yelow yeres therein, neyther the scabbe be  
 lower then the other thyme, then let hym be  
 waiched, but let hym not waich the scabbe: and  
 let the p[re]st shut hym vp seven dayes mo. And  
 let the p[re]st loke on the b[re]akhyng out the se-  
 uenth daye agayne: yf the b[re]akhyng out be gone no  
 further in the thyme, nor more lower than  
 doogeth thyme, then let the p[re]st iudge hym  
 cleane, and let hym waich his clothes, and  
 then he is cleane.

**I**f the b[re]akhyng out growe in the thyme  
 about the eies, w[he]n it is cleane, let the p[re]st  
 se hym. Yf it be growen abrode in the  
 eye thyme, let the p[re]st seke no further for  
 any yelow yeres, for he is vnclene. But  
 yf he se the scabbe about the eye, and that there  
 is blacke yeres growen by therein, when the  
 scabbe is healed, and he is cleane: and the  
 p[re]st shall iudge hym cleane. Yf there be  
 founde in the thyme of the browe of man or  
 woman a gyldeyng whyte, leese the p[re]st  
 se it. Yf there appeere to euer; as the a gylde-  
 yng whyte, somewhat blacke, then it  
 is but sickeles growen by in the thyme: and  
 he is cleane.

**I**f a mans heere fall of his head, then hee  
 heere is vnclene. Yf his heere fall below  
 in his forehead, then he is so: heere is vnclene  
 and cleane. Yf there be in the baldre heere, or baldre  
 forehead a redde whyte scabbe, then he  
 is leproyse spounge by in his baldre heere, or  
 baldre forehead, and let the p[re]st se it: and  
 yf the cryng of the foot be redde whyte in  
 his baldre heere: so heere as the mantel of  
 a leproyse in the thyme of the fote, then he  
 is a leproyse, and vnclene: and the p[re]st shall  
 iudge hym vnclene, for the plage of his heere.  
**E** And the leper in whom the plage is, shall waich  
 his clothes, and his head bare, and his  
 mouth mouned, and shall be called vnclene.  
 And as long as the disease lasteth upon hym,  
 he shall be vnclene, for he is vnclene: I shall

therefore dwell alone, and euen without shoo  
 shall his habit as be.

When the plage of leproyse is in a clothe:  
 whether it be in the warpe or wolfe, or in a  
 thyme: or of the wollen: either in a thyme, or any  
 thynge made of thyme, yf the disease be pale  
 or somewhat redde in the clothe, or thyme:  
 whether it be in the warpe or wolfe, or any  
 thynge that is made of thyme, then it is a ve-  
 ry leproyse, and must be w[re]ted into the p[re]st  
 and when the p[re]st seeth the plage, let hym  
 shut it vp seven dayes, and let hym loke on the  
 plage the seuenth daye. Yf it be increased in  
 the clothe, whether it be in the warpe or wolfe  
 or in a thyme, or in any thynge that is made  
 of thyme, then the plage is a veray lepro-  
 sye, and it is vnclene: and that clothe shall  
 be burnt, either warpe or wolfe, whether it  
 be wollen or thyme, or any thynge that is  
 made of thyme when the plage is, for it is  
 a veray leproyse, and shall be burnt in the  
 fyre.

Yf the p[re]st se that the plage hath taken  
 no further in the clothe: either in the warpe  
 or wolfe, or in what so eue thynge of thyme  
 is, then let the p[re]st commaunde them to  
 waich the thynge wherein the plage is, and  
 let hym waich it vp seven dayes and mo. And  
 let the p[re]st loke on it agayne, after that the  
 plage is waiched. Yf the plage haue not chaun-  
 ged in fashion, though it be, syce no further  
 abrode, it is yet vnclene. And se he waich it in  
 the eye, for it is great inuarde: whether in  
 parte or in all. But yf the p[re]st se it somewhat  
 blacke after it is waiched, let hym rent it  
 out of the clothe, or out of the thyme, or out  
 of the warpe or wolfe.

And yf it appeere any more in the clothe e-  
 ther in the warpe, or in the wolfe, or in any  
 thynge made of thyme, then it is a veray  
 plage. And se he waich that with hye: wherein  
 the plage is, whether the clothe settes warpe  
 or wolfe, or what so eue thynge of thyme it be  
 which thou hast waiched, and the plage be re-  
 parted from it shall be waiched vnclene agayne,  
 and then it is cleane. This is the lawe of the  
 plage of leproyse in a clothe, whether it be wollen  
 or thyme: either whether it be in the warpe  
 or wolfe, or in any thynge made of thyme, to  
 iudge it cleane or vnclene.

The meanyngs of the leper, and of the house that  
 he is in.

CAPIT. XIII.

**A**S the Lord spake vnto Moyses, say-  
 ing: \* this is the lawe for a leper when  
 he shall be cleane: He shall be brought  
 vnto the p[re]st, and the p[re]st shall go to the  
 without the howl and loke vpon hym. Yf  
 the plage of leproyse be healed in the leper,  
 then shall the p[re]st commaunde that there be  
 brought to hym that shall be cleane two yel-  
 low yeres that are cleane, and cedar woodde,  
 and a peece of purple cleth and yscupe. And the  
 p[re]st shall commaunde that one of the yeres be  
 hylled

lepro-  
 sye.

le-  
 pro-  
 sye.

hilled in an erthen vessell with running wa-  
ter. And the priest shall take the spunge  
hyde and the redde wood and the puerle and  
the spunge, and shall wype them and the spunge  
hyde in the bloude of the daye hyde, and in  
the running water and spraye it vpon him  
that muste be censed of his leproyse leu-  
cyne and cense him, and shall let the thing  
byr goe free to the felde.

And he that is censed shall waite his clo-  
thes, and shal stande by the water, and shall  
take in water, and then he is cleane. And after  
that he shall come into the hood, but shall sa-  
ye without his tent seuen dayes. When the  
leucy hyde is come, he shall haue of all his  
dress, but he vpon his head, and his shewe, and  
on his byrdens: and euen all the wyer that is  
on him, shall be waun of. And he shall waite  
his clothes and his shewe in water, and then  
he shall be cleane.

And when the eyght daye is come, let hym  
take two lambeckes with youe byrdens, and a  
penelambe or a yere of the without byrdens,  
and three leuys of wheat flour, for a meat  
offering, and a logge of oyle, and a logge of  
oyle. Then let the prieste take a shewe of  
cense, byngge the man that is made cleane with  
his cleane byrdens the thre dayes into the hood  
of the tabernacle of witness. And let the priest  
take one of the lambeckes, yowen ymow: a res-  
pice offering, and the logge of oyle: and waue  
them before the Lorde. And let him let them be  
the lambe in the place where the spure offer-  
ing and the burnt offering were slain: euen  
in the holy place. For as the spure offering is,  
euen so is the respice offering of the priestes  
to: it is most holy.

Then let the priest take of the bloude of the  
respice offering, and put it vpon the top of  
the right eare of hym that is censed, and vpon  
the thombe of his right hande, and vpon the  
great toe of his right foote. And let the priest  
take of the logge of oyle, and poure it in to  
the palme of his left hande, and drye his right  
finger in the oyle that is in the palme of his  
right hande, and let hym spraye it with his  
finger seuen tymes before the Lorde. And of  
the reile of the oyle that is in his hande, shall  
the priest put vpon the top of the right eare of  
hym that is censed, and vpon the thombe of  
his right hande, and vpon the great toe of his  
right foote: euen vpon the bloude of the res-  
pice offering. And the reile of the oyle that is  
in the priestes hande, he shall poure vpon the  
head of hym that is censed: and so shall the  
priest make an attoument for hym before the  
Lorde.

Then let the priest offer the spure offering  
and make an attoument for hym that is censed  
for his byrdens. And then let the burnt  
offering be slayne, and let the priest put vpon  
the burnt offering and the meat offering vpon  
the altier: and make an attoument for hym  
and then he shall be cleane. If he be pooze and  
can not get so moche, then let hym byng one  
lambe for a respice offering to waue it, and  
to make an attoument for hym, and a tenth  
deale of fine flour mingled with oyle for a

meat offering, and a logge of oyle, and two  
turtle doves or two yonge pigeons whiche he  
is able to get, and let there be a spure offer-  
ing, and choise a burnt offering. And let  
hym byng them the eyght daye for his censing  
vnto the priest to the doore of the tabernacle of  
witness before the Lorde.

And let the priest take a lambe that is the  
respice offering, and the logge of oyle, and  
waue them before the Lorde. And when the  
lambe of the respice offering is hilled, the  
priest shall take of the bloude of the respice  
offering, and put it vpon the top of his right  
eare that is censed, and vpon the thombe of  
his right hande, and vpon the great toe of  
his right foote. And the priest shall poure  
of the oyle in to his right hande, and shall  
spraye it with his fingers of the oyle that  
is in his left hande seuen tymes before the  
Lorde.

And the priest shall put on the oyle that is  
in his hande (vpon the top of the right eare  
of hym that is censed, and vpon the thombe  
of his right hande, and vpon the great toe of  
his right foote: euen in the place where the  
bloude of the respice offering was put. And  
the reile of the oyle that is in his hande, he  
shall poure vpon the head of hym that is censed  
to make an attoument for hym before  
the Lorde. And he shall offer one of the turtle  
doves, or of the yonge pigeons, whiche he  
can get: the one for a spure offering, and the  
other for a burnt offering vpon the altier. And  
so shall the priest make an attoument for hym  
that is censed before the Lorde. This is the  
lawe of hym that haue the plague of leproyse,  
whiche hande is not able to get that belon-  
geth to his censing.

And the Lorde spake vnto Moyses and Aa-  
ron saying: when ye come vnto the land of  
Canaan which I giue you to possesse: if ye see  
the plague of leproyse in the house of the lande  
of your possession, let hym that sweeth the house  
go and tell the priest, saying: me thynke that  
there is in me a leproyse in the house. And  
the priest shall commaunde them to wyte all  
the thinge south of the house, before the priest,  
euen to see the plague: that he make not all that  
is in the house vnkene, and then the priest shall  
go in, and se the house.

If the priest se that the plague is in the  
walles of the house, and that there be holow  
makens pale or redde whiche seeme to be wormes  
thru the other partes of the wall, then let the  
priest go out of the house doore, and stande  
by the house for seuen dayes. And let the priest  
come a yare the tenth daye and se if the  
plague be increased in the walles of the house,  
let the priest commaunde hym to take  
awaye the stones in whiche the plague is, and  
let the priest take them in a soule place without  
the cite, and scrape the house within rounde  
about: and poure out the duille withoute  
the cite in a soule place. And let the priest  
take other stones, and put them in the places  
of those stones, and other moyses, and pla-  
ster the house with. If nowe the plague come  
agayne, and breake out in the house, after  
that

that they haue taken away the stones, and scraped the house, and after that the house is playflesse anew: let the priest come and see it. And if it can be perceiued that the plague hath taken further in the house, or as a scurunge leproye that is in the house, and it is vncleane. Then they shall breake downe the house: both the stones, tymber, and all the moote of the house, and carie it forth of the city vnto a foule place. Whosoever be that goeth in to the house all the while it is out by, shall be vncleane till euening. And hee that lieth in the house shall walke his clothes, and he also that eateth in the house, shall walke his clothes.

But if the priest come and see that the plague hath spread no further in the house after it is newe playflesse, then let him make it cleane, for the plague is healed. And lette hym take to cleane the house with: two byrds, cedar wodde, and purple cloth and foye. And let them kepe one of the byrds in an earthen vessel with running water: and take the cedar wodde, the foye, the purple and the running byrd, and drye them in the bloud of the same byrd, and in the running water, and sprinkle vpon the house seven tymes, and cleanse the house with the bloud of the byrd, and with the running water, and with the running byrd, and with the cedar wodde, and the foye, and the purple cloth. And he shall let the running byrd see some of the corone in to the byrds selues, and so make an atonement for the house, and it shall be cleane. This is the same for all maner plague of leproye and scurunge out, and of the leproye of clothe and house, and of scurunge, scabbes, and glittering white, to cleane by it a thinge is vncleane or cleane. This is the same of leproye.

If the leproye of purging the vncleane bothe of man and house.

CAPIT. XV.

**A**nd the Lorde spake vnto Moses and Aaron, sayinge: I speake vnto the children of Israel, and say vnto them: every man that hath a runnyng issue in his selfe, is vncleane by reason of his issue. And hee wher water he knowen when he is vncleane. If his selfe runne, or if his selfe congele by the reason of his issue, then he is vncleane. Euerie couche wher he lieth, and euery thinge wher he is seate, shall be vncleane. He that toucheth his couche shall walke his clothes, and bathe hym selfe with water, and be vncleane till the euen.

But that stretcheth on that wher he lieth, shall walke his clothes, and bathe hym selfe with water, and be vncleane vntill the euening. And he that toucheth his selfe, shall walke his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. If any thinge spyt vpon hym that is cleane, he muste walke his clothes, and bathe hym selfe in water, and be vncleane vntill euening.

And what so euer saith that he stretcheth vpon

shall be vncleane. And who so euer toucheth any thinge that was vnder hym, shall be vncleane vnto the euen. And he that toucheth any such thinge, shall walke his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and what to cure he toucheth, if he haue not stretcheth his handes in water: must walke his clothes, and bathe hym selfe in water, and be vncleane vnto the euening. And if he toucheth a vessel of arch, it shall be broken: and all vessels of wood, shall be synke in water.

\* Lev. 15 and 31

When he that hath an issue is cleansed of his issue, let hym number seven dayes after he is cleane, and walke his clothes, and bathe his selfe in running water, and then he is cleane. And the eighth daye lette hym take two turtle doves, or two young prasons, and come before the Lorde vnto the iore of the tabernacle of witness, and gyue them vnto the priest. And the priest shall take them: the one for a synne offeringe, and the other for a burnt offeringe: and make an atonement for hym before the Lorde concerning his issue.

If any mans seed departe from hym in his sleep, he shall walke his clothes in water, and be vncleane vntill euen. And all the clothes of seed wher he hath seate chaunceth, shall be washed with water, and be vncleane vnto the euen. And if a woman lye with such person, they shall walke their clothes with water, and be vncleane till euen.

When a womans naturall course of blood runneth, she shall be put aparte seven dayes: and who so euer toucheth her, shall be vncleane vnto the euen. And all that she stretcheth vpon as long as she is put aparte, shall be vncleane. And who so euer toucheth her couche, shall walke his clothes, and bathe hym selfe with water, and be vncleane vnto the euen. And who so euer toucheth any thinge that she hath vpon, shall walke his clothes, and walke hym selfe also in water, and be vncleane vnto the euen: so that wher hee he toucheth her couche or any thinge wher she hath seate, he shall be vncleane vnto the euen: and if a man lye with her in the meane tyme, he shall be put aparte as well as she, and shall be vncleane from dayes, and all his couche wher he stretcheth shall be vncleane.

When a womans bloud runneth longe tyme, beyonde the tyme of her naturall course: as longe as her vncleannes runneth, she shall be vncleane, after the maner as when she is put aparte. All her couches wher she stretcheth as long as her issue lasteth shall be vncleane to her as her couche, when she is put aparte. And what so euer she stretcheth vpon, shall be vncleane as is her vncleannes when she is put aparte. And who so euer toucheth them, shall be vncleane, and shall walke his clothes, and bathe hym selfe in water, and be vncleane vnto the euen.

But if she be cleane of her issue, lette her count her seven dayes, after that she is cleane. And the eighth daye let her take two turtles, or two young prasons and bringe them vnto the

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the presse into the boze of the tabernacle of  
wytelle. And the prest shall offer the one for  
a burnt offering, and the other for burnt offering:  
and so make an atonement for her  
before the Lorde, concerning her uncleane  
line. And the children of Israel to kepe  
themselves from theyr uncleannes, that they  
dye not in their uncleannes: when they haue  
desired my habitation that is amonge them.

This is the lawe of him that hath a runnyng  
soze, and of hym whose seed runneth  
from him in his sleep and is defiled therewith,  
and of her that hath an issue of bloude as  
longe as she is put aparte, and of his holocauste  
hath a runnyng soze: whiche it be man or  
woman, and of him that speaketh with perjury  
in uncleane.

¶ What Aaron muste do or he entre in to the holy  
place. The countenance of the sanctuary or holy place.  
¶ The feast of cleansing. Aaron counteth the number  
of the children of Israel that the issue gate and puri-  
feth with you the Lorde.

C A P I.

X V L.

**A**nd the Lorde spake unto Moses: after  
the death of the two sonnes of Ja-  
ron, when they had offered befoze the  
Lorde and dyed: And he sayde unto Moses:  
speake unto the children of Israel: that he go not  
at all tymes into the holy place, that is with-  
in the vayne that hangeth befoze the mercy  
seat which is vpon the arche that he dye not  
for I will appeare in a cloud vpon the mer-  
cy seat.

But on this maner shall Aaron go into the  
holy place: with a bullocke for a synnoffering  
and a Lam for a burnt offering. And he shall  
put the holy incense vpon him, and shall  
haue a satten veyle vpon his shewe, and shall  
gird him with a satten girdell, and put the  
incense vpon his head: for they are holy  
offertymes. And he shall waite his shewe  
with water, and put thereon, and he shall  
take of the multitude of the children of Is-  
rael two he gores for a synnoffering and a Lam  
for a burnt offering.

And Aaron shall offer the bullocke for the  
synnoffering and make an atonement for him  
and for his house. And he shall take the two  
gores and present them befoze the Lorde in  
the boze of the tabernacle of wytelle. and  
Aaron shall lay his hands vpon the two gores:  
one lot for the Lorde, and an other for a scape-  
goat. And Aaron shall bringe the goat vpon  
which the Lorde hath lot, and offer him for a  
synnoffering. But the goat on which the lot  
fall to scape, he shall set alive befoze the Lorde  
to reconyle with and to let him go for into the  
wildernesse. And Aaron shall bringe the bul-  
locke of his synnoffering, and make atone-  
ment for him selfe and for his house, and  
kill him.

And then he shall take a censer full of bur-  
nyng coles out of the altar that is befoze the  
Lorde, and his handfull of sweet incense  
shall and bringe them within the vayne,  
and put the incense vpon the fyre befoze the

Lorde: that the cloud of the incense may  
couer the mercy seat that is vpon the wyndow  
that he dye not. And he shall take of the  
cloud of the bullocke and sprinkle it with  
his synges befoze the mercy seat eastward:  
and he shall do the same for the  
Lorde.

\* Hebr. 12.

and 14

Then shall he kill the goat that is the pro-  
pitiary offering, and bringe his bloud within  
the vayne, and do with his bloud as he doth  
with the bloud of the bullocke, and he shall  
sprinkle it toward the mercy seat, and befoze  
the mercy seat: and reconyle the holy place  
for the uncleannes of the children of Is-  
rael, and for their trespasses and all their syn-  
nes. And so let him do also vnto the taberna-  
cle of wytelle that dwelleth with them, and  
amonge their vnclennes.

¶ And there shall be no person in the taber-  
nacle of wytelle, when he goeth in to make  
an atonement in the holy place, till he come  
forth agayne. And he shall make atonement  
for him selfe and for his house, and all the  
multitude of Israel. Then he shall go vnto the  
issue of the tabernacle that hangeth befoze the  
Lorde, and cleanse it, and shall take of the  
bloud of the bullocke, and of the goat, and put  
vpon the horns of the altar round aboute,  
and sprinkle of the bloud vpon it with his  
synges seven tymes, and cleanse it, and let  
it come the vnclennes of the children of  
Israel.

\* Leu. 14

And when he hath cleansed the holy place of  
the tabernacle of wytelle, and the altar, let  
him bringe the lye goat, and let Aaron put  
both his hands vpon the head of the lye  
goat, and confesse vnto him all the misdoings  
of the children of Israel, and their trespasses,  
and all their synnes: and let him put them vpon  
the head of the goat, and sende him away by  
the handes of one that is aquainted in the  
wildernesse. And the goat shall be set vpon  
him all these misdoings into the wildernesse,  
and he shall let the goat go for in the wynde  
of the Lorde.

And let Aaron go into the Tabernacle of  
wytelle, and put of the incense for you which  
he put on when he went into the holy place,  
and let him waite with water in the holy place,  
and put on his shewe againe, and then come out and  
offer his burnt offering and the burnt offering  
of the people, and praye for him selfe and the  
people, and the fat of the synnoffering let  
him burne vpon the altar. And let him take  
carved lethe the scape goat, and waite his clothes  
and bathe his shewe in water, and then let him  
go into the holle agayne.

And the bullocke of the synnoffering and  
the goat of the synnoffering, whose bloud  
was brought in to make an atonement in the  
holy place, let one carue for the withoute the  
holle and burne with fyre: both their skyn-  
nes, their shewe and their wynges. And let him  
burne vnto them, and waite his clothes and  
bathe his shewe in water, and so come into the  
holle agayne. And this shall be an ordinance  
to you: that you shall do in the seventh daye  
of the seventh month, ye shall humble your  
soules



soile and shall be no worke at al: whether it be one of your selues or a stranger that sojourneth amonge you, for that day shall an attonement be made for you to cleanse you from all your synnes before the Lorde, and ye shall be cleane. It shall be a Sabbath of rest vnto you, and ye shall humble your soules, and it shall be an ordinance for euer.

And the priest that is anointed and whose hands was spilled to martyr in his fathers rite, shall make the attonement and shall put on the holy spurs clothes and holy garments, and shall repouge the hoir sauncerary and the tabernacle of witness and the altar, and shall make attonement also for the priests and all the people of the congregation: and this shall be an eueryday ordinance vnto you to make attonement for the chyldren of Israel for all theyr synnes ones a yere: and it was done euen as the Lorde commaunded Moyses.

All these things must be brought to the doore of the tabernacle: & he shall say they are offered: bloud and all have to be offered them.

CAP. XVII.

And the Lorde talked with Moyses, saying: speake to Aaron and his sounes, and vnto all the chyldren of Israel, and tell them, it is the thing which the Lorde charged, saying: what is euer he be of the house of Israel, that killeth an oxe, lamb, or goat, or fowle, or out of the hulle, and byrtheth them not vnto the doore of the tabernacle of witness, to offer an offering vnto the Lorde, before the dwelling place of the Lorde, bloud shall be put into that man, as though he were stricken bloud, and that man shall be taken from his people.

Wherefore let the chyldren of Israel bring theyr offerings that they offer with the wyld beasts, vnto the Lorde: euen vnto the doore of the tabernacle of witness, and vnto the priest, and offer them for the peace offerings vnto the Lorde. And the priest shall sprinkle the bloud vpon the altar of the Lorde in the doore of the tabernacle of witness, and burne the fat to be a sweet sauour vnto the Lorde. And let them no more offer theyr offerings vnto beuis, after whome they go an offering. And this shall be an ordinance for euer vnto you, throughout your generations.

And thou shalt say vnto them: what so euer man it be of the house of Israel, or of the strangers that sojourn amonge you, that killeth a burnt offering, or any other offering, and byrtheth it not vnto the doore of the tabernacle of witness, or offer vnto the Lorde, the same shall perishe from his people. And what so euer man it be of the house of Israel, or of the strangers that sojourn amonge you that eateth any manner of bloud, I will sette my face against that soule that eateth bloud, and will destroye him out of his people, for the life of the flesh

is in the bloud, and I haue giuen it vnto you upon the altar, to make attonement for your soules, for bloud shall make attonement for the soule. And therefore I charge vnto the chyldren of Israel: is no soule of you shall eat bloud, ne any stranger that sojourneth amonge you.

Wherefore man it be of the chyldren of Israel or of the strangers that sojourn amonge you: that hunteth and catcheth any beeste of soule that maye be eaten, he shall poure out the bloud and couer it with earth, for the life of all flesh is in the bloud, therefore I charge vnto the chyldren of Israel: ye shall eat the bloud of no manner of fleshe, for the life of all flesh is in his bloud, and whosoever thereof eateth it, shall perishe. And what soule soule it be that eateth that which hath a life of that which was to be eaten with you: together it be one of your selues or a stranger, he shall wash his clothes and bathe himselfe in water and shall be vncleane vnto the euen, and then he shall be cleane. But if he wash them not with water, he shall beate his flesh.

What degrees of burned maye marie to gether and what of.

CAP. XVIII.

And the Lorde talked with Moyses, saying: speake vnto the chyldren of Israel, and saye vnto them, I am the Lorde your god. Wherefore after the burnings of the lands of Egypt wher you dwelle, is ye doo not: after the burnings of the lands of Canaan, wher I will bringe you: neither shall ye in theyr ordinances, but do after my iudgements, and kepe myr ordinances, to walke therein. For I am the Lorde your god. Kepe therefore myr ordinances, and my iudgements, which I commaunde, he shall kepe them: for I am the Lorde.

Be ye god to none of your neighbored, for so vncouert theyr secretes, for I am the Lorde. The secretes of thy father, and thy mother, is thou byrth me: we is thy mother, therefore walke not thou discover her secretes. The secretes of thy fathers wife, walke thou not discover, for they are thy fathers secretes. Thou shalt not discover the private of thy sister the daughter of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouert the secretes of thy sones daughter or thy daughters daughter, for that is thyne vnto her: Thou shalt not vncouert the secretes of thy fathers wyues daughter, wher she be bare to thy father, for we is thy sister: Thou shalt therefore not discover her secretes. Thou shalt not vncouert the secretes of thy fathers sister, for we is thy fathers nexte kynswoman. Thou shalt not discover the secretes of thy mothers sister, for we is thy mothers nexte kynswoman.

Thou shalt not vncouert the secretes of thy



thy fathers brother: that is, thou shalt not go in, to his wyfe, for he is thine awike.

Thou shalt not blysow the secretes of thy daughter in lawe, for she is thy sonnes wyfe: therefore vncouer not her secretes. Thou shalt not blysow the secretes of thy brothers wyfe, for that is thy brothers pryuate. Thou shalt not blysow the pryuates of thy wyfe and her daughter also, neyther shalt thou take her sonne & daughter of her daughters daughter to vncouer theyr secretes, they are her pryate pryate, it were therefore wychedelic. Thou shalt not take a wyfe and her pryate wyfe, to blysow her that thou wouldest blysow her secretes as longe as she lyueth. Thou shalt not goo vnto a woman to vncouer her pryate, as longe as she is put aparte for her whoredome. Thou shalt not lye with thy neyghbours wyfe, to defyle thy selfe with her. Thou shalt not grue of thy seed to other it vnto a strange, & thou shalt not the name of thy God, for I am the Lord.

Thou shalt not lye with any man as with woman: for that is abhominacion.

Thou shalt lye with no maner of beaste to defyle thy selfe therewith, neyther shalt any woman haue vnto a beaste in her whoredome: for that is abhominacion.

Defyle not your selves in any of these thinges, for wher all these thinges are their nationis wyfe which I am, and vnto you: and the land is defiled, and I will vyce the whoredome succed vpon it, and the land shall gyve out her inhabytors. Keep ye therefore your o:mannes and iudgements, and se ye no more of these abhominacions: neyther any of you nor any stranger that sojourneith amonge you: for all these abhominacions haue receyued of the land wher wher they were done before you, and the land is defiled, and the land shall gyve you out wher ye haue dwelled it, as it helde vnto the nationis that they were done vnto you: for wher so that shall come out any of these abhominacions, the same soules that do them shall perishe from that people. Therefore se ye hepe myne o:mannes, that ye commit none of these abhominacions whiche were committed before you: that ye defyle not your selves therewith for I am the Lord your God.

¶ A repetition of certayne lawes pertainyng to the ten commandmentes. & con:yttauen for the people howe to be behauiour, & to be behauiour. Howe to be behauiour to be behauiour. & to be behauiour.

C A P I.

X I X.

¶ And the Lord spake vnto Moses, sayinge: Speake to all the multitude of children of Israel, and saye vnto eue.

¶ De holy to: I the Lord your God am holy. Se ye feare euer man his father and his mother, and that ye hepe my Sabbodres, for I am the Lord your God. Ye shall not turne vnto ydols no: make you yddes of metall: I am the Lord your God.

¶ When ye offer your praycrosseynge vnto I the Lord, ye shall offer them that ye may be ac-

cepted. And it shall be eaten the same daye ye offer it and on the morowe, but what so euer is left on the thirde daye shall be burnt in the fyre. If it be eaten the thirde daye, it shall be defiled and not accepted. And he that eateth it shall beate his synne, because he hath defiled the halowed thinges of the Lord, & that soule shall perishe from his people.

¶ When ye reape downe the tyme come of your land, ye shall not etape downe the bestemore vnto the tyme of your selves, neyther shall thou gather that is left vnto the tyme of the tyme. Thou shalt not plucke in all thy vyncyardes tyme, ne gather in the grapes that are ouercast. But thou shalt leaue them for the poore and stranges. I am the Lord your God.

¶ Ye shall not steale neyther lye, neyther deale falsly one with another. ¶ Ye shall not swere by my name falsly, that thou shalt not the name of thy God, I am the Lord. Thou shalt not begge thy neyghboures tyme: nullations, neyther to beate him violently, neyther shall the workmans labour be vnto the tyme of the morow. Thou shalt not curse the beeste, neyther put a stumbling blocke before the blynde. But shalt feare thy God. I am the Lord. Ye shall be no vnto the tyme of iudgement. ¶ Thou shalt not curse the poore nor honoure the myghty, but shalt more thy neyghbour as thy selfe.

Thou shalt not go by and come a pryate accuse amonge thy people, neyther shalt thou helpe to beate the blynde of thy neyghbour: I am the Lord. ¶ Thou shalt not hate thy brother in thine heart, but shalt in any wyse reuoke thy neyghbour: that thou be not synne for his sake. ¶ Thou shalt not charge thy selfe no: beate vnto thy neyghbour the children of thy people, but shalt love thy neyghbour as thy selfe, I am the Lord.

¶ Kepe thine o:mannes. Kepe none of the cattel yenic with a contrary kynde, neyther shalt thou put on any garment of linnen and wollen.

¶ If a man haue to do with a woman that is deuoc and hath bene married with all of an other man which neyther is bought nor freewill gyuen her, there shall be a paine vpon it, but they shall not dye, because the wyfe is not made free. And he shall bringe for his trespasse offeringe vnto the Lord, euen vnto the wyze of the tabernacle of wyfelic, a lambe for a trespass offeringe. And the priest shall make attonement for him with the blood of the trespass offeringe before the Lord, so that synne whiche he hath done, and it shall be forgiven him, concerninge the synne whiche he hath done.

¶ And when ye come to the land and haue planted all manner of trees wherof men eat ye shall holde them vnto the tyme of the tyme: euen thirde ye shall they be vnto the tyme of the tyme: and shall not be eat of, and the fourth ye shall be all the fruite of them shall be holy and acceptable to the Lord.

¶ And the fifth ye shall be the fruite of the fruite of them

¶ Lev. xix. 1-10

¶ Deut. v. 1-10

¶ Deut. x. 1-10

¶ Job. x. 1-10

¶ Job. x. 1-10

¶ Job. x. 1-10



Deut. 11.  
11. 22. 23.

\* If there be a man or woman that woꝝ  
herd with a spicke or that expoundeth soles,  
they shall dye for it. When shall none thꝛem  
with honer, and their bloude shall be vpon  
thꝛem.

The pꝛest is forbidden to be at the death of any  
of his people, a fewe of his kynne excepte. Wher  
maye not be shawen neyther on the heade nor on the  
bearde. The pꝛest is forbidden to be a maye. The  
pꝛest's daughter maye not be an harlot.

CAPL

XXL

**A**nd the Lorde sayd vnto Moyses: speake  
vnto the pꝛiestes the sonnes of Aaron  
and saye vnto them. A pꝛest shall not  
despise him selfe at the death of any of his peo-  
ple, but vpon his kynne that is nyghe vnto  
him: as his mother, father, sonne, daughter  
and brother: and on his sister as long as she  
is a maye and dwelleth nyghe him and was  
noure gyft to man: on her he maye despise  
him selfe. But he shall not make him selfe vn-  
cleane vpon a carke of his people to polure  
him selfe withall.

They shall make them no baldnesse vpon  
their heades, nor want of the lockes of their  
beards, nor make any markes in their skynne.  
They shall be holy vnto their God, and not  
polure the name of their God, for the sancti-  
ties of the Lorde and the vices of their God  
they to wite: therefore they must be holy.

They shall take no wyfe that is an hoore  
or polluted, or put frome her husband: for a  
pꝛest is holy vnto his God. Sanctifie hym  
selfe, for he offereth by the hand of God:  
he shall therefore be holy vnto the, for I the  
Lorde which sanctifie you, am holy.

If a pꝛiestes daughter fall to playe the hoꝝe  
she shall dye for her father: therefore she shall be  
hauent with fyre.

He that is the hynde pꝛest amonge his bre-  
thren vpon whiche head the anoyntinge of oyle  
was poured and whose hande was fylled to  
put on the vestimentes, shall not vncover his  
head nor rent his clothes, neyther shall go to  
any dead body nor make him selfe vncleane:  
not on his father or mother, neyther shall go  
out of the sanctuary, that he despise not the ho-  
ly place of his God, so; the crowne of the an-  
oyntinge of oyle of God, is vpon him. I am  
the Lorde.

He shall take a maye vnto his wyfe:  
but he shall not be defyled nor defyled hoꝝe.  
But he shall take a maye of his owne peo-  
ple to wyfe, that he despise not his seed vpon  
his people: for I am the Lorde which sancti-  
fy hym.

And the Lorde spake to Moyses, sayenge /  
spake to Aaron, and saye: For ma of thy seed  
in thꝛe generations that haue any defoꝛmitie  
vpon hym, shall pꝛeace to offer the bꝛed of his  
God: for none that hath any blemish shall  
come nere: whether he be blynde, lame, stoc-  
ked, or that hath any murther member, or  
broken footed, or broken handed, or crooked bac-  
ke, or pꝛepleyed, or gouelpeyed, or mangryd, or  
shaulde, or hath his stumpe broken.

No man that is defoꝛmed of the seed of Ja-

son the pꝛest, shall come nyghe to offer the  
sacrifices of the Lorde. If he haue a defoꝛmi-  
tie, he shall not pꝛeace to offer the bꝛed of his  
God. For notwithstandinge he shall care of the  
bꝛed of his God: euen as well of the most ho-  
ly, as of the holy: but shall not go in, vnto  
the temple, nor come nyghe the altare, because he  
is defoꝛmed that he polure not my sanctuary:  
for I am the Lorde that sanctifye them. And  
Moses tolde it vnto Aaron and to his sonnes  
and vnto all the children of Israel.

What maner persons ought to aduarne from  
sayinge the thynges that were said. Item, what,  
and when they shuld be offered.

CAPL

XXII.

**A**nd the Lorde comendeth vnto Moyses,  
sayenge: vnto Aaroh and his sonnes that  
they absteyne frome the halowed thin-  
ges of the children of Israel which they haue  
halowed vnto me, that they polure not my  
holy name: for I am the Lorde. Saye vnto  
them: who so euer be of all pouer seed a-  
monge your generation after you, that geeth  
vnto the halowed thinges which the children  
of Israel shall haue halowed vnto the Lorde,  
his vncleannes shall be vpon hym: and that  
soule shall pꝛeace the soule of my light. I am  
the Lorde.

None of the seed of Aaroh that is a lepre  
or that hath a runnyng soꝛe, shall eate of the  
halowed thinges till he be cleane. And who-  
so euer toucheth any vncleane soule, or man  
whose seed runneth frome him by wyfite, or  
who so euer toucheth any thꝛing that is vn-  
cleane to him, or man that is vncleane to him  
what so euer vncleannes he hath: the same  
soule that hath any such thꝛing, shall be vn-  
cleane vntill euen, and shall not eate of the  
halowed thinges vntill he haue washed his  
fleshe with water. And when when the sonne  
is downe, he shall be cleane and shall abste-  
yne frome eate of the halowed thinges: for they  
are his soles. \* If a beast that creepeth alonge  
is rent with wyfite or scales, he shall not eate,  
nor despise him selfe therwith: I am the Lorde.  
But let them hepe therfore myne ordinance  
that they laboure synne vpon them and dye there-  
in, when they haue defyled them selues: for  
I am the Lorde which sanctifye them.

There shall no stranger eate of the halo-  
wed thinges, neyther the pꝛiestes graue, or his  
hynde seruaunt. But if the pꝛest buye any peo-  
son with money, he maye eate of it, and he  
also that is borne in his house, maye eate of  
his bꝛed. If the pꝛiestes daughter be marryed  
vnto a stranger, we maye not eate of the halo-  
wed deuotynges. Cost withstandinge if  
the pꝛiestes daughter be a wyf to a stranger,  
and haue no childe but is returned vnto her  
fathers house agayne, we shall eate of her  
hers bꝛed as well as we dyd in her youth.  
But there shall no stranger eate thereof. If  
a man eate of the halowed thinges vnto  
wylfully, he shall put the fyre ther vnto, and  
make good vnto the pꝛest the halowed thꝛing.  
And let the pꝛiestes see, that they despise not  
the halow

Exod. 29. 11.  
Exod. 29. 12.

hallowed things of the children of Israel which they haue offered vnto the Lorde, leaue they haue euen felices with misdoynge a respect in eatinge their hallowed thinges, for I am the Lorde which hauee them.

And the Lorde spake vnto Moyses, sayenge speake to Aaron and his sonnes and to all the children of Israel and saye vnto them, what is cure he be of the house of Israel or draunge yet in Israel that will offer his offeringe: what is cure howe or seruyll offeringe it be whiche they wyll offer vnto the Lorde: for a burnt offeringe to reioyce them felices, it must be a male without blemyshe of the euen, wey, or goues, let them offer nothinge that is decayed: for cury shall yette no sauuour.

As a man wyll offer a peace offeringe vnto the Lorde and sacrifice a bove or a seruyll offeringe of the vnter of the Lorde, it must be without blemyshe, that it maye be accepted.

There maye be no blemyshe byctin: wether it be blynde, broken, wounded, or haue a wen, or be mangled, or leaued, or haue no tache vnto the Lorde, nor put an offeringe of any such vpon the altar vnto the Lorde.

In offe of a shepe that haue any newe out or yppoyson, maye thou offer it: it shall not be accepted. Thou shalt not offer vnto the Lorde that is blynde, broken, plucked, or cut a waye, wether thine make any tache in your hand, wether of a straungers hande shall ye offer an offeringe to your God of any tache.

For theyr make as in that they haue offered: as in the same, and herefor can not be accepted for: cury of the Lorde spake vnto Moyses, sayenge. Moyses, a shepe, or a goat is blynde, or lame, shall be taken awaye vnder the hande: and frome the thyrde daye so: it shall be accepted vnto a yll: it in the sacrifice of the Lorde: And wether it be of a shepe, ye shall not offer it and lett foure bothe in our days.

Whiche wyll offer a thankes offeringe vnto the Lorde, ye shall offer it that it maye be accepted. And the same daye, it shall be eaten by, so that ye leaue none of it: it is the morow, for I am the Lorde, here now my commaundementes and do them, for I am the Lorde. And poynte not my holy name, that I maye be hallowed amonge the children of Israel, for I am the Lorde, which hauee you, and byd, that you out of the lande of Egypt, to be your God: for I am the Lorde.

¶ Of the holy dayes, as the Sabbath. After, what soner be, the feast of the tytle frutes. The feast of newe raye. The feast of Compayne. The feast of the tabernacles.

CAPIT. XLIIII.

And the Lorde spake vnto Moyses, sayenge: speake vnto the children of Israel, and saye vnto them. These are the feastes of the Lorde, whiche ye shall call holy feastes. Thre dayes ye shall worke, and the seventh is the Sabbath of rest, an holy

feaste: so that ye maye doo no worke therein, for it is the Sabbath of the Lorde, wherof euer ye dwell. These are the feastes of the Lorde, whiche ye shall obserue: whiche in theyr seasons. The thyrde daye of the tytle month at tyme is the Lorde, and the ffourth. And the ffourth daye of the same month is the feaste of frutes: the vnter of the Lorde, such dayes ye muste eate unleuened breade. The ffourth daye shall be an holy feaste vnto you, so that ye maye doo no labourous worke therein. But ye shall offer sacrifice vnto the Lorde seven dayes, and the seventh daye also shall be an holy feaste, so that ye maye doo no labourous worke therein.

And the Lorde spake vnto Moyses, sayenge: speake vnto the children of Israel and saye vnto them: when ye be come in to the lande which I geue vnto you and receyue your frutes, ye shall bringe a shepe of the tytle frutes of your hande vnto the prestre, and he shall waite the shepe before the Lorde: to be accepted for you: and euen the morow after the Sabbath the prestre shall waite it. And ye shall offer that daye when he waite the shepe, a lambe without blemyshe of a yere olde for a burnt offeringe vnto the Lorde: and the meat offeringe thereof, it shall be of the frutes of the shepe, and the fourth parte of an eph of wine. And ye shall eate neither breade, nor parched corne, nor anyment of newe corne: vnto the same daye that ye haue brought an offeringe vnto your God. And this shall be a lawe for you vnto your copleyn after you, wherofore ye shall.

And ye shall counte frome the morow after the Sabbath: euen frome the daye that ye brought the shepe of the waues: whiche whiche complete: euen vnto the morow after the seven tuches, ye shall obserue it. And then ye shall bringe a newe encrothinge vnto the Lorde. And ye shall bringe out of your habitacion two lambs of the same made of two shep sheares of the same sheared and baken, for first frutes vnto the Lorde. And ye shall bringe with thre: seven lambs without blemyshe of one yere of age, and one yonge one, and two rammes, which shall be burnt offerings vnto the Lorde, with meat offeringes, and byrthe offeringes: longynge to the same, to be a sacrifice of a sweete sauour vnto the Lorde.

And ye shall offer an he goate for a synnecofferinge: and two lambs of one yere olde for praycinges. And the prestre shall waite thym in the vnter of the best frutes before the Lorde and tache the two lambs. And they shall be holy vnto the Lorde, and be the prestres. And ye shall make a prayer: and in the same daye, that it be in the vnter of the vnter, and ye shall doo no labourous worke therein: and it shall be a lawe for you: whiche shall all your habitacion vnto your copleyn after you.

¶ When ye receyue downe some haueen, thou shalt not make them the same of thy selow, whiche

¶ The  
feast  
of  
the  
tytle

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merber shalt thou make any offeringe of thy hand: but shalt leue them vnto the poore and the stranger. I am the Lord your God.

And the Lord spake vnto Moses, sayinge: speake vnto the children of Israel, and saye: The first daye of the seuenth moneth shall be a daye of remembrance vnto you, to blowe hoynes in, an holy feast of shallue, and ye shall do no labourous worke therein, and ye shall offer sacrifice vnto the Lord.

And the Lord spake vnto Moses sayinge: also the tenth daye of the seith seuenth moneth, is a daye of attonement, and shall be on holy feast vnto you, and ye shall humble your soules and offer sacrifice vnto the Lord. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what so euer soule it be that humbled not himself that daye, he shall be destroyed from his people: and what so euer soule do anye more worke that daye, the same I will destroye amonge his people. For ye to no maner worke thereof. And it shall be a lawe for euer vnto your generations after you in all your dwellings. A Sabbath of rest it shall be vnto you, and ye shall humble your soules. The first daye of the moneth: as euen and so shall it be vnto euen againe, ye shall keepe your Sabbath.

And the Lord spake vnto Moses, sayinge: speake vnto the children of Israel, and saye: the xv. daye of the same seuenth moneth, shall be the feast of tabernacles. In dayes vnto the Lord. The first daye shall be an holy feast, so that ye shall do no labourous worke therein. From dayes ye shall offer sacrifice vnto the Lord, and the viij. daye shall be an holy feast vnto you, and ye shall offer sacrifice vnto the Lord. It is the ende of the feast, and ye shall do no labourous worke therein.

These are the statutes of the Lord which ye shall proclaime holy statutes, for to offer sacrifice vnto the Lord, burnt offerings, meat offerings and drink offerings every daye: besides the sacrifices of the Lord, and besides your graces, and all your vowes, and all your freewill offerings which ye shall offer vnto the Lord.

Moreover in the xv. daye of the seith moneth after that ye haue gathered in the frutes of the lande, ye shall keepe holy dayes vnto the Lord seven dayes longe. The first daye shall be a daye of rest, and the eighth daye shall be a daye of rest. And ye shall take you the frutes of the frutes of goodly trees and of branches of palm trees, and the bowes of luyche trees, and willowes of the brooke: and shall reioyce before the Lord seven dayes. And ye shall keepe it holy daye vnto the Lord seven dayes in the year. And it shall be a lawe for euer vnto your children after you, that ye keepe that feast in the seventh moneth. And ye shall dwell in booths seven dayes: euen all that are Israelites borne, shall dwell in booths, that your children after you may knowe howe I made the children of Israel dwell in

boothes, when I brought them oute of the lande of Egypt: for I am the Lord your God. And Moses tolde all the statutes of the Lord vnto the children of Israel.

The lights for the lampes and lightes of the table be remembrance of the wordes that surely shall be done. The light which shall be lighted.

CAPIT. XLIII.

And the Lord spake vnto Moses, sayinge: commaunde the children of Israel that they bringe vnto the pure oyle of pure beaten for sabbathes to put into the lampes alwaye, without the vasp of wynnle within the tabernacle of witness. And Aaron shall burne them before the Lord: and they shall be a lawe for euer amonge your children after you. And he shall burne the lampes vpon the pure table before the Lord perpetually.

And thou shalt take fyne flour and bake it. Whereof, two euen partes shall be. And make two euen partes of the fyne on a table vpon the pure table before the Lord, and put pure frankincense vpon the euen partes. And it shall be of remembrance, and an offeringe to the Lord. Every Sabbath ye shall put them in euen partes before the Lord euermore, as a remembrance of the children of Israel, that it be an euerlastinge remembrance. And they shall be Aarons and his sonnes, and they shall eate them in the holy place. For they are most holye vnto the Lord: and shall be a euerlastinge feast.

And the son of an Israelite whose wife whose father was an Egyptian, went oute amonge the children of Israel. And this sonne of the Israelite whose wife and a man of Israel, they were together in the house. And the Israelite whose womans sonne blasphemed the name of the Lord and cursed, and they brought him vnto Moses. And his mothers name was Sotometh, the daughter of Dibzay of the tribe of Dan: and they put him in water, that he should be deate vnto them what the Lord sayde thereto.

And the Lord spake vnto Moses sayinge, bringe him that blasphemed without the coast, and let all that heare him, put theyr hands vpon his head, and let all the multitude curse him. And speake vnto the children of Israel, sayinge. Whoso curse his God, shall beare his crime: and he that blasphemeth the name of the Lord, shall dye for it: all the multitude shall stone him to deathe. And the stranger as well as the Israelite, if he curse the name, shall dye for it.

And that which any man, shall be for, but he that killeth a beaste shall paye for it, be it for, be it. If a man maye be hurt by another, euen as he hath done, so shall it be done to hym againe: blynde for blynde, eye for eye and torse for torse: euen as he hath martyred a man, so shall he be martyred againe.

And the Lord spake vnto Moses, sayinge: speake vnto the children of Israel, and saye: the xv. daye of the same seuenth moneth, shall be the feast of tabernacles. In dayes vnto the Lord. The first daye shall be an holy feast, so that ye shall do no labourous worke therein.

And

And

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And

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And



**D**o not be that killeth a beaſt ſhall paye for it: but he that killeth a man, ſhall dye for it. Ye ſhall haue our maner lawe amonge you: euen for the ſtranger as well as for one of your ſelves, for I am the Lord your God.

And whoe killeth the children of Iſrael, ſhe ſhall dye: whoe ſtrike him that hath curſed, out of thy booke, and ſtrike him with ſtones. And the curſer of Iſrael ſhall dye as the Lord commanded Moſes.

**C**eremonie of the ſeuen yeeres and of the yeere of iudicium, wherewith cometh the ſeuenth yeere.

C A P L X X V.

**A**s the Lord ſpake vnto Moſes in mount ſinai, ſayinge: ſpeake vnto the children of Iſrael and ſay, e to them.

When ye come into the lande which I giue you let the lande haue a Sabbath vnto the Lord. Six yeeres thou ſhalt ſow the ſeide, and ſix yeeres thou ſhalt cut thy vines and gather in thy fruites. But the ſeuenth yeere ſhall be a Sabbath of reſt vnto the lande. The Lord thy God ſhall reſt, and thou ſhalt neither ſow the ſeide, nor cut thy vines.

For the ſeide that groweth by it ſelfe thou ſhalt not reape, ney ſhe gather the grapes that growe without thy labour: but it ſhall be a Sabbath of reſt vnto the land. If thou ſow the ſeide the Sabbath of the lande ſhall be counted to you: euen for the and thy ſervant and thy ox and thy aſſe and thy byrd new and old: and for thy cattell and for the beaſtes that are in thy lande, ſhall all the ſeuenth yeere be counted to them. Euen ſuch ſuch weekes of yeeres, ſix ſeuen times ſeven yeeres: and the ſpace of the ſeuen weekes of yeeres ſhall be then the ſix yeere. And then thou ſhalt make an oblation vnto the Lord: euen in the ſeventh day of the ſeuenth moneth, which is the day of attemperment. And then ſhalt ye make the hoſte blawne, euen ſuch ſuch as all your labour, and ye ſhall giue it vnto the Lord your God, and ye ſhall praye for the ſtranger that is in your lande vnto all the inhabitants thereof, for he ſhall be a yeere of iudicium vnto you and ye ſhall account: euen as man vnto his poſſeſſion, as if every man vnto his poſſeſſion ſhould ſay: A yeere of iudicium ſhall that ſtranger ſay vnto you.

Ye ſhall not cut the neyther reape the corne that groweth by it ſelfe, ney gather the grapes that growe withoute thy labour, for it is a yeere of iudicium and ſhall be holy vnto you: howebeit, yet ye ſhall eate of the increaſe of the ſeide. And in this yeere of iudicium ye ſhall reſt, every man vnto his poſſeſſion.

When thou ſellſt oughte vnto thy neighbour, ſpall of thy neighbours lande, ye ſhall not oppreſſe one another: but accorde ye to the number of yeeres after the iudicium yeere, thou ſhalt ſell by of thy neighbours, and accorde ye vnto the number of ſeuen yeeres, he ſhall ſell vnto thee. And when thou ſellſt oughte of ſeuen yeeres, thou ſhalt ſell

the price thereof, and accorde ye to the ſeuenth of yeeres, thou ſhalt ſell by the price: for the number of the yeeres he ſhall ſell vnto thee. And ſe that no man oppreſſe his neighbour, but feare thy God. For I am the Lord your God. Wherefore doe after myne admonitions, and heere my lawes, and doe them, that ye may dwell in the lande in ſafetye. And the lande ſhall giue the ſeide, and ye ſhall rate youe ſyll and dwell therein in ſafetye.

Ye ſhall ſell care: what ſhall we eate the ſeuenth yeere, in as moche as we ſhall not ſow, nor gather in our increaſe. I will ſende my biſſing vpon you in the ſix yeere, and it ſhall bringe forth the ſeide for the yeeres: and ye ſhall ſow the ſeuenth yeere, and eate of olde frute vntill the nyght yeere, and euen vntill the ſeuenth come, ye ſhall eate of olde ſtoore.

Wherefore the lande ſhall not be ſold for ever, becauſe that the lande is myne, and ye but ſtrangers and ſojourners with me: and ye ſhall buye oute all the lande of your poſſeſſion, let the lande goo home ſeeke agayne.

When thy brother is waxed poore, and hath ſold of his poſſeſſion: if any of his kin come to redeme it, he ſhall ſay out that wyche his brother ſold. And thou ſhalt haue no man to redeme it for hym, yet if his hand can get ſufficiente to buye it oute agayne, then let hym counte how longe it hath bene ſold, and deſtroye the ſell vnto hym to whom he ſold it, and ſo he ſhall recouere vnto his poſſeſſion agayne. But if he haue no man that can buye it to redeme it to hym agayne, then ſhall the ſell be ſold vnto the lande of hym that hath boughte it, till the iudicium: and in the yeere of iudicium it ſhall come oute, and he ſhall recouere vnto his poſſeſſion agayne.

If a man ſell a dwellinge houſe in a walled cite, he maye buye it oute agayne anye tyme within a hole yeere after it is ſold: and that ſhall be the ſpace in which he maye redeme it agayne.

But if it be not boughte oute agayne within the ſpace of a full yeere, then the houſe in the walled cite ſhall be ſold vnto the ſtranger vnto hym that boughte it, and ſo his ſuccour ſhall be to hym, and ſhall not goo out in the yeere of iudicium. But the houſe in the walled cite which hath no walled towne ſhall be counted like vnto the ſeldes of the countrey, and maye be boughte oute agayne at anye ſeaſon, and ſhall goo oute free in the yeere of iudicium.

For with ſubſtance the cities of the Leuytes and the houſes in the cities of their poſſeſſions, the Leuytes maye redeme at all ſeaſons. And if a man purchaſe oughte of the Leuytes: wher he be boughte by anye of their poſſeſſors, the bargayne ſhall goo oute in the yeere of iudicium: for the houſes of the cities of the Leuytes, & e their poſſeſſions amonge the children of Iſrael. But the cities which are walled aboute theſe cities, ſhall not

Chap. 25. of Leviticus.

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great value is. And whether it be good or bad as the priest seeth it, so shall it be. And yet he will buy it againe, let him give the like parte more so that it was set at.

**X** If any man dedicate his house, it shall be holy unto the Lord. And the priest shall see it, whether it be good or bad, and as the priest hath set it, so it shall be. If he that sanctified it, will redeeme his house, let him give the like parte of the money that it was sold at thereto, and it shall be his.

If a man halowe a peece of his inherited land unto the Lord, it shall be set according to that it beareth. If it beare an homer of barley, it shall be set at fyfte shekels of silver. If he bowe his land southward from the peece of Jubilee, it shall be worth accordinge as it is esteemed. But if he halowe his land after the contrarye waye, the priest shall reckon the price with him accordinge to the price that remaine with the trumpet peece, and thereafter, it shall be lower set.

If he that sanctified the land will redeeme it againe, let him put the like parte of the price that it was set at therunto, and it shall be his, yet he will not, it shall be reckoned no more. But when the land goeth out in the peece of Jubilee, it shall be holy unto the Lord: as when a thinge is dedicated, and it shall be the priestes possession.

**D** If a man sanctifie unto the Lord a field, which he hath bought and is not of his inherited land, then the priest shall reckon with him what it is worth unto the peece of Jubilee, and he shall give the price that it is set at for a time daye, and it shall be holy unto the Lord. But in the year of Jubilee, the land shall returne into him of whom he bought it, whose circumstance of land it was.

And all sellinge shall be accordinge to the holy shekel. One shekel maketh .xx. Shekels.

But the first borne of the beastes that preynture unto the Lord, maye no man sanctify: whether it be ox or shepe, for they are the Lords hecatop. If it be an unclean beaste, then let him redeeme it as it is set at, and give the like parte more thereto. If it be not redeemed then let it be solde as it is rated.

Notwithstandinge no dedicated thinge shall a man dedicate unto the Lord, of all his good, whether it be man or beast or land of his inheritance, shall be solde or redeemed: for all dedicate thinges are moost holy unto the Lord. No dedicate thinge befoze that is dedicate of man, may be redeemed, but must needs dye.

All these tythes of the land, whether it be of the sowe of the seede or sowe of the tree, shall be holy unto the Lord. If any man will redeeme ought of his tythes, let him adde the like parte more thereto. And the tythes of ox and shepe and of all that goeth under the heermans keyninge, shall be holy tythes unto the Lord. And whatsoever it be good or bad nor shall change it. If any man change it then both it and that it was changed with all, shall be holy and may not be redeemed.

These are the commandmentes which the Lord gave Moses in charge to give unto the children of Israel in mount Sinai.

The ende of the thyrde booke of Moses.

THE FORTHE BOKE OF MOSES CALLED NUMER I.

¶ All that are apte for battell are numbered. The cyrre of Keny is appoynted to mynister to the tabernacle.

CAPIT. I.



¶ And the Lord spake vnto Moses in the wilderness of Sina, in the tabernacle of mynister, the first daye of the seconde month, and in the seconde yere after they were come oute of the lande of Egypte, sayenge: Take the somme of the hole multitude of the chyldre of Israel, in cyrre by nombre and howsholdes of their fathers, and nombre them by name all þe males, posse by posse, frome .xx. yere and about: euen all that are hable to go forth to warre in Israel, thou and Aaron shall nombre them in chere actyces, & with you shall be of every cyrre a hechman in the house of his tribe.

¶ And these are the names of the men þe shall stande with you of Ruben, Gilead the sonne of Bedue. of Simon, Solumel the sonne of Luit Gadai of the tribe of Iuda, Zabiel son the sonne of Amabab. of Iachar, Jachanai the sonne of Zuar. of Zabulon, Achon the sonne of Biron. Amonge the chyldre of Joseph of Asaphem, Giliama the sonne of Manud. of Manasse, Samaiel the sonne of Bedaiur. of Beniamin, Abidau the sonne of Bedram. of Man, Abiesse the sonne of Amith. of Isser, Japhiel the sonne of Distan. of Gad, Elisaph the sonne of Egeust. of Sepherthai, Mura the sonne of Sean.

¶ These were the countaynes of the congregacion, and lordes in þe tribes of their fathers and captaynes ouer thousandes in Israel. And Moses and Aaron toke these men about named and gathered all the congregacion together, the fyfte daye of the seconde month, and reherced them after theyr tribus and howsholdes and howses of theyr fathers by name frome ewentye yere and about, led by the Lord, as the Lord commaunded Moses, euen so he numbered them in the wilderness of Sina.

¶ And the chyldren of Ruben threethre some in their generacions, kyndredes and howses of their fathers, when they were numbered every man by name, all that were males .xx. yere and about, as many as were hable to go forth in warre: were numbered in the cyrre of Ruben. xlvj. thousand and v. hundred.

¶ Amonge the chyldren of Simon: their generacion in threethre kyndredes and howses of their fathers: when euey mans name was tolde of all the males frome .xx. yere and about, as many as were meete to; the warre: were numbered in the cyrre of Simon. lxv. thousand and threethre hundred.

¶ Amonge the chyldren of Gad: their generacion in threethre kyndredes and howsholdes of

their fathers, when they were told by name frome .xx. yere and about, all that were meete to; the warre: were numbered in the cyrre of Gad. lxx. thousand and lxx. hundred and fyfye.

¶ Amonge the chyldren of Iuda: their generacion in threethre kyndredes and howses of their fathers, by nombre of names: frome .xx. yere and about, all þe were hable to warre, were told in the cyrre of Iuda. lxxviij. thousand and threethre hundred.

¶ Amonge the chyldren of Iachar: their generacion in threethre kyndredes and howses of their fathers, when their names were accounted: frome ewentye yere and about, when in true was apte to; warre, were numbered in þe cyrre of Iachar. liij. thousand and four hundred.

¶ Amonge the chyldren of Zabulon: their generacion in threethre kyndredes and howses of their fathers: after þe nombre of names: .li. yere and about, who to; warre were hable to; warre: were numbered in the cyrre of Zabulon. lxxvj. thousand and liij. hundred.

¶ Amonge the chyldren of Joseph: their generacion in threethre kyndredes and howses of their fathers: after þe nombre of names: .li. yere and about, who to; warre were hable to; warre: were numbered in the cyrre of Joseph. lxxviij. thousand and liij. hundred.

¶ Amonge the chyldren of Manasse: their generacion in threethre kyndredes and howses of their fathers: when the names of all that were hable to; warre were tolde: frome ewentye yere and about: were numbered in the cyrre of Manasse. lxvj. thousand and cccc. hundred.

¶ Amonge the chyldren of Beniamin: their generacion in threethre kyndredes and howses of their fathers: by the tale of names: frome ewentye yere and about of all that were hable to; warre, were numbered in the cyrre of Beniamin. lxv. thousand and cccc. hundred.

¶ Amonge the chyldren of Dan: their generacion in threethre kyndredes and howses of their fathers: in the nombre of names, as all þe were apte to; warre: were numbered in the cyrre of Dan. lxvj. thousand and cccc. hundred.

¶ Amonge the chyldren of Isser, their generacion in threethre kyndredes and howses of their fathers: when their names were tolde by name, frome ewentye yere and about, all that were apte to; warre were numbered in the cyrre of Isser. lxv. thousand and cccc. hundred.

¶ Amonge the chyldren of Sepherthai: their generacion in threethre kyndredes and howses of their fathers: when their names were tolde: frome .xx. yere and about: as many as were meete to; warre: were numbered in the cyrre of Sepherthai. lxx. thousand and liij. hundred.

x. xxx. xxx. b. f. m. j. v. l. d. n. e. s. t. u. v. w. x. y. z.

Of Ruben.

Of Simon.

Of Gad.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.

Of Iuda.



These are the nombres whiche Moses and Aaron nombred with the twelue prynces of Israel: of euer house of their fathers a man. And all the nombres of the chyldren of Israel, in the houses of their fathers, trome twentye yere and aboue, what so euer was meete for the warre in Israel, by the vnto the somme of lxx hundred and thye thousande, syue hundred and thye. And the Leuites in the tribe of their fathers, were not nombred amonge them.

And the Moyses spake vnto Moses, sayinge: onely se thou nombre not the tribe of Leui, ne take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuites vnto the habitation of wtynelle, and to all the garnishment thereof, and vnto all that longeth thereto. For they shall beare the tabernacle, and all the ordynance thereof, and they shall manue it, and shall pryche the tentes rounde aboute it. And when the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is pryched, they shall set it up: for if any straunge come in, he shall dye. And the chyldren of Israel shall pitch the tentes euer man in his owne compaigne, and euer man by his owne name vnto the towne out all their houses. But the Leuites shall pryche rounde aboute the habitation of wtynelle, that there shal no wayte by the congregation of the chyldren of Israel, and the Leuites shall warde vpon the habitation of wtynelle. And the chyldren of Israel by accordynge to all that the Moyses commaunded Moyses.

The order of the pryche of the tentes rounde aboute the tabernacle of wtynelle. The headres and the Leuites of the hundredes of Israel are named.

## CAP. II.

## II.

And the Moyses spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall pryche: euer man by his owne stander, with the armes of his fathers houses, awaie frome the presence of the tabernacle of wtynelle.

On the east syde towarde the springe of the soune, shall they of the stander of the house of Iuda pryche with their armes: and Iudas sonne the sonne of Amiadab shall be captayne ouer the sonnes of Iuda. And his hode and the nombre of them thye score and foure hundred and thye hundred. And nexte vnto hym, shall the tribe of Issachar pryche, and Nathanael the sonne of Zuar, captayne ouer the chyldren of Issachar. His hode and the nombre of them. liij. thousande and foure hundred.

And then the tribe of Zabulon: with Gad the sonne of Deton, captayne ouer the chyldren of Zabulon, and his hode in the nombre of them lviij. thousande, and foure hundred. So that all they that petyne vnto the hode of Iuda, are an hundred thousande. lxxviij. thousande and foure hundred in their compaignes: and they shall go in the forefront, when they

journey.

And on the south syde, the stander of the hode of Ruben shall be with their compaignes, and the captayne ouer the sonnes of Ruben, Simen the sonne of Zebur, and his hode and the nombre of them. lvi. thousande, and syue hundred.

And last by hym shall the tribe of Simen pryche, and the captayne ouer the sonnes of Simen. Dauid the sonne of Zui and his hode, and the nombre of them li. thousande, and thye hundred. And by the of Gad also: and the captayne ouer the sonnes of Gad, Giasaph the sonne of Dequil and his hode, and the nombre of them. lv. thousande, syue hundred, and thye. So that all the nombre that appertayne vnto the hode of Ruben, are an thousande and thye hundred, foure hundred and thye. with their compaignes, and they shall be the seconde in the journey.

And the tabernacle of wtynelle with the hode of the Leuites, shall go in the myddes of the hodes: as they ly in their tentes, cut to a quarter in the journey, euer man in his quarter aboute the stander.

On the west syde, the stander of the hode of Ephraim shall be with their compaignes. And the captayne ouer the sonnes of Ephraim, Cusana the sonne of Amud: and his hode, and the nombre of them thye thousande and thye hundred.

And last by hym the tribe of Manasse, and the captayne ouer the sonnes of Manasse, Amalek the sonne of Adu: and his hode, and the nombre of them thye thousande and two hundred. And the tribe of Beniamin also: and the captayne ouer the sonnes of Beniamin, Abidau the sonne of Bedier, and his hode, and the nombre of them. iij. thousande, and foure hundred. All the nombre that belongeth vnto the hode of Ephraim, were an hundred thousande, thye hundred and an hundred in their hodes: and they shall be the thyrde in the journey.

And the stander and the hode of Dan shall be on the north syde with their compaignes: and the captayne ouer the chyldren of Dan, Abieser the sonne of Amud: and his hode, and the nombre of them thye score and two thousande and seuen hundred. And last by hym shall the tribe of Ioseph pryche: and the captayne ouer the sonnes of Ioseph, Pagiel the sonne of Orian: and his hode, and the nombre of them. li. thousande and syue hundred. And the tribe of Reueben also, and the captayne ouer the chyldren of Reueben: Ithra the sonne of Enan: and his hode, and the nombre of them. li. thousande and foure hundred. So that the hode nombre of all that petyne vnto the hode of Dan, was an hundred. lvi. thousande and thye hundred. And they shall be the last in that journey with their standers.

These are the summes of the chyldren of Israel in the houses of their fathers: euer of the nombres of the hodes with their compaignes six hundred thousande thye thousande syue

five hundred and fyfety. And yet the Levites were not numbered amonge the chyldren of Israel as the Lorde commaunded Moyses. And the chyldren of Israel byd Moyses to all that the Lorde commaunded Moyses, and puttyd with their handes, and they journeyd every man in his kyned, and in the householde of his father.

The Levites are not numbered to go to battell, but to minystr to the holy place of sanctuary. They make all oþer theyr services next to the habitation.

CAPL III.

These are the generations of Aaron and Moyses, when the Lorde spake unto Moyses in mount Synai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Ichamar. These are the names of the sonnes of Aaron, whiche were pycclesse appointed, and theyr handes were fyled to minister, but Nadab and Abihu dyed before the Lorde, as they brought strange fyre before the Lorde in the wyldernesse of Synai, and had no chyldren. And Eleazar and Ichamar ministered in the sight of Aaron their father.

And the Lorde spake unto Moyses, sayinge: bringe the tribe of Levi, and set them before Aaron the prest, and let them sette bym and mynre upon bym, and upon all the instrumentes before the tabernacle of wynticulle, to be the kinne of the habitation. And they shal warpe upon all the garnyshment of the tabernacle of wynticulle, and upon the chyldren of Israel, to be the kinne of the habitation. And thou shalt give the Levites unto Aaron and his sonnes, for they are given unto bym of the chyldren of Israel. And thou shalt appoint Aaron and his sonnes to warpe on theyr pycclesse chyce: and the straunge that cometh nye shall ope for it.

And the Lorde spake unto Moyses, sayinge: I have taken the Levites of the chyldren of Israel for all theyr synnes that openly the matter amonge the chyldren of Israel, so that the Levites shall be myne: because all the synne borne are myne: for the same cause that I smote all the synne borne in the lande of Egypte, I have loved unto me all the synne borne in Israel, bothe man and best, and myne theyr shall be: for I am the Lorde.

And the Lorde spake unto Moyses in the wyldernesse of Synai, sayinge: I have taken the chyldren of Levi in the houses of theyr fathers and kynredes, all that are males from a moneth olde and above. And Moyses numbered them at the woide of the Lorde, as he was commaunded. And these are the names of the chyldren of Levi in theyr kynredes: Libi and Henoch. And the sonnes of Labah in theyr kynredes were: Amram, Jyschar, Hebion and Isachar. And the sonnes of Kjerath in theyr kynredes were: Ksheli and Kusli. These are

the kynredes of Levi in the houses of theyr fathers.

And of Gerson came the kynred of the Libites and the Henochites, whiche are the kynredes of the Desfontes. And the sum of theyr (when all the males were told, from a moneth olde and above were seven thousand and fyve hundred. And the kynredes of the Desfontes pryched behynde the habitation westwards. And the captayne of the moost ancient house amonge the Desfontes, was Gylaph the son of Lael.

And the office of the chyldren of Gerson in the tabernacle of wynticulle was to kepe the habitation, and the tent with the covering thereof, and the hangyng of the doore of the tabernacle of wynticulle, and the hangyngs of the court, and the curtayne of the doore of the court: whiche court wente rounde aboute the dwelling, and the auter, and the tables that were set up unto all the scyces thereof.

And of Labah came the kynred of the Amramites and the kynred of the Ischarites, and of the Hebionites, and of the Isacharites. And these are the kynredes of the Labahites. And the nombre of all the males from a moneth olde and above, was fyve thousande, and fyve hundred: whiche warped on the holy place.

And the kynred of the chyldren of Labah pryched on the southsyde of the dwelling. And the captayne in the mooste ancient house of the kynredes of the Labahites, was Gylaphane the sonne of Isachar, and theyr office was to kepe the arche, the table, the candlesticke, and the auter, and the holy vessels to minister with, and the vayle with all that served thereto. And Eleazar the sonne of Aaron the prest, was captayne over all the Levites, and hadde the oversight of them that warped upon the holce chynges.

And of Kjerath came the kynredes of the Kshelites, and of the Kuslites: and these are the kynredes of the Kshelites. And the nombre of them: when all the males from a moneth olde and above was tolde, they were thre thousande, and two hundred. And the captayne of the moost ancient house amonge the kynredes of the Kshelites, was Zureth the sonne of Isachar whiche pryched on the north syde of the dwelling.

And the office of the sonnes of Kjerath was to kepe the boordes of the dwelling, and the bases, pryces with the sochers thereof, and all the instrumentes thereof, and all that served thereto: and the pryces of the court rounde aboute, and theyr sochers with theyr pryces and boordes. But on the southsyde of the habitation, and before the tabernacle of wynticulle stood, that Moyses and Aaron and his sonnes pryched, and warpe on the sanctuary in the sight of the chyldren of Israel. And the straunge that cometh nye, shall ope for it. And the hole summe of the Levites which Moyses and Aaron numbered, at the commaundement of the Lorde thowto out theyr kynredes, such of all the males of a moneth olde and above, was

Exodus 25. 1-2

Exodus 25. 1-2

ten thousande.

And the Lord spake unto Moses: Gather all the first borne that are males among the children of Israel, frome a moneth olde and above, and take the nombre of theyr names. And thou shalt appoynt the Levites to me the Lord, as all the first borne among the children of Israel, and the cattell of the Levites for the holynesse of the children of Israel. And Moses nombred as the Lord commaunded hym in all the holynesse of the children of Israel. And all the first borne males in the suite of names, frome a moneth olde and above, were nombred two and twenty thousande, two hundred, and thre score and thre.

And the Lord spake unto Moses, saying: Let the Levites for all the first borne of the children of Israel, and the cattell of the Levites for theyr cattell: and the Levites shall be mine which are the first borne for the redemption of the two hundred and thre score and thre names, which are most among the children in the holynesse of the children of Israel, take v. sheles of sycyee peece, after the rate of the holy place, twenty sheles the shele. And give the money wherwith the odds nombre of them is counted, unto Aaron and his sonnes.

Psalm. 110. v. 1. 110. v. 1.

And Moses took the redemption money of the overplus that were more than the Levites, among the holynesse of the children of Israel, and it came to a thousande, thre hundred, and thre score and five sheles, of the holy shele. And he gave that redemption money unto Aaron and his sonnes at the worde of the Lord, like as the Lord commaunded hym.

The offering of the Levites, every one after the manner of his office.

CAPIT. III.

And the Lord spake unto Moses and Aaron, and bad them take the summe of the children of Israel, frome the sonnes of Levi in theyr hundredes and houses of theyr fathers frome thre yere and above, untill theyre all that were able to warre to do the watche in the tabernacle of witness. This shall be thowght of the children of Israel in the tabernacle of witness which is most holy. And when the hoste removeth, Aaron and his sonnes shall come and take downe the waye, and cover the ark of witness with gold, and shall put thereon a covering of carus skynnes, and shall spread a clothe that is all together of sauntie aboute all, and put the hautes thereon. And upon the waye table they shall spread above a clothe of sauntie, and put thereon the drybes, sponges, fat peece, and pecters to poure in, and the daye bread shall be thereon: and they shall spread upon them a covering of purple, and cover the same with a covering of carus skynnes, and put the hautes therof.

And they shall take a clothe of sauntie, and

cover the candlesticke of lighte, and her lampes and her mothers, and theyr pannes, and all her oyle vessels which they occupy aboute it, and shall put upon her and on all her instruments, a covering of carus skynnes, and put it upon hautes. And upon the golden suite they shall spread a clothe of sauntie, and put on her hautes.

And they shall take all the things which they occupy to minister within the holy place, and put a clothe of sauntie upon them and cover them with a covering of carus skynnes, and put them on hautes. And they shall take awaye the ashes out of the suites, and spread a finer cloth thereon: and put above it, the shele pannes, the beste hooks, the shovels, the basens, and all that belongeth unto the altar, and they shall spread upon it a covering of carus skynnes, and put on the hautes of it.

And when Aaron and his sonnes have made an ende of coveringe the sanctuary and all the things of the sanctuary, agaynst that the hoste removeth, then the sonnes of Zabai shall come in to beare, and to sette the most holy the sanctuarye table, theyr charge. And this is the charge of the sonnes of Zabai in the tabernacle of witness, and likewise the sonne of Aaron the priest, shall have the charge to present oyle for the lighte and sweete cens, and the daye bread coveringe and the coveringe oyle, and the offeringe of all the dwellinge and of all that therein is, bothe over the sanctuary and of all that pertaineth thereto.

And the Lord spake to Moses and Aaron, sayinge: Beweare not the tribe of the hyndes of the Zababites, frome amonge the Levites. For thus doo I bidde them that they shall live and not dye, when they go unto the most holy place. Aaron and his sonnes shall go in and put them every man unto his service and unto his watche, but sette them not go in, to see when they cover the sanctuary, lest they dye.

And the Lord spake to Moses, sayinge: Take the summe of the children of Gerson, in the houses of theyr fathers and in theyr hundredes: frome thre yere and above, untill theyre all that are able to go forth in warre, to do service in the tabernacle of witness. And this is the service of the hundred of the Gersonites, to serve and to beare. They shall beare the curtains of the tabernacle, and the robe of the tabernacle of witness and his covering, and the covering of carus skynnes that is on above above upon it, and the hanginge of the bore of the tabernacle of witness: and the hanginge of the courts, and the hanginge of the gate of the court that is rounde aboute the dwellinge and the suite, and the cordes of them, and all the instruments that serve unto them, and all that is made so: them. And at the mouth of Aaron and his sonnes, shall be the service of the children of the Gersonites by reason, in all theyr charges, and in all their service, and ye shall appoynt them unto all their charges, that theyr watche be upon. And this is the service of the hundred of the children of the Gersonites in the tabernacle of witness, and

and they shall be under the hands of Jehamari the sonne of Aaron the priest.

And thou shalt number the sonnes of Merari in their kynredes, and in the houses of their fathers, from thysse yeres and about thysse yeres: and all that is able to go forth in waier, to do the service of the tabernacle of witness.

And this is the charge that they must waie upon in all that they must see in the tabernacle of witness: the borders of the tabernacle, and the bases, pyles and sockets thereof, and the prices of the court rounde about, and theyr sockets, pyles, and cords, with all that pertayneth and shalld be to them.

And by name ye shall reckon the thynges that they must waie upon to waie. This is the service of the kynredes of the sonnes of Merari in all theyr service in the tabernacle of witness under the hand of Jehamari the sonne of Aaron the priest.

And Moses and Aaron and the pyries of the multitude nombred the sonnes of the Labathites in their kynredes and houses of theyr fathers from thysse yeres and about unto thysse, all that were able to go forth in the host, and to do service in the tabernacle of witness. And the summe of them in their kynredes, were two thousande, seven hundred, and thysse. These are the names of the kynredes of the Labathites, of all that shalld do service in the tabernacle of witness, whiche Moses and Aaron byd nombred at the commaundment of the Lorde by the hande of Moyses.

And the sonnes of Gerson were nombred in their kynredes, and in the houses of theyr fathers, from thysse yeres by unto thysse, all that were able to go forth in the host to do service in the tabernacle of witness. And the nombred of them in their kynredes, and in the houses of theyr fathers, was two thousande, sse hundred, and thysse. This is the nombred of the kynredes of the sonnes of Gerson, of all that byd service in the tabernacle of witness, whiche Moyses and Aaron byd nombred at the commaundment of the Lorde.

And the kynredes of the sonnes of Merari were nombred in their kynredes, and in the houses of theyr fathers, from thysse yeres by unto thysse, all that were able to go forth with the host, to do service in the tabernacle of witness. And the nombred of them in their kynredes was two thousande, sse hundred, and thysse. This is the nombred of the kynredes of the sonnes of Merari, whiche Moyses and Aaron nombred at the commaundment of the Lorde, by the hande of Moyses.

The hole summe whiche Moyses, Aaron and the lordes of Israel nombred amonge the Levites in their kynredes and houses of theyr fathers, from thysse yeres by unto thysse every man to do his office and service, and to beare his burthen in the tabernacle of witness was cryght thousande, sse hundred and sse score whiche theyr nombred at the commaundment

of the Lorde by the hande of Moyses, every man unto his service and burthen: as the Lorde commaunded Moyses.

Whoso they be that ought to be cast out of the host, the knowllyng of synne. The clearyng of synne done of ignominie. The lawe of the trespasours, and of greivous.

CAPIT. V.

As the Lorde spake to Moyses, saying: I commaunde the chyldren of Israel they put to the hole, all levites, and all that have synne, and all that are weild upon the bed, whether they be males or females ye shal put them out of the host, that they shal not be cence among whiche I dwel. And the chyldren of Israel byd so, and put them out of the host, as the Lorde commaunded Moyses to byd the chyldren of Israel.

And the Lorde spake to Moyses, saying: speake unto the chyldren of Israel: whether it be man or woman, when they have synned and made synne whiche a man both wherewith a man trespasseth agaynst the Lorde: so that the soule hath doone amysse: even they knowe lete theyr synnes whiche they have done, and telloze agayne the Lorde that they have done in the host, and put the sse parte of it into thes, and give it him whom he hath trespassid agaynst. But if he be that maketh the synne he have no man to doo it to, then the synne that is made shal be the Lordes, and the pyeres, by the name of the accourment of synne, wherewith he maketh accourment for him selfe. And all the litle stucces whiche the chyldren of Israel bringe unto the pyeres, shal be the pyeres, and every mannes halowd thynges shal be his owne, but what so ever any man giveth the pyeres, it shal be the pyeres.

And the Lorde spake to Moyses, saying: speake to the chyldren of Israel, and telle them. If any mannes wyfe be a lyde and trespass agaynst hym, so that another man be with her secretly and the thyng be byd from the eyes of her husbunde and so she come to synne that she is defyled, for there is no witness agaynst her; in as moche as she was not taken with the man, and the synne of getousse cometh upon him and he is getousse out of his wyfe and he defyled, or happeth the synne of getousse cometh upon him, and he is getousse out of his wyfe, and we get defyled. Then let her husbunde bringe her unto the pyeres, and bringe an othryng for her: the rerte parte of an Epha of barley meale, but he shal pour none of it unto, nor put frankincense thereon: for it is an othryng of getousse, and an utterance that maketh remembrance of synne.

And let the pyeres bringe her and sette her before the Lorde, and let her take holy waier in an eyle vessel and of the dust that is in the fount of the habitacion, and put it in to the waier. And the pyeres shal see the wyfe before the Lorde and become her heade, and put the memorial of the thyngs in her hande whiche

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whiche is the gelousie offering, and the priest  
 that haue bitter and cursing water in his hand  
 and he that conuinceth her, and shall say vnto her  
 If no man haue lpen with thee, neither haue  
 gone a nyght and departed thy leet be yndoe thy  
 husbande, then haue thou no harme of this  
 bitter cursing water.

But if thou hast gone a nyght behynde thyne  
 husbande, and art defyled, and comest ouer ma  
 hach lpen with the defode thyne husbande, and  
 let the priest conuinc her with the conuincation  
 of the curle, and saye vnto her) the Lord make  
 the a curle and a conuincation among thy peo  
 ple: so that the Lord make thy thyngs rote,  
 and thy help smelt, and this wyse cursing wa  
 ter gooin to the bowels of thy, that thy help  
 smelt, and thy thyngs rote, and the wyse that  
 saye: Amen Amen.

**D** And the priest that wyse this curle in a byll  
 and waite for it oute in the bitter water. And  
 when the cursing water is in her, then lette  
 the priest take the yellow offering out of the  
 torus haue, and make it betwixt the Lord,  
 and bringe it vnto the auter: and he shall  
 take an handful of the memo; palt offering,  
 and burne it vpon the auter, and then make  
 her drynke the water, and when he hath made  
 her drynke the water: If she be defyled, and  
 haue trespassed agaynste her husbande, then  
 shall the cursing water go in to her and be  
 so bitter that her belly shall swell, and her  
 thyngs shall rote, and she shal be a curle among  
 her people: That if she be not defiled but is  
 chaste, then she shall haue no harme, but that she  
 may conceiue.

This is the lawe of gelousie, when a wyfe  
 goeth a nyght behynde her husbande and is  
 defiled, or when the spirite of gelousie cometh  
 vpon a man, so that he is gelousie ouer his wyfe,  
 then he shall bringe her before the Lord, and  
 the priest shall minister all this lawe vnto her,  
 and the man shall be guiltlesse, and the wyfe shall  
 beare her frine.

here growe. As long as he absternech by  
 so the Lord, he shall come at no dead bodye  
 he shall not make hym lesse chaste at the  
 breath of his father, mother, brother or  
 sister: for the abstinence of his God is vpon  
 his head: And therefore as long as his ab  
 stinence lasteth, he shall be holie vnto the  
 Lord.

And if a fortune that any man by chance  
 be looynly before him, and while the oere of  
 his abstinence, then muste he waite his head  
 the daye of his cleynge: euen the fourth  
 daye he shall waite it. And the eynthe daye he  
 shall bringe two curles, or two range pyg  
 ons to the priest, vnto the doore of the taber  
 nacle of witness. And the priest shall sette  
 thone to: a ynnocencyng and thone for a  
 burnt offering, and make attonement vnto  
 hym in euery synne vpon the head, and shall  
 also haue his head the same daye, and shall  
 absterne vnto the Lord the tyme of his ab  
 stinence, and shall bringe a lambe of a yere  
 old to: a trespass offering: but the wyfe that  
 was before see tode, because his abstinence  
 was defiled.

This is the lawe of the absterne, when  
 the tyme of his abstinence is runne oute, he  
 shall be brought vnto the doore of the taber  
 nacle of witness, and he shall bringe his of  
 fering vnto the Lord: an he lambe of a yere  
 old without spotte to: a burnt offering and  
 a she lambe of a yere old without blemish  
 to: a trespassing, a ramme without blemish  
 also to: a peccatoryng, and a basket of sweete  
 bread of fyne flour mingled with oyle and wa  
 ters of sweete bread anoynted with oyle with  
 meadow offeringes and bynnocencynges that be  
 longe there.

And the priest shall bringe him before the  
 Lord and offer his syn offering and his burnt  
 offering, and shall offer that ramme to: a  
 peccatoryng vnto the Lord with a basket  
 of sweete bread, and the priest shall offer also  
 his trespass offering and his bynnocencyng. And  
 the absterne shall waite his head in the doore  
 of the tabernacle of witness, and shall take  
 the beere of his sude beed and put it in that  
 syde whiche is vnder the peccatoryng.

When the priest shall take the soddens  
 shouldes, of the ramme and one sweete take  
 oute of the basket, and one strete water also,  
 and put them in the hande of the absterne  
 after he haue waite his abstinence of, and  
 the priest shall waite them vnto the Lord,  
 whiche offering shall be holy vnto the priest,  
 with the waubrest and true shouldes: so then  
 the absterne may drynke wyne.

This is the lawe of the piasere whiche  
 haue vowed his abstinence vnto the Lord  
 for his abstinence, besides that his hande can  
 gette. And accordyng to the vowe whiche he  
 vowed, so he muste do in the lawe of his ab  
 stinence.

And the Lord talked with Balaam, sayinge  
 speake to Aaron and his sonnes, sayinge: of  
 this wyse ye shall blesse the chyldren of Israel  
 sayinge vnto them.

The Lord blesse the and kepe the.

The

**Chap. 19.** The lawe of the piasere that toke vpon them  
 abstinence. The manner of blesyng the people.

CAP. VL

**A**nd the Lord speake vnto Moses, say  
 inge: speake vnto the chyldren of Is  
 rael, and saye vnto them: when a man  
 or woman appoynteth to vowe a vowe of ab  
 stinence for to absterne vnto the Lord, he shall  
 absterne from wyne and stronge drynke, and  
 shall drynke no bynnyng of wyne or of strong  
 drynke, nor shall drynke what so euer is pressed  
 out of grapes: and shall eate no flesch geayns,  
 neither yet drye as long as his abstinence  
 endureth. Whiche euer he shall eate nothing that  
 is made of the vyne tree, not so moche as the  
 bynnyng of the bulke of the grape.

And as long as the vowe of his abstinence  
 endureth, these shall no rasure nor sheeres  
 come vpon his head, vntill his daye be runne  
 out whiche he shall vnto the Lord, and he  
 shall be holie, and shall let the lockes of his



The Lozde make his face wyne upon the  
and be mercifull vnto the.

The Lozde lyfte vp in countenance vpon  
the and gve the peac for for wall put up  
name vpon the chylden of Israel, that I may  
blissh them.

The offeryng of the Lozdes and waikes of Isra-  
el when the tabernacle was set vp.

C A P I. V I I.

**A**nd when Moses had full sette vpe the  
tabernacle and anointed it and sancti-  
fyed it and all the vessels therof, and  
had anointed and sanctufed the altar also  
and all the vessels there of: then the pry-  
nces of Israel, heedes ouer the houses of theyr  
tribes, which were the Lozdes of the trespas  
that thoe and nombro, offered and brought  
theyr offres before the Lozde: thus couerid the  
tablets and .iij. oten: thus and thus a charitee  
and an ote euer man, and they brought them  
before the tabernacle.

And the Lozde spake vnto Moses, sayinge,  
take it of them and let them be to do the let-  
urie of the tabernacle of witness, and gve  
them vnto the Lozdes euer man after his  
offre. And thys is the charitee and the  
otie, and gve them vnto the Lozdes, thus  
charitee and thus euen he gawe vnto the  
sonnes of Israel: thus vnto the off-  
re. And thus charitee and thus euen  
he gawe vnto the sonnes of Israel: thus  
otie vnto the offres, vnto the handes  
of Aaron, as the loue of Aaron the prynte.  
Thus vnto the sonnes of Israel, he gawe  
thus, is the offre that he gawe to thus  
was lost, and therfore they must beate vpon  
shoulders.

And the prynts offered vnto the body-  
sallur of the altar in the day that it was  
anointed, and brought theyr offres before  
the altar. And the Lozde sayd vnto Moses:  
let the prynts bring theyr offerynges, euer  
they be on the daye, vnto the beuoyng  
of the altar.

The offryng  
of Ahabson.

Ue thus offered his offryng the first daye  
was station the sonne of Aminadab of the  
tribe of Juda. And his offryng was a spure  
charger, of an hundred and thyrtye spures  
weight: and a spure boule of the scoie and  
ten spures of the holy spure, bothe of them full  
of fine wheat flour myngled with oyle for  
a meate offryng: and a spone of ten spures of  
gold full of incense: and a bulloche, a ramme  
and a lambe of a yere olde for burnt offrynges  
and an he goote for a synn offryng: and for  
peare offrynges two oxen, thus rammes, thus  
he gootes, and thus lambe of a yere olde. And  
this was the offryng of Ahabson the sonne of  
Aminadab.

The offryng  
of Ahabson.

The seconde daye byd Sathaniel offer the  
sonne of Zuar, sayd apne uer Zachar. And  
his offryng which he brought was a spure  
charger of an hundred and .x. spures weight  
and a spure boule of the scoie and ten spures  
of the holy spure: a boule full of fine wheat

flour with oyle for a meate offryng: and a  
golden spone of ten spures full of incense. And  
a bulloche, a ramme and a lambe of a yere olde  
for burnt offrynges, and for peare offrynges  
two oxen thus rammes, thus he gootes and  
thus lambe of one yere olde. And this was  
the offryng of Sathaniel the sonne of  
Zuar.

The thyrde daye, Eliah the sonne of Helon  
the chyeld amonge the chylden of Zabulon  
brought his offryng. And his offryng  
was a spure charger of an hundred and thyr-  
tye spures weight, and a spure boule of the scoie  
and ten spures of the holy spure, and bothe  
full of fine flour myngled with oyle for a  
meate offryng: and a golden spone of ten spures  
full of incense: and an ote, and a ramme,  
and a lambe of a yere olde for burnt offryng-  
ges, and an he goote for a synn offryng: and  
for peare offrynges, two oxen, thus rammes, thus  
he gootes, and thus lamme of one yere olde.  
And this was the offryng of Eliah the sonne  
of Helon.

The  
offryng

The fourth daye, Elisar the sonne of Be-  
deus, the chyeld amonge the chylden of Ru-  
ben, brought his offryng. And his offryng  
was: a spure charger of an hundred and thyr-  
tye spures weight, a spure boule of the scoie  
and .x. spures of the holy spure, and bothe full  
of fine flour myngled with oyle for a meate  
offryng: and a golden spone of ten spures  
full of incense: and a bulloche, a ramme and  
a lambe of a yere olde for burnt offrynges,  
and an he goote for a synn offryng: and for  
peare offrynges two oxen thus rammes, thus  
he gootes, and thus lambe of one yere olde.  
And this was the offryng of Elisar the sonne  
of Bedeus.

The  
offryng

The fifth daye, Selumel the sonne of Zuri-  
hadai, the chyld amonge the chylden of A-  
sion, offered: whose offryng was a spure  
charger of an hundred and .xiiij. spures weight  
and a spure boule of the scoie and ten spures  
of the holy spure: And bothe full of fine flour  
myngled with oyle for a meate offryng: and a  
golden spone of ten spures full of incense. And  
a bulloche, a ramme, and a lambe of a yere olde  
for burnt offrynges, and an he goote for a synn  
offryng: and for peare offrynges two oxen, thus  
rammes, thus he gootes, and thus lambe of a yere  
olde. And this was the offryng of Selumel  
the sonne of Zuri Hadai.

The  
offryng

The sixte daye, Elisaph the sonne of Be-  
guel the chyeld amonge the chylden of Gad  
offred: whose offryng was a spure charger of  
an hundred and thyrtye spures weight, and a  
spure boule of the scoie and ten spures of the  
holy spure: and bothe full of fine flour myn-  
gled with oyle for a meate offryng: and a gol-  
den spone of ten spures full of incense. And an  
ote, a ramme, and a lambe of a yere olde for  
burnt offrynges, and an he goote for a synn off-  
ryng. And for peare offrynges two oxen, thus  
rammes, thus he gootes, and thus lambe of one  
yere olde, and this was the offryng of Elisa-  
ph the sonne of Beguel.

The  
offryng

The seventh daye, Elisama the sonne of A-  
mud, the chyld of the chylden of Symbon  
offred

The  
offryng

offered, and his gyfte was a silver charge of an hundred and thirtie sicles weyght: and a siluer boule of thre score and ten sicles of the holy syle, and bothe full of fine flour mingled with orle for a meate offering: and a golden spone of tenne sicles full of incense. And a bulloche, a ramme, and a lambe of a yere olde for burnt offerings, and an he goot for a frinc offering: and for peacockes, two oxen, two lammes, two he gootes, and two lambes of a yere olde. And this was the offering of Sisman the sonne of Manu.

The thirthe daye, offered Samael the sonne of Pedaim, the chiefe lorde of the children of Manasse. And his gyfte was a silver charge of an hundred and thirtie sicles weyght: and a siluer boule of thre score and ten sicles of the holy syle, and bothe full of fine flour mingled with orle for a meate offering: and a golden spone of tenne sicles full of incense. And a bulloche, a ramme, and a lambe of a yere olde for burnt offerings, and an he goot for a frinc offering: and for peacockes, two oxen, two lammes, two he gootes, and two lambes of a yere olde. And this was the offering of Samael the sonne of Pedaim.

The fourth daye Abidan the sonne of Nedrom, the chiefe lorde amonge the children of Manamin offered. And his gyfte was a silver charge of an hundred and thirtie sicles weyght: and a siluer boule of thre score and ten sicles of the holy syle, and bothe full of fine flour mingled with orle for a meate offering: and a golden spone of ten sicles full of incense. And a bulloche, a ram, and a lambe of a yere olde for burnt offerings: and an he goot for a frinc offering: and for peacockes, two oxen, two lammes, two he gootes, and two lambes of one yere olde. And this was the offering of Abidan the sonne of Nedrom.

The fifth daye Abiezer the sonne of Ammi Saddai, chiefe lorde amonge the children of Dan offered. And his gyfte was a silver charge of an hundred and thirtie sicles weyght: a siluer boule of thre score and ten sicles of the holy syle: and bothe full of fine flour mingled with orle for a meate offering: and a golden spone of ten sicles full of incense: and a bulloche, a ramme and a lambe of a yere olde for burnt offerings, and an he goot for a frinc offering: and for peacockes, two oxen, two lammes, two he gootes, and two lambes of a yere olde. And this was the offering of Abiezer the sonne of Ammi Saddai.

The sixth daye, Bagei the sonne of Eran, the chiefe lorde amonge the children of Aser offered. And his gyfte was a silver charge of an hundred and thirtie sicles weyght: a siluer boule of thre score and ten sicles of the holy syle, and bothe full of fine flour mingled with orle for a meate offering: and a golden spone of ten sicles full of incense. And a bulloche, a ram and a lambe of one yere olde for burnt offerings: and an he goot for a frinc offering: and for peacockes, two oxen, two lammes, two he gootes, and two lambes of one yere olde. And this was the offering of Bagei the sonne of Eran.

And the sonne of Eran. The seventh daye, Abira the sonne of Chan offered amonge the children of Siphthail. And his gyfte was a silver charge of an hundred and thirtie sicles weyght: a siluer boule of thre score and ten sicles of the holy syle, bothe full of fine flour mingled with orle for a meate offering: and a golden spone of ten sicles full of incense. And a bulloche, a ramme, and a lambe of one yere olde for burnt offerings, and for peacockes, two oxen, two lammes, two he gootes, and two lambes of one yere olde. And this was the offering of Abira the sonne of Chan.

Of this maner was the dedication of the altar when it was anoynted, unto whiche was brought by the princes of Israel, an charge of silver, twelue siluer boules, and twelue spones of golde: every charge containinge an hundred and thirtie sicles of siluer, and every boule thre score and ten, so that all the siluer of all the vessels, was two thousand and foure hundred sicles of the holy syle. And the twelue golden spones whiche were full of incense, contained ten sicles a peece of the holy syle: so that all the golde of the spones, was an hundred and xx sicles.

All the oren that were brought for the burnt offerings were twelue, and the rammes twelue, and the lambes twelue of a yere olde a peece, with the meate offerings: with he gootes for frinc offerings. And all the oren of the peacockes were, two lammes, two he gootes, two lambes of a yere olde a peece, and this was the dedication of the altar, after that it was anoynted.

And when Moses was gone into the tabernacle of testimonye to speake with God, he heard the voyce of one speakinge unto him out of the mercy seate that was upon the arche of testimonye: even by meane the two cherubims, he spake unto him.

The disposition and order of the lamps. The forme of the candlesticke. The charge and orderinge of the Leuites. The age of the leuites.

CAPIT VILL.

And the Lorde spake unto Moses, sayinge: I will speake unto Aaron, and saye unto him: when thou puttest on the lamps, let the lighte all shene upon the forefront of the candlesticke. And Aaron did accordinglye and put the lamps upon the forefront of the candlesticke, as the Lorde commaunded Moses, and the worke of the candlesticke was of golde, bothe the water and the floure thereof. And accordinglye vnto the tyme whiche the Lorde had spokene to Moses, so he made the candlesticke.

And the Lorde spake unto Moses, sayinge: take the Leuites forthe of the children of Israel, and cleanse them. And this do vnto them when thou cleansest them, spraye water of purgynge vpon them, and make a rasure to runne alonge vpon all the heade of them, and

offeringe

offeringe

offeringe

offeringe

The offeringe of Aser.

offeringe

offeringe

offeringe

and let them wash their clothes, and when they shall be cleane. And let them take a bullock and his incense offering from the mingled with gold: and an other bullocke shall thou take to be a synofferinge.

Thou shalt take the Levites before the tabernacle of witness, and gather the whole multitude of the chyldren of Israel together. And bringe the Levites before the Lorde, and let the chyldren of Israel put their handes upon the Levites. And lette Aaron bringe the Levites before the Lorde for an offering given of the chyldren of Israel, and then let them be appoynted to waite upon the tabernacle of the Lorde.

And let the Levites put their handes upon the heads of the bullockes, and such other thinge that thou shalt see to be a synofferinge, and the other shall be burnt offering before the Lorde, to make attonement for the Levites. And make the Levites stand before Aaron and his sonnes, and bringe them to be an offering: the bullocke the Lorde. And thou shalt separate the Levites from among the chyldren of Israel, that they be mine: and after that let them have and doe the Levites of the tabernacle of witness.

¶ And thou shalt say unto them, ye are given me from among the chyldren of Israel: for I have taken them into me for all the tabernacle: that upon the tabernacle among the chyldren of Israel.

¶ For all the synodons among the chyldren of Israel are mine bothe man and beast, because the same synod that I made the bullocke in the lande of Egypt, I have made you for my tale: and I have taken the Levites for all the synodons among the chyldren of Israel, and have given them unto Aaron and his sonnes for the chyldren of Israel, to doe the service of the tabernacle of witness in the tabernacle of witness, and to make an attonement for the chyldren of Israel, that they be no plague among the chyldren of Israel, if they come nye unto the sanctuary.

¶ And Moses and Aaron and all the congregation of the chyldren of Israel obeyed unto the Lorde according to what all that the Lorde commanded Moses. And the Levites cleaved their selues, and washed their clothes. And Aaron offered them before the Lorde, and made an attonement for them to cleanse them. And after that, they went in to doe their service in the tabernacle of witness, before Aaron and his sonnes. And according to the Lorde had commanded Moses concerning the Levites, even so they did unto them.

¶ And the Lorde spake unto Moses, sayinge: This shall be the manner of the Levites: frome this time forth, they shall go in, to waite upon the service in the tabernacle of witness, and at they they shall cease waiteing upon the service thereof, and shall labour no more, but shall minister unto them: bothe in the tabernacle of witness, and there waiteing but shall do no more service, and it thou shalt see that thou shalt take the Levites, in their

waiteing synod.

¶ The Lorde spake unto Moses of the cloud and the shadowe coveringe the tabernacle: and he said.

CAPL

IX.

¶ And the Lorde spake unto Moses in the wilderness of Sinai, in the first month of the seconde yere after they were come out of the lande of Egypt, sayinge: let the chyldren of Israel offer Passover in his season, even the first daye of this month at even, they shall kepe it in his season, according to the ordinaunce and maner thereof. And Moses had the chyldren of Israel that they should offer Passover, and they offered Passover the first daye of the first month at even in the wilderness of Sinai: and they according to all that the Lorde commanded Moses:

¶ And he chaunced that certayne men whiche were dynted with a wedd coyle, so that they myghte not offer Passover the same daye, came before Moses and Aaron the same time and sayde: We are dynted upon a wedd coyle, wherfore are we kepte backe that we maye not offer an offeringe unto the Lorde in the due season, arise the chyldren of Israel? And Moses sayde unto them: receyve, that I maye heare what the Lorde will commaunde you. And the Lorde spake unto Moses, sayinge: speake unto the chyldren of Israel, and saye. If any man among you of your chyldren shall be dynted by the reason of a coyle, or is in the waye leters, then let hym warte Passover unto the Lorde, the sonne the first daye of the seconde month at even, and gate it with twoe dyers and four vertes, and let them leave none of it unto the morninge, nor breake any bone of it. And according to all the ordinaunce of the Passover lette them offer it.

¶ But if a man be cleane and not lette in a journey, and yet was negligent to offer Passover: the same soule shall paye the same his people, because he brought not an offeringe unto the Lorde in his due season: and he shall beare his synod. And when a stranger dwelleth among you, and will offer Passover unto the Lorde, according to the ordinaunce of Passover and maner thereof shall be offered. And ye shall have one lawe beey for the stranger, and sojourn that was borne at home in the lande.

¶ And the same daye that the tabernacle was reared up, a cloude covered it as a bre upon the tabernacle of witness: and at even there was upon the tabernacle, as it were the shadowe of sye with all the morninge. And so it was alwaye, that the cloude covered it by daye and the shadowe of sye by night. And when the cloude was taken up from the tabernacle, then the chyldren of Israel journeyed and where the cloude abode, there the chyldren of Israel pitched their tentes. And the mouth of the Lorde the chyldren of Israel journeyed.

¶ And the Lorde spake unto Moses of the cloud and the shadowe coveringe the tabernacle: and he said.

¶ And he chaunced that certayne men whiche were dynted with a wedd coyle, so that they myghte not offer Passover the same daye, came before Moses and Aaron the same time and sayde: We are dynted upon a wedd coyle, wherfore are we kepte backe that we maye not offer an offeringe unto the Lorde in the due season, arise the chyldren of Israel?

¶ And he chaunced that certayne men whiche were dynted with a wedd coyle, so that they myghte not offer Passover the same daye, came before Moses and Aaron the same time and sayde: We are dynted upon a wedd coyle, wherfore are we kepte backe that we maye not offer an offeringe unto the Lorde in the due season, arise the chyldren of Israel?

¶ And the same daye that the tabernacle was reared up, a cloude covered it as a bre upon the tabernacle of witness: and at even there was upon the tabernacle, as it were the shadowe of sye with all the morninge.

and

and at the mouth of the Roide they pitched. And as soon as the cloude abode upon the habitation, they take their tents, and when the cloude rised up it upon the habitation long tyme, the chyldren of Israel wayped upon the Roide and iourneyed not.

Yf it shewed that the cloude abode anye space of tyme upon the habitation, then they kepte their tentes at the mouth of the Roide: and they iourneyed all at the commaundment of the Roide. And if it happened that the cloude was upon the habitation frome even vnto morning, and was taken by in that morning, then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken by, they iourneyed. But when the cloude rised two dayes, or a moneth, or a longe season vpon the habitation, as longe as it rised vpon, the chyldren of Israel kepte their tentes, and iourneyed not. And as soon as the cloude was taken by they iourneyed. At the mouth of the Roide they rised, and at the commaundment of the Roide they iourneyed. And thus they kepte the watche of the Roide, at the commaundment of the Roide by the hande of Moyses.

The Trompettes of Syluer, and the Use thereof. The Israelites depart frome Sinai. The captaynes of the hoste are named. The tabernacle to go with you.

C A P I . X .

As the Roide spake vnto Moyses, sayinge: Make the two trompettes of beateyn syluer, that thou mayest ble them to call the company together, and when they shall iourney. When they blowe with them, all the company shall arise to the vnto the doore of the tabernacle of wytnesse. Yf but one trompett blowe onely, then the pryynces which are heedes ouer thousandes of Israel shall come vnto the. And when ye troupe the fildes tyme, the hostes that lye on the tabernacle shall go towarde.

And when ye troupe the seconde tyme, then the hostes that lye on the south syde shall be they: and they shall iourney with the. And when ye troupe the thirde tyme, the hostes that lye on the north syde shall be they: and they shall iourney with the. And when ye troupe the foureth tyme, the hostes that lye on the east syde shall be they: and they shall iourney with the. And when ye troupe the fift tyme, the hostes that lye on the west syde shall be they: and they shall iourney with the.

And when ye shall goe to warre in foure lande agaynst your enemyes that be before you, ye shall troupe with the trompettes, and ye shall be rememberd before the Roide your god, and saved frome your enemyes. Also when ye be in your iourneys, and in the fildes of your monethes, ye shall blowe the trompettes ouer your burnt sacrifices, yea offerynge, that it may be a remembrance of you before your God. I am the Roide your God.

And it came to passe the twentieth daye of the seconde moone in the seconde yere that

the cloude was take by from the tabernacle of wytnesse. And the chyldren of Israel toke theyr iourney out of the wydenesse of Sinai, and the cloude rised in the wydenesse of Paran. And they take the theyr iourney at the mouth of the Roide by the hande of Moyses: such the handes of the hoste of Iuda remoued with theyr armes, whose captayne was Phylas sonne of Amunadab. And ouer the hoste of the tribe of the chyldren of Iudah, was Phadaiar the sonne of Zuar. And ouer the hoste of the tribe of the chyldren of Zabulon was Eliab the sonne of Hicion. And the habitation was taken downe: and the sonnes of Veron and Hiraet went forth before the tabernacle.

Then the handes of the hoste of Ruben went forth with theyr armes, whose captayne was Eliazur the sonne of Seruie. And ouer the hoste of the tribe of the chyldren of Simeon: was Samuill the sonne of Sadi Saddai. And ouer the hoste of the tribe of the chyldren of Gad: was Gualay the sonne of Dymal. Then the Leuites went towarde and bare the holy thynges, and the other did see vpon the habitation agaynst the commynge.

Then the handes of the hoste of the chyldren of Ephyraim went forth with theyr armes whose captayne was Elisam the sonne of Amud. And ouer the hoste of the tribe of the sonnes of Manasse, was Samuill the sonne of Sabayur. And ouer the hoste of the tribe of the sonnes of Beniamin, was Abidan the sonne of Siron.

And by the commandment of all the hoste, came the handes of the hoste of the chyldren of Dan with theyr armes whose captayne was Abihur the sonne of Amud Sadaai. And ouer the hoste of the tribe of the chyldren of Issachar was Pajuel the sonne of Debian. And ouer the hoste of the tribe of the chyldren of Zebulun, was Abira the sonne of Quai. In this maner were the iourneys of the chyldren of Israel with theyr armes when they remoued.

And Moyses sayd vnto Hobab the sonne of Kaguel the Midianite, whose latter name was: We goe vnto the place of whiche the Roide sayde. I will goe with you. Soo with vs, and we will do the good: for the Roide hath promysed good vnto Israel. And he sayd vnto hym: I will not, but will go to myne owne land, and to my kynne. And Moyses sayde: charyte, leaue vs not, for thou knowest where is rest to vs to pitch in the wydenesse, and thou shalt be our eyer. And yf thou goost with vs, toke what goodnesse the Roide sayde vnto vs, the same we will do vnto the.

And they departed frome the mounte of the Roide the daye iourney, and the ark of the testamēt of the Roide went before them in the daye iourney, to seeke out a resting place to them. And the cloude of the Roide was ouer them by day when they went with of the tentes.

And when the Arche went to the, Moyses sayd.









That is to  
say, repud:  
Des with all  
pictur: and  
conuobituz

unto Canan, and broughte them words and  
also unto all the congregacion, and shewed  
vnto the fruce of the laude. And they tolde  
him, sayinge: we came vnto the lande wher  
thou sendest vs, and surely it is a lande  
that floweth with mythe and honye, and here  
is of the milk of it. Neuertheles the people  
be stronge that dwell in the lande, and the ci-  
ties are walled and exceedinge grate, and  
moreouer we sawe the chyldren of Cana-  
ne eery.

The Amalechites dwell in the south coun-  
ter, and the Hethites, Jebusites and the Ja-  
moites dwell in the mountayns, and the Ca-  
naanites dwell by the see, and alonge by the  
colle of Iordane.

And Caleb shilled the murmure of the peo-  
ple agaynst Moses, sayinge: let vs not go and  
conquer it, for we be not able to overcome it. But  
the men that went vp with him, said: we be  
not able to go vp agaynst the people, for they  
are stronger then we: and they broughte vp  
an euill report of the lande which they had  
searched vnto the chyldren of Israel, sayinge:  
The lande whiche we haue gone thoware to  
hate it out, is a lande that eateth vp the in-  
habitantes thereof, and the people that we  
sawe in the araines of nature. And there we  
sawe also gaintes, the chyldren of Cana-  
ne, whiche are of the gyants. And we founde  
out the price as it were, gedyppes, and so we  
dye of this; 1199.

The people be praying of cominge to the lande  
which the Lord hath sworn vnto our fathers, sayinge:  
The Lord hath sworn vnto our fathers, sayinge:  
The Lord hath sworn vnto our fathers, sayinge:  
The Lord hath sworn vnto our fathers, sayinge:

CAPIT. XIII.

**A**ll the company cryed out, and the  
people wept thoware out that nyght,  
and all the people of Israel murmured  
agaynst Moses and Aaron: sayinge. Why  
the Lord hath broughte vs into this lande  
to fall vpon the swerde, that both our wyues,  
and also our chyldren whiche  
be a praye: is it not better that we retorne  
to Egypte agayne? And they sayd one to an-  
other: let vs make a Capitayne, and retorne  
to Egypte agayne.

And Moses and Aaron hearinge this fel on  
their faces before all the multitude of the chy-  
ldren of Israel. And Joshua the sonne of Nun,  
and Caleb the sonne of Iephone whiche were of  
them that searched the lande, rent their clothes  
and spake vnto all the company of the chyld-  
ren of Israel, sayinge. The lande whiche we  
walked thoware to searche it, is a very good lande.  
If the Lord haue lust to be, he will bringe vs  
into this lande, and giue it vs, which is a lande  
that floweth with mythe and honye. But in  
any wyse rebell not agaynst the Lord. Howe  
ouer leaue ye not the people of the lande, for  
euen as theyd, so may we knowe. The Lord  
is departed from them, and the Lord is with  
vs: feare them not therefore.

And all the people hate those that went with  
Moses. But the gloire of the Lord appeared in  
the tabernacle or tent which was at the chyl-  
dren of Israel. And the Lord sayde vnto Mo-  
ses howe longe shall this people carie vpon  
me, and howe longe will it be ere they beare  
me? for all my signes whiche I haue shewed  
amonges them: I will visite them with  
the pestilence and with the stroke, and will  
make of the a greater nation, and a myghtier  
then they.

And Moses sayd vnto the Lord: when the  
Egyptians shall heare it, for thou broughtest  
this people vnto the wylderne from them. And  
I will be told to the inhabitants of this lande  
also, for they haue heerde of the people that thou  
the Lord art amonge this people, and that  
thou art sent face to face, and that thy cloud  
standeth ouer them, and that thou goest be-  
fore them by daye in a pillar of a cloude,  
and in a pillar of fire by nyght.

I feare that if all this people, as they  
were but one man, then the nations whiche  
haue heerde the same of the wylderne, say-  
ing: because the Lord was not able to  
bringe in this people into the lande whiche he  
swore vnto them, therefore he hath taken  
the wyldernes.

So now let the power of my Lord be great  
accordinge as thou hast spoken, sayinge: the  
Lord is longe to be angrye, and full of me-  
racye, and will requyte inure and respect, and lea-  
ueth no man innocent, and will re-  
paynt vnto the fathers vpon the chy-  
ldren, euen vpon the thirde and fourth gene-  
ration, be mercifull: I beseeche the therefore vnto  
the frume of this people, accordinge vnto the  
grate mercye, and accordinge as thou hast  
forgyuen this people from Egypte, euen vnto  
this place.

And the Lord sayde: I haue forgyuen it,  
accordinge to thy request. But as for the  
Apostate, all the earth shall be tyed with my  
gloire. So: of all those men whiche haue seen  
my gloire, and my myracles whiche I shewed  
in Egypte, and in the wyldernes, and yet haue  
tempted me now this tenth tyme, I haue not  
promysed vnto my voyce, they shall not en-  
ter the lande whiche I swore vnto thy fa-  
thers: neither shall any of them that rayed  
vpon me, see it. But my seruant Caleb: be-  
cause there is an other man spycing with  
hym, and because he hath folowed me: I  
will bringe in to the lande whiche he hath  
walked in, and his seed shall conquer it, and  
also the Amalechites and Canaanites whiche  
dwell in the towne countreys. No man shall  
goe with you and get you into the wyldernes: euen as  
ye were toward the red see.

And the Lord spake vnto Moses and Aa-  
ron, sayinge: howe longe shall this euill mu-  
ltye be inuener agaynst me: I haue heerd the  
murmures of the chyldren of Israel, whiche  
they murmure agaynst me. Tell them that  
the Lord saythe: as truly as I liue, I will  
doe vnto you euen as ye haue spoken in my  
eares. Your cartheltes shall lye in the wy-  
ldernes: neither shall anye of these nomyns  
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which were nombred frome thentye yere and about of you whiche haue murmured againste me come into the lande ouer which I lifted myne hande to make you dwell therein, saue Caleb the sonne of Iephus, and Josua the sonne of Nun.

And your children whiche ye saye shulde be a waye, them I will bringe in, and they shall knowe the lande which ye haue refused, and your carthakes shall lye in this wyldebenesse. And your children shall wandre in this wyldebenesse. xi. yeres and suter for your whoredome vntill your carthakes be wasted in the wyldebenesse, after the nombre of the dayes in which ye searched out the lande. xi. dayes, and euery day a yere: so that they shall beate your whoredomes. xi. yere, and ye shall sleme vnto the lande. And the Lorde haue sayde that I will do it vnto all this euill congregacion that are gathered together against me: and in this wyldebenesse ye shall be consumed, and here ye shall lye.

And the men whiche Moses sent to seeke the lande, and whiche (when they came againe) made all the people to murmure against him in that they broughte vp a claunders vpon the lande: they saye they dyngunge by that euill claunders vpon it, and were plagued before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephus whiche were of the men that went to seeke the lande, stood vpon. And Moses tolde these sayenges to all the children of Israel, and the people toke great letowre.

And they rose vp early in the morning and get them into the toppes of the mountayne, sayenge: so we be here, and will go vnto the place of whiche the Lorde sayde, for we haue sinned. And Moses sayde: wherfore will ye go on this maner beyonde the wordes of the Lorde? it will not come well to passe, go not vp: for the Lorde is not amonge you: leaue ye be aspe before your enemyes. For the Amalechites and the Canaanites are there before you, and ye shall fall vpon the swerde, because ye are turned awaye frome the Lorde, and therefore the Lorde will not be with you.

But they were blinded to god by in to the hill toppes: and whiche the arche of the testamēt of the Lorde and Moses departed not out of the holle. When the Amalechites and the Canaanites whiche dwelt in that hill, came vnto and smote them and hited them: euen vnto Hezra.

¶ The byndingunge of them that came in to the lande the punishment of them that sinned of arrogancy of mynde. ¶ The man in honde that gathered vnto on the Gabaith. ¶ Ard's mull be made byon the quarters of theys garments.

C A P I. X V.

And the Lorde spake vnto Moses, sayenge: speake vnto the children of Israel, and saye vnto them: When ye be come into the lande of your habitation which I gawe vnto you, and will offer an offering vpon the fyre vnto the Lorde, wherther: be

a burnt offeringe of a speyall bowe or fetter offeringe, or if it be in your principall feastes to make a sweete sauoure vnto the Lorde, or if one of of the sheke.

¶ Then, let him that offereth his offeringe vnto the Lorde, bringe also a meate offeringe of a tenth heale of flour, mingled with the thyrde parte of an hin of oyle, and the fourth parte of an hin of wyne for a byndingunge, and offer with the burnt offeringe or any other offeringe when it is a lambe. And vnto a Ram thou shalt offer a meate offeringe of .v. tenth heales of flour, mingled with the thyrde parte of an hin of oyle, and to a byndingunge thou shalt offer the thyrde parte of an hin of wyne, to be a sweete sauoure vnto the Lorde.

¶ When thou offerest an ox to a burnt offeringe or in any special bowe or peace offeringe vnto the Lorde, then thou shalt bringe vnto an ox, a meate offeringe of thyrte tenth heales of flour mingled with halfe an hin of oyle. And thou shalt bringe for a byndingunge halfe an hin of wyne, that is an offeringe of a sweete sauoure vnto the Lorde. ¶ This is the maner that shalbe done vnto an ox, one kid a lambe or a kybbe. And accordinge to the sorte of suter offeringes, thou shalt offer the meate offeringes and the byndingunge.

¶ All that are of your selues shall do these thinges after this maner, when he offereth an offeringe of sweete sauoure vnto the Lorde. And if there be a stranger with you or be amonge you in your generations, and he offereth an offeringe of a sweete sauoure vnto the Lorde: euen as ye do, so he shall do. ¶ And your byndingunge shall serue both for you of the congregacion, and also for the strangers. And it shalbe an offeringe of suter amonge your children after you, that the stranger and ye shalbe like before the Lorde. ¶ One lawe and one maner shall serue, both for you and for the stranger that dwelleth with you.

¶ And the Lorde spake vnto Moses, sayenge: speake vnto the children of Israel and saye vnto them: When ye be come into the lande wherther I will bringe you, then when ye sit east of the head of the lande, ye shall gawe an heuroffringe vnto the Lorde. Ye shall gawe a heke of the best of your towne vnto an heuroffringe: as ye do the heuroffringe of suter: euen so ye shall gawe it. ¶ At the best of your towne ye shall gawe vnto the Lorde an heuroffringe, thowout your generations.

¶ If ye ouersee your selues and obserue not all these commaundementes whiche the Lorde hath spoken vnto Moses, and all that the Lorde haide commaunded you by the hande of Moses, frome the firste daye forwarde that the Lorde commaunded amonge your congregacion: when oughte is committed ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burnt offeringe to be a sweete sauoure vnto the Lorde, and the meate offeringe and the byndingunge thereto, accordinge to the maner: and in he gawe for a suter offeringe. And the priest shall make an attonement for all the multitude of the children of Israel, and it shalbe for suter them

them for it was ignorance. And they shall bring their gifts unto the offering of the Kohbe, and their sinofferings before the Kohbe for their ignorance. And it shall be forgiven unto all the multitude of the children of Israel, and unto the stranger that dwelleth amonge you: for the ignorance preseruech vnto all the people.

If any one soule synne thozow ignorance, he shall bringe a she golt of a shee oile for a sinofferinge. And the prieste shall make an attonement for the soule that synned vnto synaghe with the sinofferinge before the Kohbe and make him at oure, and it shall be forgiven him. And both thou that art bozne one of the children of Israel, & the stranger that dwelleth amonge you, shall haue bothe one salve, if ye synne vnto synaghe.

And the soule that withoughte presumption, whether he be an Israelite or a stranger, the same hath synned the Kohbe. And þe soule shall be stryked out of his people, because he hath synned the word of the Kohbe and hath broken his commaundmentes, that soule therefore shall prey and his spirit shall be spent.

And whyle the children of Israel were in the wilderness, they found a man gathering sticks upon the Saboth daye. And they that founde him gatheringe sticks, brought him vnto Moyses and Aaron and vnto all the congregation: and they put hym in ward, for it was not declared what should be done vnto hym. And the Kohbe saye vnto Moyses: the man shall dye: let all the multitude stone him with stones forth of the towne. And all the multitude brought hym without the towne & stoned him with stones, and he dyed as the Kohbe commaunded Moyses.

And the Kohbe spake vnto Moyses, sayenge: speake to the children of Israel, and byd the, they make theym garkes on the quarters of their garmentes thozow out their generacions and let them make the garkes of i backs of Tzartze. And the garde shall be vnto you, so luke vpon it, that ye remember all the commaundmentes of the Kohbe and do them: that ye seeke not a waie after your owne hearts, and after your owne eyes, to go a looting after them: but that ye remember all the commaundmentes, and beholde vnto your God, for I am the Kohbe your God, whiche brought you oute of the lande of Egypte to be your God. I am the Kohbe God.

C The rebellion and punishment of Korah, Dathan and Abiram. Cletheth of the same with them by.

CAPL XVI.

And Korah the sonne of Jezbar, the sonne of Kabbai, the sonne of Auz, & Dathan, and Abiram the sonne of Izrah, and On the sonne of Pelch, the sonne of Huben: these were before Moyses, with other of the children of Israel. A hundred and fiftye heads of the congregation, and counsaillours and men of fame, and they gathered them selfe together against Moyses and Aaron, and

saye vnto them: ye haue truelyngde. For all the multitude are holy euery one of them, and the Kohbe is amonge them. Why therefore auanture ye your liues above the congregation of the Kohbe.

When Moyses herde it, he fell vpon his face and spake vnto Korah and vnto all his companye, sayenge: for as muche the Kohbe wyll be vnto you as he, and who is holy, and will take them vnto him, & whom he hath chosen, he will cause to come to him. This will take synnaghe, thou Korah and all thy companye, and to synne therein and put cens there before the Kohbe to morowe. And then shall ye see the Kohbe vnto those, the same is holie. Ye make troughte to wore synnaghe of Auz.

And Moyses saye vnto Korah: heere ye children of Auz, wherewith is but a small thinge vnto you, that the Son of Israel hath sented you from the multitude of Israel to bring you to him, to be the keeper of the tabernacle of the Kohbe, and to stande before the people to iudice vnto them? he hath taken the to him and all thy brethren the sonnes of Auz with the, and ye see thozow of the great also. For which cause hath thou and all thy companye gathered together against the Kohbe: for what is Aaron, that ye should murmur against hym.

And Moyses sent to call Dathan and Abiram the sonnes of Izrah, and they answered, we will not come. Wherewith is a small thinge vnto the, that thou shalt brought vs oute of a lande that floweth with mylke and honny, to dwell in the wilderness: but that thou shalt driue us oute as also: wherewith is it that thou shalt brought vs vnto no lande that floweth with mylke and honny, neyther shall we be possessions of iheres, or of byres. Let the write thou pull out the eyes of these men: we wyll not come.

And Moyses wated vnto Moyses and saye vnto the Kohbe: Turne not vnto their offerenges. I haue not taken so muche as an alle thek them, neyther haue bened any of them. Then Moyses saye vnto Korah: We thou and all thy companye before the Kohbe: to morowe they and Aaron to morowe. And take euery man his sticke and put cens in their, and come before the Kohbe euery man with his cens: two hundred and fiftye censers, and Aaron with his cens. And they toke euery man his cens and put hit in them and laye censetion, and stode in the wyse of the tabernacle of synnaghe, and Moyses and Aaron also. And Korah gathered all the congregation vnto the them vnto the wyse of the tabernacle of synnaghe.

And the glory of the Kohbe appeared vnto all the congregation. And the Kohbe spake vnto Moyses and Aaron, sayenge: for as muche I haue sented from this congregation, that I maye consume them at once. And they fell vpon their faces, and saye. O most myghty God of the synners of all keth, our man hath synned and wille thou be wrothe with all the multitude: And the Kohbe spake vnto Moyses, sayenge:

CORAIL. Corah the sonne of Jezbar.

CORAIL. Dathan and Abiram.

And Korah the sonne of Jezbar, the sonne of Kabbai, the sonne of Auz, & Dathan, and Abiram the sonne of Izrah, and On the sonne of Pelch, the sonne of Huben: these were before Moyses, with other of the children of Israel. A hundred and fiftye heads of the congregation, and counsaillours and men of fame, and they gathered them selfe together against Moyses and Aaron, and

And

enge: speake vnto the congregation and say: Sit you away fro helies of Loday, Dorch & Dathan. And Moses arose vp and went vnto Dathan and Abiram, and the elders of Israel followed him. And he spake vnto the congregation, saying: departe from the tentes of these vngodly men, and touche not thinge of theirs: least ye perish in all their synes. And they gat them from the tentes of Korah, Dathan and Abiram on euery syde. And Dathan and Abiram came oute and stood in the woode of their tentes with theyre wyues, their sonnes and their chyldren.

**B** And Moses saye: Ye shall knowe that the Lorde hath sent me to you all these wordes, and that I haue not done them of myne owne wyl: Ye shall see the comen death of all men, as if they be visited after the visitation of all men. Then the Lorde hath not sent me. But yet the Lorde make a newe thinge, and the earth open her mowthe and swallowe them, and all that pertaine vnto them: so that they go downe quyte into hell: then ye shall vnderstande, that these men haue sinned vpon the Lorde.

And as soon as he had made an ende of speake all these wordes, the grounde clove a funder that was vnder them, and the earth opened her mowthe and swallowed them and their houses and all the men that were with Korah and all their goodes. And they and all that pertayned vnto them, went downe alyue into hell, and the earth closed vpon them, and they perished awaye frome the congregation. And all Israel that were abouge them fled at the syde of them. For they saye: The earth mighte happily swallowe vs also. And there came out a fyre frome the Lorde and consumed the two hundred and ffyfe men that offered incense.

And the Lorde spake vnto Moses, saying: Speake to Eleazar the sonne of Aaron the priest and let him take vp cypresses out of the burynne and scattere the fyre here & there, so: the censures of these synners are halowed in their hearthes: and let them be beaten into thirne plates and fastened vpon the altare. For theye offered them before the Lorde, and theye are holie and they shall be a signe vnto the children of Israel.

**F** And Eleazar the priest toke the brasen censures, which they that were burnt had offered, and beat them and fastened them vpon the altare. To be a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come nere to offer incense before the Lorde, that he be not made lyke vnto Korah and his company: as the Lorde sayd vnto him by the hande of Moses.

And on the morowe all the multitude of children of Israel murmured against Moses and Aaron, saying: ye haue killed the people of the Lorde. And when the multitude was gathered against Moses and Aaron, they toke them into the tabernacle of witness. And behold, the cloude had covered it and the glory of the Lorde appeared. And Moses and Aaron went before the tabernacle of witness,

And the Lorde spake vnto Moses, saying: Sit you before this congregation, that I may consume them quyte. And theye fell vpon their faces.

And Moses sayd vnto Aaron: take a censure and put fyre therein oute of the altare, and putte vpon lincens, and go quickly vnto the congregation and make an attonement for them. For there is wrath gone out from the Lorde and there is a plague begonne. And Aaroh toke as Moses commaunded him, and ran vnto the congregation: and beholde, the plague was begonne amonge the people, and he put on incense, and made an attonement for the people. And he stood betwene the dead, and they that were alyue, and the plague ceased. And the nombre of theym that dyed in the plague, were. xiiij. thousand and seuen hundred: besyde them that dyed about the burynes of Korah. And Aaron went agayne vnto Moses vnto the woode of the tabernacle of witness, and the plague ceased.

**C** Aarons rodde budded and beareth blossomes.

CAPIT. XVII.

**A** And the Lorde spake vnto Moses, saying: speake to the children of Israel and take of them, for euery principall house a rod, of their synners ouer the houses of their synners: euen. xii. rodde, and wyte euery mans name vpon his rod. And wyte Aarons name vpon the staffe of Leui: for euery becomd ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of witness where I will meete you. And his rod whome I chose, shall blossom: so I will make cease frome me the murmuringe of the children of Israel which they grudge against you.

And Moses spake vnto the children of Israel, & all the princes gaue him for euery prince ouer their synners houses, a rod: euen. xii. rodde, and the rodde of Aaron was amonge the rodde. And Moses put the rodde before the Lorde in the tabernacle of witness. And on the morowe, Moses went into the tabernacle: and behold the rodde of Aaron of the house of Leui was budded and bare blossomes and almondes. So Moses brought out all the rodde which were before the Lorde, vnto all the children of Israel, and they looked vpon them, and toke euery man his rodde.

And the Lorde sayd vnto Moses: bringe Aarons rodde agayne before the synners to be kept for a token vnto the children of reuelid, that their murmuringe may cease frome me, that theye dye not. And Moses dyd as the Lorde commaunded him. And the children of Israel spake vnto Moses, saying: we are destroyed and all come to noughte: for whoso euer connecte wythe the dwellinge of the Lorde, dyeth. Shall we detrely consume awaye?

**C** The

**Exodus**  
**Num. 16**

**Exodus 16**

**Exodus 17**

**B**

**C**

**Exodus 17**

**D**



The offer of the Levites. The eyes and eyes  
soulis shall be given them. Barons bestage.

CAPL XVII.

**A**ND the Lorde sayd unto Aaron. Thou  
and thy sonnes and thy fathers house  
with the, shall beate the faulte of that  
whiche is done amysse in the holy place, and  
thou and thy sonnes with the, shall beate the  
faulte of that whiche is done amysse in your  
preachtude. And thy brethren also the tribe of  
Leui, the chief of thy father take with the, &  
let them be tornd vnto the and minister vnto  
the. And thou & thy sonnes with the, shall  
minister before the tabernacle of witnesselle.  
And let them waite vpon the and vpon all  
subiects: they let them not come nigh the  
holy vessels and the altare, that dothe they  
ye also ye not. And let them be by the, and  
write on the tabernacle of witnesselle, and on  
all the ierence of the tabernacle, and let us  
desuenger come nigh vnto you.

And the Lorde sayd vpon the holy place & vpon  
the altare, that there fall no more waite vpon  
the nation of Israel: beholde. I haue taken  
your waite vpon the Levites both of the tribe  
of Israel, to be yours, as gyftes gyuen vnto  
me: and to the faulte of the tabernacle of  
witnesselle. And let that both thou and thy sonnes  
with the take vnto your preachtude of  
the, in all thynges that preserue vnto the al-  
tare and within the barie. And let ye see, for  
I haue gyuen your prechtude vnto you for  
a price to do service: and the waunger that  
commeth nigh, shall be.

And the Lorde spake vnto Aaron: beholde  
I haue gyuen the the kepyng of myne treue  
offringes in all the quowed thynges of the trib-  
es of Israel. And vnto the I haue gyue the  
vnto arnyng: and to thy sonnes: to be a  
duty for euer. This shall be thyne of mooste  
holy sacrafices. All your gyftes, whosooure  
all your meate offringes, synnoffringes, and  
trespassoffringes whiche they bring vnto me.  
Let ye walde most holy vnto the and vnto thy  
sonnes. And ye shall rate it in the mooste holy  
place: all that are meate shall eate of it, for it  
shall be holy vnto the.

And thus shall be thyne: the beuodoffringes  
of this gyfte, whosooure out all the waunter-  
offringes of the tribes of Israel, for I haue gy-  
uen them vnto the, and thy sonnes, and thy  
daughters with the to be a duty for euer: &  
all that are cleane in thy house, shall eate of  
it, all the fat of the oyle, of the myne and of  
the coine: they shall take whiche they gyue vnto  
the Lorde, haue I gyuen vnto the. The first  
fruits of all that is in their landes, whiche  
they bring vnto the Lorde, shall be thyne:  
and all that are cleane in thyne house, shall  
eate of it.

All dedicate thynges in Israel, shall be thyne.  
All that breaketh the matce of all fleshe  
men bring vnto the Lorde, both of man and  
beast, shall be thyne. synnoffringes the fleshe  
boone of man shall be redemed, and the fleshe  
boone of vncleane beastes shall be redemed.  
And their redempcions shall be at a month

of the, valued at five shekles of siluer, of the ho-  
ly shele. A shele maketh thretyne shekels. And  
the fleshe boone of man, the fleshe boone of  
beast shall not be redemed. For they are holy, and  
they shall be burnt with fyre vnto the altare, &  
shall be burnt their fat to be a sacrifice of a sweete  
saoure vnto the Lorde.

And the Lorde sayd vnto Aaron, as  
thou shalt see and all the people shall see  
all the holy beuodoffringes whiche the chyldren  
of Israel haue vnto the Lorde, I gyue the &  
thy sonnes and thy daughters with the to be a  
duty for euer. And it shall be a sacred cou-  
enant for euer, before the Lorde: vnto the &  
to thy seed with the.

And the Lorde spake vnto Aaron: thou shalt  
haue none inheritance in their land nor parte  
amonge them. For I am thy parte and thy en-  
heritaunce amonge the chyldren of Israel. And  
beholde I haue gyuen the the tribes of Leui,  
the tribes in Israel to inherite, for the service  
whiche they see in the tabernacle of witnesselle,  
that the chyldren of Israel beuodoffringes come  
not nigh the tabernacle of witnesselle, & beate  
synne and dy. And the Levites shall do the  
service in the tabernacle of witnesselle and beate  
treue synne, and it shall be a law for euer vnto  
your chyldren after you: but amonge the  
chyldren of Israel they shall inherite none en-  
heritaunce. For the tribes of the chyldren of  
Israel whiche they beue vnto the Lorde, I  
haue gyuen the Levites to inherite. Where-  
fore I haue sayd vnto the: amonge the tri-  
bes of Israel, ye shall inherite none inheri-  
taunce.

And the Lorde spake to Moses, sayunge:  
speake vnto the Levites, as I haue sayd vnto  
the, when ye take of the chyldren of Israel the  
offringes whiche I haue gyuen you of them to your  
inheritaunce, ye shall eate an heritunge of  
that same for the Lorde: euen the fat of the  
offringes. And it shall be redemed with fyre  
whosooure ye buye, euen as though ye were  
concrete of the hardes of a full offringes and the  
offringes shall be.

And in this maner shall ye eate an heritunge  
of that same for the Lorde, of all your offringes  
whiche ye take of the chyldren of Israel, and ye  
shall gyue them of the Levites beuodoffringes vnto  
Aaron the preste. And all your gyftes, ye  
shall take out the Levites beuodoffringes: euen  
the fat of all their beuodoffringes.

And thou shalt say vnto them: when ye  
haue take away the fat of it from it, it shall  
be counted vnto the Levites, as the beuodoffringes  
of coine and myne. And ye shall eate it in all  
places both ye and your house, for it is  
your heritunge for euer: as the beuodoffringes  
of witnesselle. And ye shall eate no synne  
offeringe for the reason of it, when ye haue taken  
frome it the fat of it: neether shall ye beuodoffringes  
of the chyldren of Israel, and so shall ye not  
be.

Of the redemptiowne of the lawe of him that  
breaketh in the tabernacle: and of him also that toucheth  
any vncleane thyng.

CAPL XIX.

And

**A**s the Lord spake vnto Moyses and Aaron sayinge: this is the ordinance of the lawe which the Lord commaundeth sayinge: speake vnto the children of Israel and let euerie man take for his selfe a home with him out of the water which he hath receyved vpon him. And he shall graue it vnto Ahasa the priest and he shall byrge her without the host and cause her to be layne before him.

And Ahasa the priest shall take of her blood vpon his finger, & spynkle it thre tymes toward the tabernacle of wytnesse. And he shall cause the home to be burnt in his sight: both thynne, & floure and bloude, with the bryng also. And let the priest take Leane wood, and Ziope and purple clothe, and cast it vpon the home as she burneth. And let the priest walche his clothes and bathe his feet in water, and then come into the hoste, & the priest shall be vnclene vnto the euen.

And he that burneth her, shall walche his clothes in water and bathe his feet also in water, and be vnclene vntill euen. And one that is cleane, shall go and take vp the ashes of the home, and put them with vnto the hole in a cleane place, wher they shall be kept to make spynklynge water for the multitude of the children of Israel: for it is a synecourage.

synecourage.

And let him that gathereth the ashes of the home, walche his clothes, and remaine vnclene vntill euen. And this shall be vnto the children of Israel and vnto the stranger that dwelleth amongst them, a lawe for euer.

And he that toucheth any dead persone, shall be vnclene seuen dayes. And he shall purify himselfe with the ashes the thyrde daye, and so he shall be cleane the seuen daye. And if he purifye not himselfe the thyrde daye, then if he toucheth any persone that dyeth and spynkled not himselfe, defiled the dwelling of the Lord: and therefore that soule shall perishe out of Israel, because he hath not spynkled the spynklynge water vnto him, he shall be vnclene, and his vnclennesse shall remaine vpon him.

This is the lawe of the man that dyeth in tent: all that cometh into the tent and all that is in the tent, shall be vnclene seuen dayes.

And all the vessels that be vpon whiche there is no leyng nor couerynge vpon them, are vnclene. And who so euer toucheth our that is layne with a sword in the felde, or a man, or a bone of a dead man, or a graue: shall be vnclene seuen dayes.

And they shall take for an vnclene person of the burnt ashes of the synecourage, and put sunnyng water there into a vessel. And a cleane persone shall take Ziope and byrge it in the water, and spynkle it vpon the tent & vpon all the vessels and on the soules that were there, and vnto him that touched a bone of a layne persone or a dead body or a graue. And the cleane person shall spynkle vpon the vnclene the. 10. daye and the. 20. daye. And the. 30. daye he shall purify himselfe with a walche his clothes and bathe him selfe in water, and shall be cleane at euen.

If any be vnclene and spynkle not hym selfe the same soule shall be vnclene vnto the congregation: for he hath defiled the holy place of the Lord and is not spynkled with spynklynge water, therefore he is vnclene. And this shall be a perpetual lawe vnto thym, and he that spynkled the spynklynge water, shall walche his clothes.

And he that toucheth the spynklynge water, shall be vnclene vntill euen. And what so euer the vnclene person toucheth, shall be vnclene. And the soule that toucheth it, shall be vnclene vntill the euen.

¶ The Lord dyeth. The people murmure. They haue water euen out of the rocke. ¶ Item tenpre: the Israelites passage thow to the rocke. ¶ The Lord dyeth in whole soules. ¶ Ahasa the priest.

C A P I. X X

**A**s the hole multitude of the children of Israel, came into the desert of Sin in the first moneth, & the people dwelt at Kadesh. And there dyed Miriam, and was buried there. ¶ Miriam was dead: for the multitude, wher they gathered them selves together against Moyses and Aaron.

¶ Miriam was dead.

And the people rose with Moyses and spake sayinge: wolde God we had perished, when our brethren perished before the Lord. Why haue ye brought the congregation of the Lord vnto this desert, wher we haue perished? wherfore ought ye to bring us out of Egypte to bring us into this vngracious place, which is no place of seed, nor of figges nor of vines nor of pomgranates, net here is there any water to drynke?

And Moyses and Aaron went from the congregation vnto the moze of the tabernacle of wytnesse, and fell on chaire faces. And the glory of the Lord appeared vnto them. And the Lord spake vnto Moyses, sayinge: Take the staffe, and gather thou and thy brother Aaron the congregation together, and saye vnto the rocke betwixt their eyes, that he geue forth his water. And thou shalt byrge them water out of the rocke and shall geue the charyng to the people and their beastes also.

¶ Miriam was dead.

And Moyses take the staffe some before the Lord, as he commaunded him. And Moyses & Aaron gathered the congregation together before the rocke, and he sayde vnto the beastes ye rebellions, muste we get you water out of this rocke? And Moyses layd vpon his hand to the rocke and smote the rocke. 10. tymes, and the water came out abundantly, and the multitude drank and their beastes also.

¶ Miriam was dead.

¶ Miriam was dead.

And the Lord spake vnto Moyses and Aaron because ye haue not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I haue giuen them. This is the water of Merse, because the children of Israel stroue with the Lord, and he was sanctified vpon them.

¶ Miriam was dead.

And Moyses sent messengers from Kadesh vnto the kynge of Edom. Thus sayeth the Lord thy God: Thou knowest all the land which







Balam alle  
yrahary.

the Ass, and he sayd vnto Balam: What haue I done vnto the, that thou smreste me thus by: tymes? And Balam sayd vnto the Ass: because thou hast mocked me? I woulde that I hadde a sweete in myne hande, that I myghte now kylle the. And the Ass sayd vnto Balam: am not I thyne Ass which thou hast set vs upon fyttes thou wast boorne vnto this daye? Was I euer wont to be vnto the? And he sayd, yaye.

And the Lozde opened the eyes of Balam, that he sawe the angell of the Lozde standing in the waye, with his swerde byawen in his hande. And he bowed hym self and fell flat on his face. And the angell of the Lozde sayd vnto him: Why for? smrest thou thyne alle thus by: tymes? Wherfor? I came out to re- sist the, for thy waye is to frowarde and contra- ry vnto me, and the Ass sawe me and auoyded me by: re tymes: of the: hadde he not turned frome me? I had surely slayne the and laud- ed thy name. And Balam sayd vnto the angell of the Lozde: I haue sinned: for I will not that thou shouldest in the waye against me. Now charye: if it displeaseth thyne eyes, I will tume agayne. And the angell sayd vnto Balam, go with the men: but in anse wyse, what I saye vnto the, that saye. And Balam went w the lozdes of Balac.

And when Balac heerde that Balam was come, he went out agaynst hym vnto a cite of Moab that stode in the border of Amou, wher the was the bestremost parte of his countrey. And Balac sayd vnto Balam: by I not leaue to: the, to call the: wherfor? camest thou not vnto me? thinkest thou I am not habite to promote the vnto honoure? And Balam sayd vnto Balac: Lo I am come vnto the. But I can saye nothinge at all, save what God putteyth in my mouthe, that muste I speake. And Balam went with Balac, and they came vnto the large crite. And Balac offered oxen and shepe, and sent for Balam and for the lozdes that were with hym.

Balam blessed the people, where he was requyred to curse them and prophesied that they shoulde be a great people.

C A P I. X X I I I.

**A**S on the moynynge, Balac toke Balam, and brought hym by into the byde place of Bas, and thence he saue vnto the bestremost parte of the peoply. And Balam sayd vnto Balac: buyldre me here seven altares and yowre here seven bullockes and seven Rammes. And Balac byd as Bala sayd So Balac and Balam offerd on euery altare a bullocke and a Ram. And Balam sayd vnto Balac: stande by the sacrifice, whyle I go to wote whether the Lozde will come and nyste me, and what so euer he sheweth me, I wyll tell the, and he wint southward. And God came vnto Balam, and Balam sayd vnto hym I haue prepared seven altares, and haue offerd vpon euery altare, a bullocke and a ram. And the Lozde put a sayinge in Balam's mouth and sayde: yoo agayne to Balac and saye on

this wyse. And he went agayne vnto hym and so, he stode by the sacrifice, both he and al the lozdes of Moab. And he began his parabolic sayde: Alas the armye of Moab hath let me trome the sorowfull out of the mountaynes of the East, sayenge: Come and iuste me Jacob, come and desyre me Israel. How shall I curse whom God curseth not, and how shall I desyre whome the Lozde desyreth not? from the toppes of the rockes I se hym and from the brilles I beholde him: too, the people shall dwell by hym selfe and shall not be rethened amonge other nations. Who can tell the bud of Jacob, and the nombre of the souerayn parte of Israel. I praye God my soule may be the braild of the eyghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balam, What hast thou done vnto me? I byd the to curse myne enemyes: and beholde thou blesseddest them. And he answered and sayde: must I not kepe that and speake it, whiche the Lozde hath put in my mouthe? And Balac sayde vnto hym: Come I praye the wylde me vnto an ocher place wher thou shalt se the and shalt see but the bestremost parte of them and shalt not se them all, and curse me thym thre. And he brought hym into a plaine felde, wher men myghte se lare, euen to the toppes of Basgab, and buyld seven altares and offerd a bullocke and a Ram on euery altare. And he sayde vnto Balam: stande here by the sacrifice, whyle I go yonder. And the Lozde met Balam, and put wordes in his mouth, and sayde: go agayne vnto Balac, and thus saye. And when he came to lum: beholde, he stode by the sacrifice and the lozdes of Moab with hym. And Balac sayde vnto hym: What sayst the Lozde?

And he toke vp his parable and sayde: ofte by Balac and heere, and spoken vnto me thou sonne of Zephor. The Lozde is not a man, he can lye, neyther the sonne of man, that he can repene: woulde he saye and not to, or wuld he speake and not make re good? Wherfor, I haue begon to blesse and haue blessed, and can not go backe thestro. He beholde no wickednesse in Jacob nor sawe I wylde in Israel: The Lozde his God is with hym, and the triumpe of a kynge amonge them. God that brought the out of Egipte, is as the strength of an hyrroyne vnto them, for there is no sorowfull, in Jacob, nor sorowfull in Israel. Wher the tyme cometh, it will be sayde of Jacob and of Israel, what God hath wrought. Beholde, the people shall lye by as a yronelle a heur vp hym selfe as a yron, and shall not lye wone agayne, vntyll he haue eaten of the praye and yowre of the bloude of them that are slayne.

And Balac sayde vnto Bala: neyther curse them nor blesse them. And Balam answered and sayde vnto Balac: tolde not I the sayenge. all that the Lozde byddeth me, that I must do? And Balac sayde vnto Balam: come I praye the, I will bringe the see vnto an ocher place so preaduenture it shall please God that thou mayest curse them thre. And Balac broughte Balam vnto the toppes of Moab, that



that boweth towards the Wyldernesse. And Balam sayde vnto Balac / make me here. six. altars, and prepare me here. six. bullockes & six. Hammes. And Balac dyd as Balam had sayde, and offred a bullocke and a Ham on euery altar.

¶ Balam propheseth of the kynngdome of Israel and of the conuynge of Esau. Balam is angry wth Balac. The destruction of the Amelichiton and of the Kenites.

CAPL XXIII.

**W**hen Balam sawe that it pleased the Lorde that he should blesse Israel, he went not as he dyd saye before to set forth a charge, but set his face towards the wyldernesse, and left up his eyes and looked vpon Israel as he laye with his rybes, & the spyle of God came vpon him. And he toke by his parable and sayde: Balam the soune of Bior bathe sayde, and the man whose eye is open hath sayde: he hath sayde which heareth the wordes of God, and seeth the visions of the almyghty, which falleth downe and his eyes are opened.

How goodly are the tentes of Jacob and thyn habitation Israel, euen as the yonge walnes and as gardens by the ryuers syde, as the tentes which the Lorde hath pitched, and as a ryuer fowles by in the water. The water shall flowe out of his wycke and his seed shall be in my wycke, and his kynge shall be higher then Irag. And his kynngdome shall be exalted. God that brought him out of Egypte, his strength is as the strength of an bullocke, and he shall rate the nations that are his enemies and brake their bones & pece them thowme with his arrowes. He couched him selfe & laye downe as a Lyon and as a lyoness, who shall seee him by' blesse is he that blesseth the, & curseth is he that curseth the.

And Balac was wth Balam, and smote his handes together, and sayde vnto him: I came for the to curse myne enemyes: & beholde, you haue blesseth them this thier tymes, and now get the quickly vnto thy place. I thoughte to haue auailed the vnto honour, but the Lorde hath kept the backe frome me. ¶ And Balam sayde vnto Balac: tolde I not thy messengers wthou sentest vnto me sayenge. & If Balac wolde grue me his horse full of siluer and golde, I can not passe the mouth of the Lorde, so werythre good or bad of myne owne mynde. What the Lorde saith, that must I speake. And now behold, I go vnto my people: come let me heare eke, what the people shall wo to thy wyke in the later dayes. And he began his parable & sayd: Balam the soune of Bior hath sayde, and the man that hath his eye open hath sayde, & he hath sayde that heareth the wordes of God, and hath the knowlege of the moue thyng. & beholde the by syon of the almyghty, and when he shall set downe hath his eyes opened I se him but not now, I beholde him but not myge. There shall come a flaxe of Jacob & a scepter of Israel, which shall smyte the

coates of Moab, and vndermyne all the chylidren of Beth. And Esau shall be his possid and the possession of Esau shall be their enemyes, and Israel shall be manifest. And out of Jacob shall come he that shall destroy the restour of the enemyes.

And he looked on Amalech and began his parable and sayde: Amalech is the first of the nations, but his latter end shall be as the chylidren of Esau. And he looked on the Kenites and toke his parable and sayde: Kenites is thy dwelling place and put thy nest vpon a rocke, & succede lest thou shalt be a burynge to Am, vntil Assur take the personne: And he toke his parable and sayde: Mas, who shall spue water vnto thee? The wyppes shall come out of the coate & of Liban, and succede Assur, and succede Esau, and he byn selfe shall perswade as the last. And Balam ent by a wyck and dwelt in his place: and Balac also went by his waye.

¶ The people completely conspiron with the daughter of Moab. Pharaue hath thier lawes and Moab God commaundeth to avenge the daughter.

CAPL XXV.

**A**nd Israel dwelte in Arath, and the people began to conuynge vnto some with the daughters of Moab, whiche called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, and Israel coupled him selfe vnto Moab. Then the Lorde was angry wth Israel, and sayde vnto Moab: take all the herdes of the people, and range them by vnto the Lorde against the sonne, that the wrath of the Lorde maye turne awaye frome Israel. And Moab shal be vnto the iudges of Israel: go and slep toke man that turned them selfe vnto Moab.

And beholde, one of the chylidren of Israel came and broughte vnto his brethren, a Chaldean wyfe in the sight of Moab and in the sight of all the company of her chylidren of Israel, as they were wepyng in the wyck of the tabernacle of witness. And when Moab sawe the sonne of Eliazre the sonne of Amon the prech sator, he rose by out of the companye and toke a weapon in his hande, and toke after the man of Israel into the wyckhouse, and thrust them thowme: both the man of Israel and also the woman euen thowme the belly of her. And the plague raised frome the chylidren of Israel. And they dyed in the plag. xxxv. thousande.

And the Lorde spake vnto Moab, saying: I will be to thee as a sonne of Esau: for the sonne of Esau thou the prech, had turned myne anger awaye frome the chylidren of Israel. because he was gelous so: my sake amonge them, that I had not consumed the chylidren of Israel in my grolouye. Whiche saye: I reioyce, I grue to to by my conuynge of thee, and he shall haue it, and his seed shall be, euen the tournaunt of the preches eke for eue, because he was gelous for his gods sake and made

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\* Chaldean and the daughter of Moab.

\* Moab will be to the daughter of Moab.

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\* Esau shall be to the daughter of Moab.

C

\* Moab shall be to the daughter of Moab.





Deute. xlv

and out before them, and to lead them in  
 out that the congregation of the Lords be not  
 as a flock of sheep without a shepherd. And  
 the Lord saye unto Moyses: Take Joshua the  
 sonne of Nunn in whose hand is a spirit, &  
 put thine handes upon him, and set him be-  
 fore Eleazar the priest and before all the con-  
 gregation and give him a charge in their sight.  
 And put thy prayer upon him, that all the  
 praye of the children of Israel maye beare. And  
 he shall stand before Eleazar the priest whi-  
 che shall sit the right hande of him after the iud-  
 gement of the Lord before the Lord: And at the  
 mouth of Eleazar shall be he and all the  
 children of Israel with him and all the con-  
 gregation, he in and out.

And Moyses did as the Lord commaunded  
 him, and he took Joshua and set him before  
 Eleazar the priest and before all the congre-  
 gation, and put his handes upon him and gave  
 him a charge, as the Lord commaunded the  
 sonne of Moyses.

¶ What shall be offered on every first daye.

C A P I. X X V I I I.

**A**S the Lord spake unto Moyses, saye  
 unto the children of Israel a  
 charge and saye unto them, that they  
 take heed to offer unto the offeringe of my  
 sacrifice in the sacrifice of sweete savoure, in his  
 tabernacle. And saye unto them. This is the  
 offeringe which ye shall offer unto the Lord  
 two lambs of a yere olde with out spot day  
 by daye to be a burnt offeringe perpetually.

One lambe thou shalt offer in the morninge,  
 and the other at even, and thou shalt offer the  
 fat parte of an Ephah of flour for a meat offeringe  
 mingled with beaten oyle, the fourth parte  
 of an hin which is a dayly offeringe offered in  
 the mount Sion for a sweete savoure in the  
 sacrifice of the Lord: And the drink offeringe  
 of the same: the fourth parte of an hin unto  
 one lambe, and pour the drink offeringe in the  
 holy place, to be givene unto the Lord.

And the other lambe thou shalt offer at even,  
 with the meat offeringe and the drink offeringe  
 after the maner of the morninge: a sacrifice of  
 a sweete savoure unto the Lord. And on the  
 Sabbath daye two lambs of a yere olde a  
 yere and without spot, and two tenth partes  
 of flour for a meat offeringe mingled with oyle,  
 and the drink offeringe thereto. This is the burnt  
 offeringe of every Sabbath, besides the dayly  
 burnt offeringe and his drink offeringe.

And in the first daye of your monethes, ye  
 shall offer a burnt offeringe unto the Lord: 4  
 young bullockes, and a ram, and seven lam-  
 bes of a yere olde without spot, and 10 tenth  
 partes of flour for a meat offeringe mingled  
 with oyle unto one bullocke, and two tenth  
 partes of flour for a meat offeringe mingled  
 with oyle unto one ram, and seven tenth  
 partes of flour mingled with oyle, for a  
 meat offeringe unto one lambe. That is a  
 burnt offeringe of a sweete savoure in the sacri-  
 fice of the Lord: And thou shalt offer with it

halfe hin of wyne unto one bullocke  
 and the fourth parte of an hin unto a  
 ram, and the fourth parte of an hin unto a  
 lambe. This is the burnt offeringe of every  
 moneth throughout all the monethes of the  
 yere, and one ye shall offer for a burnt offeringe  
 unto the Lord, which shall be offered with the dayly  
 burnt offeringe and his drink offeringe. And  
 the first daye of the first moneth shall be  
 offered unto the Lord. And the 15. daye of the  
 same moneth shall be a feast, in which seven  
 dayes men shall eat unleavened bread. The  
 first daye shall be a holy feast, so that ye shall  
 do no manner labours which therein. And ye  
 shall offer a burnt offeringe unto the Lord: 4  
 young bullockes, one ram, and seven lam-  
 bes of a yere olde without spot, & thre tenth  
 partes of flour mingled with oyle. 10 tenth  
 partes unto a bullocke, and two tenth partes  
 unto a ram, and seven tenth partes  
 unto a lambe, throughout the 15. dayes: &  
 one ye shall offer for a burnt offeringe to make atton-  
 tement for you.

\* Offer:  
\* Ram:  
\* Lamb:

And ye shall offer these, besides the burnt-  
 offeringe in the morninge that is alwaye of-  
 fered. And after this maner ye shall offer thro-  
 ughout the seven dayes, the tenth parte of a  
 sweete savoure unto the Lord. And  
 it shall be done besides the dayly burnt offeringe  
 and his drink offeringe. And the seventh day  
 shall be a holy feast unto you, so that ye shall  
 do no labours which therein. And the daye  
 of your first feastes when ye bringe a new meat-  
 offeringe unto the Lord in your tabernacles, shall  
 be a holy feast unto you: so that ye shall do  
 no labours which therein. And ye shall offer  
 a burnt offeringe of a sweete savoure unto the  
 Lord: two young bullockes, and a ram, &  
 seven lambs of a yere olde a yere, with their  
 meat offerings of flour mingled with oyle.  
 10 tenth partes unto a bullocke, 4 tenth partes  
 unto a ram, and seven tenth partes  
 unto a lambe throughout the seven dayes: &  
 one ye shall offer to make attonement for you. And  
 this ye shall do besides the dayly burnt offeringe  
 and his meat offeringe: and they shall be with  
 out spot, with their drink offerings.

¶ What shall be offered the eighth & the dayes of  
the seventh moneth

C A P I. X X I X.

**A**S the first daye of the seventh moneth  
 shall be a holy feast unto you & and ye  
 shall do no labours which therein. \*  
 It shall be a daye of trumpet blowinge unto  
 you. And ye shall offer a burnt offeringe of a  
 sweete savoure unto the Lord: one young  
 bullocke, and one ram and seven lambs of  
 a yere olde a yere pure. And their meat-  
 offerings of flour mingled with oyle theye  
 shall offer unto the bullocke, and two  
 unto the ram, and one tenth parte unto one  
 lambe throughout the seven dayes. And one  
 ye shall offer for a burnt offeringe to make an attonement  
 for you besides the burnt offeringe of the moneth  
 and his meat offeringe and besides the dayly burnt-  
 offeringe

\* Offer:  
\* Ram:  
\* Lamb:



offeryng, and his meate offeryng, and the byph-  
offeryng of the same: according to the maner  
of them, for a favour of sweet smell in the sacri-  
fice of the Lord.

And the tenth daye of that same month  
moneth shall be an hoipe seru unto you, and  
ye shall kylle foure boues, and shall doe  
no maner worke therein. And ye shall offer a  
burntofferinge vnto the Lord of a sweete sa-  
uour: one bulloche, a ramme, and seven lam-  
bes of a peece of a peece withoute spotte, and  
theyr meate offeringes of their meate offeryng  
of the same, with oyle of the same bulloche, and two of  
a ramme, and alwaies a tenth deale vnto a familie  
thowout the seven lambs. And one he gose  
for a synne offeringe, besyde the byph-offeryng  
of atonement, and the dayly burntofferinge,  
and the meate and byph-offerynges that be-  
longe to the same.

And the thirte daye of the fourth month  
shall be holy daye, and ye shall do no labours  
worke therein, and ye shall kepe a feast vnto  
the Lord of seven dayes longe. And ye shall  
offer a burntofferinge of a sweete sauer vnto  
the Lord, threene bulloches, two rammes,  
and fouer lambs, with oyle of the same  
and pure, with oyle of the same bulloche, two tenth  
deales to offer of the rammes, and one tenth  
deale vnto each of the fouer lambs. And  
one he gose vnto a synne offeringe, besyde the  
dayly burntofferinge, with his meate and  
byph-offerynges.

And the seconde daye threene boues  
bulloches, two rammes, and fouerteen  
lambs withoute spotte: and theyr meate offer-  
inges and byph-offerynges vnto the bul-  
loches, rammes, and lambs, according to  
the nombre of them, and after the maner. And  
an he gose for a synne offeringe, besyde the  
dayly burntoffering, and his meate and byph-  
offerynges.

And the thirde daye eleuen bulloches,  
two rammes, and fouerteen peccyng lam-  
bes, withoute spotte: and theyr meate and  
byph-offerynges vnto the bulloches, ram-  
mes, and lambs, after the nombre of them,  
and according to the maner. And an he  
gose for a synne offeringe, besyde the dayly  
burntoffering, and his meate and byph-offe-  
rynges.

And the fourth daye ten bulloches, two  
rammes, and xiiii. lambs, peccyng pure,  
and theyr meate and byph-offerynges vnto  
the bulloches, rammes, and lambs, accord-  
ing to the nombre of them, and after the ma-  
ner. And an he gose for a synne offeringe, besyde  
the dayly burntoffering and his meate and  
byph-offerynges.

And the fift daye, nyne bulloches, two  
rammes, and fouerteen lambs of one pee-  
ce of a peece, withoute spotte. And theyr meate  
and byph-offerynges vnto the bulloches,  
rammes, and lambs, according to the  
nombre of them, and after the maner. And  
an he gose for a synne offeringe, besyde the  
dayly burntoffering and his meate and byph-  
offerynges.

And the sixte daye, eght bulloches, two  
rammes, & fouerteen peccyng lambs with-  
oute spotte. And theyr meate and byph-offe-  
rynges vnto the bulloches, rammes, and  
lambs, according to the maner. And an  
he gose for a synne offeringe, besyde the day-  
ly burntoffering, and his meate and byph-  
offerynges.

And the seventh daye, seven bulloches,  
two rammes, and threene lambs that are  
peccynges and pure. And theyr meate and  
byph-offerynges vnto the bulloches, ram-  
mes, and lambs, according to the byph-offe-  
rynges, and to the maner. And an he gose for  
a synne offeringe, besyde the dayly burn-  
toffering, and his meate and byph-offe-  
rynges.

And the eighth daye shall be the conclusion  
of the feast vnto you, and ye shall do no ma-  
ner labours worke therein. And ye shall offer  
a burnt offeringe of a sweete sauer vnto  
the Lord: one bulloche, one ramme, and  
seven peccyng lambs withoute spotte. And  
the meate and byph-offerynges vnto the  
bulloche, ramme, and lambs, according to  
the nombre of them, and according to the maner.  
And an he gose for a synne offeringe, besyde the  
dayly burnt offeringe, and his meate and  
byph-offerynges.

These thynges ye shall do vnto the Lord  
in your feastes: besyde the foue boues and tre-  
uyl offeringes, in your burnt offeringes,  
meate offeringes, byph-offerynges, and peccyng  
offerynges. And he gose to be the com-  
mandment of Israel, according to all that the Lord com-  
manded him.

Of bowes when they shall be kept, and when  
not.

C A P I. XXX.

As Moses spake vnto the heades of  
the chyldren of the chyldren of Israel,  
sayinge: this is the charge whiche the  
Lord commaunded. If a man haue a wyfe  
vnto the Lord, or wyfe an othe, and bynde  
his soule, he shall not go backe with his wyfe  
but shall tullyll all that procedeth out of his  
mouthe.

If a damosell becom a towe vnto the  
Lord, and bynde her selfe byng in her sa-  
uours soule and bynded: if her father beare  
the bynde and bonde, whiche the father made  
vpon her soule, and holde his place there:  
then all the byndes and bondes whiche the  
father made vpon her soule, shall stande good.  
But if her father so bynde her the same daye  
that he beareth it, none of the bondes he bon-  
ded whiche the father made vpon her soule, shall  
be of valur, and the Lord shall be with her,  
because her father so bynde her.

If the father be dead, and she be taken  
of promysed byng the wife of her father,  
whiche the father made vpon her soule, and her  
father be dead, and her father be dead, and  
as the same daye be leide it: Then her byn-  
des and her bondes whiche the father  
made



her soule, shall stande. But if her husbande forsake her the same daye he becometh, then shall he make her vnder which he layd upon her, of honour skirts, and that also which he pronounced with her hyppis, whereby she bounde her soule, and the Lozde shall forgive her.

**E** The vowes of a widow, and a heere that is banished, and all that they have bounde theyr soules with, shall stande.

If the widow in her husbandes house, or bounde her soule with an othe, and her husbande forsake it, and heide his peace and forbiddeth her not: then all her vowes and boundes which she bounde her soule, shall stande. But if her husbande disliketh them the same daye he becometh, then shall she that proceeded oute of her hyppis in vowes and boundes which she bounde her soule with stande: for her husbande hath loved them and the Lozde shall forgive her.

All vowes and othes that bynde to humble the soule, maye her husbande stablish or break. But if her husbande holde his peace some one daye unto an othe, then shall he stablish with all her vowes and boundes which she had upon her, because he beide his peace the same daye he becometh. And if he afterwards breaketh them, he shall beate his spouse with a staffe.

These are the ordynances which the Lozde commaunded Moses, betwene the man and his wyfe, and betwene the father and his daughter, betwene a damsell in her fathers house.

**E** The Madianites and Gilead are layd. The word was brought to Moses and equally destroyed a part of them of Israel because some of them were heere.

CAPIT. XXXI.

**A**ND the Lozde spake to Moses, sayinge: + Avenge the chydism of Israel of the madianites, and afterwards be gathered unto thy people. And Moses spake unto the folke, sayinge: Warneth some of you unto warre, and lets them goe upon the Madianites, and avenge the Lozde of the Madianites.

Ye shall sende unto the warre a thousande of every tribe thousande oute all the tribes of Israel. And there were taken oute of the thousandes of Israel, twelve thousande prepared unto warre, of every tribe a thousande. And Moses sente them a thousande of assepe tribe, with Phineas the sonne of Eleazar the prieste to warre, and the holpe bestelles and the trumpets to blowe in his hande.

**E** And they warred agaynst the Madianites, as the Lozde commaunded Moses / and slew all the males. And they slew the kinges of Madian, amonges of the that were Capite: Cam, Rekem, Zur, Dur, and Abas: the kinges of Madian. And they slew Balaam the sonne of Beor with the sworde. And

the chydism of Israel toke all the women of Madian persons, and theyr chydism, and spoiled all theyr cattell, theyr substance and theyr goodes. And they burnt all theyr cities wherein they dwelle, and all theyr cattell with fire. And they toke all the people, and all theyr countre cattell, bothe of men and bestes, and brought the captives, and that which they had taken, and all the spoyle unto Moses and Eleazar the prieste, and unto the companye of the chydism of Israel, even unto the holle, in the wildes of Arababye by Jordan nere to Jericho.

And Moses and Eleazar the prieste, and all the lordes of the companye wente out of the holle agaynst them. And Moses was angry with the officers of the holle, with the captives ouer thousandes and ouer hundredes, which came from warre and bacrifise, and layd vnto them: What ye caused the women to doe? beholde, + thus caused the chydism of Israel throughe + Balam, to committe bacrifise agaynst the Lozde, by reason of weol, and theyr folowed a praye amonge the congregation of the Lozde.

Nowe therfore + see all the men chydism and the women that haue been with unchastite: But all the women chydism that haue not been with men, kepe asure for fourte daies. And lodye withoute the holle seuen daies, all the that haue killed anye person, + and all that haue touched anye creature bodie, and purifie bothe your selves and your possessions, the thirde daye and the seuenth. And spraye all your raymentes, and all that is made of skynnes, and all wooke of gootes here, and all thynges made of woode.

And Eleazar the prieste sayde vnto the men of warre which wente oute to bacrifise: this is the ordynance of the lawe which the Lozde commaunded Moses: Side, sifter, brasse, iron, stune, and ledde, and all that maye abyde the fyre, ye shall make it goe throughe the fyre, and then it is cleane. Acerslye, it shall be sprayed with spraye of water. And all that suffere not the fyre, ye shall make goe throughe the water. And walche your clothes the seuenth daye, and then ye are cleane. And afterwards come in to the holle.

And the Lozde spake to Moses, sayinge: take the somme of the praye that was taken, bothe of women and of cattell, thou and Eleazar the prieste, and the heades of the people. And layde it in to two partes, betwene them that toke the warre upon them, and wente oute to bacrifise, and all the congregation. And take a portion vnto the Lozde of the men of warre which wente oute to bacrifise: one of thre hundred, of the women and of the oxe and of the asse, and of the shepe: and ye shall take it of every halfe and give it vnto Eleazar the prieste, an heur offeringe vnto the Lozde. And of the halfe of the chydism of Israel, take one of shepe, of the women, of the oxe, of the asse, and of the shepe, and of all maner of bestes, and give them vnto the

CAPL XXXII

the Levites whiche attende vpon the habita-  
cion of the Roide.

**A**nd Moses and Eleazar the p[ri]est the  
boye and praye whiche the men of waere had  
sought was the hundred thousande, and the  
froz and shewe thousande there: and the froze  
was twelue thousande men, the froze and one  
thousande also: and fifty thousande women  
spachad spen by no man.

And the halfe whiche was the parte of  
them that wente out to waere was tye hun-  
dred thousande, and xxxv. thousande, and  
the hundred there: And the Roide parte of  
the froze was six hundred and the froze and  
shewe. And the oren were tye thousande of  
whiche the Roide parte was the froze and  
shewe. And the alle were thye thousande,  
and the hundred, of whiche the Roide parte  
was the froze and one. And the women were  
twelve thousande, of whiche the Roide parte  
was fifty thousande.

**A**nd Moses gaue that somme whiche was  
the Roide parte offerynge vnto Eleazar the  
p[ri]est, as the Roide commaunded Moyses. And  
the oren halfe of the chyldren of Israel whiche  
Moyses trusted from the men of waere,  
(that is to witte, the halfe that perteyned vnto  
the congregation, was the hundred and  
thousande, and the hundred, and the hundred  
there: and the hundred thousande, and the  
hundred thousande women.

And Moyses toke of this halfe that perteyned  
vnto the chyldren of Israel: one of every six  
both of the women and of the cast, and gaue  
them vnto the Levites whiche were the  
tribe of the Levites upon the habitacon of the Roide,  
as the Roide commaunded Moyses. And the  
shewes of the thousande of the froze, the  
offerynge out the thousande, and the cast of  
the hundred thousande came forth and salde  
vnto Moyses: The seruantes haue taken the  
somme of the men of waere, which were vnto  
the hundred, and the hundred thousande of  
them. We haue therefore brought a present vnto  
the Lord what every man found of Jewels  
of golde, they are bracelets, rings, earrynges  
and spangles to make an attonement for oure  
soules before the Roide.

And Moyses and Eleazar toke the golde  
of them: Jewels of all maner facyons. And  
all the golde of the thousande of the Roide,  
of the offerynges out the thousande, and  
hundredes: was twelve thousande, seven  
hundred, and thye syxty: for the men of  
waere hadde spoched every man for hym selfe.  
And Moyses and Eleazar the p[ri]est, toke the  
golde of the offerynges out the thousande  
and out the hundred thousande, and brought it  
vnto the tabernacle of wyrtne: to be a me-  
mory vnto the chyldren of Israel, before  
the Roide.

**C** To Ruben and Gad and to halfe the tribes of  
Israel, to p[ro]p[er] the possession beynde the  
Jordan: for they brought theyr p[re]sents vnto  
the tabernacle of wyrtne.

**T**he chyldren of Ruben, and the chy-  
ldren of Gad hadde a verye grate mul-  
titude of castell. And when they sawe  
the lande of Jazer, and the lande of Galaad  
that it was a good soyle for castell, they came  
and spake vnto Moses and Eleazar the p[ri]est,  
and vnto the Levites of the congregacon,  
sayyng. The lande of Araroth, and the  
Jazer, and Geraad, and Yrisou, and Lea-  
leth, and Hadam, and Sebu, and Mend whiche  
countrey the Lord smote before the peo-  
ple of Israel: is a lande good for castell, and  
we thy seruantes haue castell: Wherefore  
(sayde they) if we haue founde grace in thy  
syghte, lette this lande be giuen vnto thy  
seruantes to possesse, and bypasse be not o-  
uer Jordan.

And Moyses sayde to the chyldren of Gad  
and of Ruben: Shall yeure brethren goe to  
waere, and ye staye here? Whiche is to saye  
ye the heetes of the chyldren of Israel, for to  
goe out in to the lande which the Lord hath  
giuen them. This doth your fathers, when  
I sent them from Ruben darre to the lande.  
And they wente by euen vnto the ryuer of  
Euphrate, and sawe the lande, and discouraged the  
heetes of the chyldren of Israel, that they  
would not goe in to the lande which the Lord hath  
giuen them.

And the Roide was wrothe the same tyme  
and that, sayinge. + Some of the men  
that came out of Egypte were in the tyme  
olde and aboue, whiche is the lande whiche I  
swaie vnto Abraham, Isaac, and Jacob,  
because they haue not continuallye followed  
me: Ioue Caleb the sonne of Iephtar the  
Kenysse, and Ioue the sonne of Iun, for  
they haue followed me continuallye. And the  
Roide was angrye with Israel, and made  
them wander in the wyrtne the fortye yere,  
vntill all the generacon that hadde done  
evyll in the syghte of the Lord, were con-  
sumed.

And beholde, ye are styng by myn feure sa-  
thers made, to the weake of the all men,  
and to augmente the scars whiche of the  
Roide towards Israel. For if ye do tyme a-  
waye from him, he will yet againe leaue the  
people in the wyrtne, so that he shall be  
all this tyme.

And they wente vnto hym and sayde: we  
will buye thep[er]tyes here for oure  
castell, and castles for oure chy-  
ldren: But we will buye thep[er]tyes  
before the chyldren of Israel, that they  
haue broughte them vnto thy place. And  
ouer the chyldren shall I will in the tyme of  
eyes, because of the whartyes of the lande.  
And we will not tyme a-  
waye, vntill the chyldren of Israel haue  
demanded: every man by his p[re]sents. For we  
will not tyme a-  
waye with them on foote of the  
Jordan towards, because oure  
soules is fallow to be in the  
Jordan.

Castward.

\* Iud. 11

And Moyses sayd unto them: \* Yf ye wyll do this thing, that ye wyll go at harnelch befoze the Lozde to waere, and wyll geve all of yew in harnelch ouer Jordan befoze the Lozde, wyll ye haue take ouer his enemyes befoze hym, and wyl ye the lande be subduec befoze the Lozde, then ye shall retorne and be with out enemye agayn the Lozde and agayn Israell, and this Lande shall be yowr possession befoze the Lozde.

\* Iud. 11

But if ye wyll not doo so: beholde, ye fynde agaynste the Lozde: and he will fynde fynde wyll fynde you out, whiche ye see crye for your enemyes, and subides to; your wepe, and se ye doo that ye haue spoken. And the chyldren of Gad and of Ruben spake vnto Moyses, sayinge: thy seruantes wyll doo as my Lozde commaunders. Our chyldren, our wyues, our substance, and all our cattell shall remaine here in the cytes of Galaad. But we thy seruantes wyll go all harnelch for the waere vnto harnelch befoze the Lozde, as my Lozde hath sayd.

\* Iosue. 11. 1

\* I

And Moyses commaunded Eleazar the prest, and Iosua the sonne of Nun, and the capitayn heades of the tribes of the chyldren of Israel, and said vnto them: \* If the chyldren of Gad and of Ruben wyll go with you ouer Jordan at prepared to fight befoze the Lozde, then when the lande is subdued vnto you, geue them the land of Galaad to possesse, but if they wyll not go ouer with you in harnelch then they shall haue theyr possessions amonge you in the lande of Canaan. And the chyldren of Gad and Ruben answered, sayinge: that whiche the Lozde hath sayd vnto thy seruantes we wyll doo. \* We wyll go harnelch befoze the Lozde into the lande Canaan and the possession of our inheritance shall be ouer this grete Jordan.

\* Iosue. 11. 1

\* Iosue. 11. 1  
\* Iosue. 11. 1  
\* Iosue. 11. 1

And Moyses gaue vnto the chyldren of Gad and of Ruben, and vnto half the tribe of Manasse the sonne of Joseph, the kyngdome of Heshbon kyng of the Amorites, and the kyngdome of Og kyng of Basan the land that belonged vnto the cytes therof in the coost of the countrey rounde aboute. And the chyldren of Gad buyt Dibon, Dierah, Meech, Atroth, Sophan, Jaser, Tegaba, Methrima, and Betharan incens castes, and they buyt cities for the shepe. And the chyldren of Ruben buyt the Wisson, Glale, Karithaim, Seb, Bas, Seron, and turned their names, Libana also: and gaue names vnto the cities whiche they buyt.

\* Iosue. 13

\* Iosue. 13

And the \* chyldren of Manasse, the sonne of Manasse wente to Galaad and toke it, and put out the Amorites that were there. And Moyses gaue Galaad vnto Manasse, the sonne of Manasse: and he dwelle therein. And \* Jabithe sonne of Manasse, wente and toke the small townes therof, and called them the townes of Jabit. And Sobah went and toke Ennach with the townes belonginge thereto, and called it Sobah after his owne name.

The iourneys and dysceynge frome place to place of Israel are nombred. They are commaunded to byll the Canaanites.

CAPL XXXIII

These are the iourneys of the chyldren of Israel, whiche went out of the lande of Egypte with theyr armyes vnder Moyses and Aaron. And Moyses wrote theyr goinge out by theyr iourneys at the commaundement of the Lozde: euery such is the iourney of theyr goinge out. The chyldren of Israel \* departed frome Kadesh the laste daye of the feste moethly, on the moztwe after \* Pascover; and went out with an bryde hande in the sighte of all Egypte, whiche the Egyptians buryed all theyr laste boync whiche the Lozde hadde syncten amonge them. And bypan theyr Soddes also the Lozde dyd reserue. And the chyldren of Israel remoued frome Kadesh, and pitched in Horeth.

\* I

\* Iud. 11

\* Iud. 11

\* Iud. 11

\* I

\* Iud. 11

\* Iud. 11

\* Iud. 11

And they departed from \* Horeth and pitched theyr tentes in Seban, whiche is in the edge of the wyldernesse. And they remoued frome Seban, and touned in to the enterynge of \* Horeth whiche is befoze Baal Zephon, and pitched befoze Horeth. And they departed frome befoze Horeth, and \* wente thowme the myddes of the see in to the wyldernesse, and wente thre dayes iourney in the wyldernesse of Seban, and pitched in Marah. And they remoued frome Marah, & wente vnto \* Elim, where were twelue fountayns and thre scow and ten palm trees, and they pitched there.

And they remoued frome Elim, and laye first by the redde see. Frome thence they remoued, and laye in the \* wyldernesse of Sin, and they toke theyr iourney oute of the wyldernesse of Sin, and sette by theyr tentes in Rapha, frome thence they departed, and laye in Ius, and they remoued frome Ius, and laye at \* Raphedim where was no water for the peopel to dyspne. And they departed frome Raphedim, and pitched in the wyldernesse of Sinai.

\* Iud. 11

\* Iud. 11

\* Iud. 11

And frome thence they remoued, and lodged at the \* graues of Iusse. And they departed frome the graues of Iusse, and laye at \* Haregroth. And frome Haregroth, and pitched in Raphma. And departed frome Raphma, and pitched at Rimon Parai. And they departed frome Rimon Parai, and pitched in Libna. And they remoued frome Libna, and pitched at Massa. And they iourneyed frome Massa, and pitched in Meribatha. And so pitched in mounte Saphir. And they remoued fro mounte Saphir and laye in Parada. And they remoued frome Parada, and pitched in Akaheloth.

\* Iud. 11

\* Iud. 11

\* I

And remouynge frome Akaheloth, and laye at Tabath, and they departed frome Tabath, and pitched at Barath. And they remoued frome Barath, and pitched in Uthca. And they wente frome Uthca, and lodged in







of the vyrgyne wyfede. And saye besyde her the lande whiche she set in / for bloude besyde the lande. And the lande can none o-  
 furewyle be cleved of the bloude that is wyde there, but by the bloude of vyrgyne wyfede it. Besyde not therfore the lande whiche she set in wyfede, and in the wyfedes of wyfede, I also dwell amonge the chyldren of Israel.

In order for the marriage of the daughters of zelaphead, and of the wyfede more naturally with an other husband, was made that lawe whiche we have now written.

CAPL XXXVI.

**A**nd the heedes of the chyldren of Zelaphead the sonne of Moyses the sonne of Amale of the wyfede of the chyldren of Joseph, came to the wyfede besyde the wyfede and the wyfede which were amygge the chyldren of Israel, and sayd. The Lorde commaunded us to give the lande to us by lotte to the chyldren of Israel. And then sayde commaunded in the name of the Lorde, to give the inheritance of Zelaphead our wyfede vnto his daughters.

Frome when any of the sonnes of the chyldren of Israel take them to wyfede, then shall they inheritance be taken frome the inheritance of our fathers, and shall be put vnto the inheritance of the wyfede in whiche they are, and shall be taken frome the inheritance of our fathers. And when the yeres of Iudgme commeth vnto the chyldren of Israel, then shall they inheritance be put vnto the inheritance of the wyfede whiche they are, and so shall they inheritance be taken away frome the inheritance of the wyfede of our fathers.

And Moyses commaunded the chyldren of Israel at the mouth of the Lorde, saying: the wyfede of the chyldren of Joseph shall saye wel. This therfore dothe the Lorde commaunde the daughters of Zelaphead, saying: Let them be wyfede to whom they them selfe thinke best, but in the kynned of the wyfede of their father shall they mary, that the inheritance of the chyldren of Israel shall not come to the wyfede. But that the chyldren of Israel may abyde euery man in the inheritance of the wyfede of his fathers.

\* Col. viii. c

And euery daughter that possesseh any inheritance, amonge the wyfedes of the chyldren of Israel, shall be wyfede vnto one of the chyldren of the wyfede of her father, that the inheritance of Israel maye enioye euery man the inheritance of his father, and that the inheritance goe not frome one wyfede to another: but that the inheritance of the chyldren of Israel maye abyde euery man in his owne inheritance.

And as the Lorde commaunded Moyses, and men to bryde the daughters of Zelaphead: Hagla, Thera, Hagla, Michal, and Jera, and were married vnto their fathers: sothers sonnes, of the kynned of the chyldren of Amale the sonne of Joseph, and so they had the inheritance in the wyfede of the kynned of their fathers. These are

the commaundementes and lawes whiche the Lorde commaunded Moyses vnto the chyldren of Israel in the felde of Jordan vnto Iericho.

The ende of the fourth booke of Moyses.

L The

THE FIFTE BOOKE OF MOSES  
CALLED DEUTERONOMIUM.

¶ These rehearsal of things done before, from the presence of mount Joyeb until they came to Cabot haine.

CAPIT. L



These be the wordes which Moyses spake vnto all Israel on the other side Jordan in the wyldernes in the felde by the red see, betwixt Pharan & Chophel, Raban, Harysch, and Sillabab. It was the tenth daye of the tenth moeth of the tenth yere of the thirtieth yere of Moyses.

¶ These be the wordes which Moyses spake vnto all Israel on the other side Jordan in the wyldernes in the felde by the red see, betwixt Pharan & Chophel, Raban, Harysch, and Sillabab. It was the tenth daye of the tenth moeth of the tenth yere of the thirtieth yere of Moyses.

¶ On the other side Jordan in the lande of Moab, Moyses began to relate this law, sayinge: The Lorde our God spake vnto vs in the mount: he spake vnto the children of Israel sayinge: Ye haue dwelt long enough in this mount: departe therefore and take your iourney and go vnto the hilles of the Amoytites, and vnto all places nye ther vnto: both feltes, hilles and dales: and vnto the southe and vnto the seesyde of the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set the lande before you: go in therefore and possesse the lande whiche the Lorde swaie vnto your fathers, Abraham, Isaac and Jacob, to geue vnto them, and theyr seed after them.

¶ And I sayde vnto you the same season: I am not haue to beare you my selfe alone. For the Lorde your God hath multiplied you: so that ye are this daye as the steeres of breuen in nomber: the Lorde God of your fathers make you a thousande tymes so many as ye are, and blesse you as he hath promysed you. Nowe said I, can I myselfe alone beare the accorde with charge and strese that is amonges you: bying thesede men of wysdome and of vnderstandinge and of experyence, knowen among your trybes, that I maye make them eulers ouer you. And ye answered me and sayd, that which thou hast spoken is good to be done. And then I toke the heydes of your trybes men of wysdome and experyence, and made them rulers ouer you: capitaynes ouer thousandes, and ouer hundredes, ouer fifties, and ouer ten, and others among your trybes.

¶ And I charged poue Iudges the same tyme, sayinge: heare your bresten, and iudge righteously betwene euery man and his neighbour, and the stranger that is with hym. He heare no man prisonage in iudgement, but heare the small as well as the greace, and be of feare of no man, for the iudgement is Gods. And the cause that is to haide for you, byinge

vnto me, and I will heare it. And I commaunded you the same season at things whiche ye shoulde do. And then we departed frome Joyeb, and walked thowt all that great and terrible wyldernes as ye haue bene alonge by the waye that leadeth vnto the hilles of the Amoytites, as the Lorde our God commaunded vs, and came to a dore Hamit. And then I sayd vnto you: Ye are come vnto the hilles of the Amoytites whiche the Lorde our God dothe geue vs.

¶ Beholde, the Lorde thy God hath set the lande before, goe vp and conquire it, as the Lorde God of thy fathers sayde vnto the: feare not, neither be discouraged. And then ye came vnto the euery one, and sayde, Lette vs sende men before vs, to intersche the lande, and to bringe vs wordes agayne, bothe what waye we shall goe by, and vnto what cyties we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euery trybe one. And they departed and wente vp into the drye countrye, and came vnto the rure Cuoll, and searched it out, and toke of the fruite of the lande in their handes, and broughte it downe vnto vs, and broughte vs wordes agayne and sayd: It is a good lande whiche the Lorde our God dothe geue vs.

¶ Notwithstandyng ye wolde not consent to goe vp, but were disobedient vnto the mouth of the Lorde your God, and murmured in your eares, and sayde: because the Lorde hated vs, therefore he hath broughte vs oute of the lande of Egypte, to deliuer vs into the handes of the Amoytites, and to destroye vs. Howe shall we goe by? Luce by reason haue discouraged our heertes, sayinge: The people is greater and taller then we, and the ctytes are greater and walled, euen vnto breuen and more ouer we haue seene the sonnes of the Cananites there.

¶ And I sayde vnto you: feare not, neyther be afraid of hem. The Lorde your God which goeth before you, he shall fight for you: and bringe to all that he byd vnto you in Egypte, before your eyes, and in the wyldernes, as they had seene how the Lorde thy God bare the, as a man shoulde beare his sonne thowt he cutt all the maye whiche ye haue gone, tyll ye came vnto this place. And yet for all this, ye byd not bylieue the Lorde your God, whiche goeth the waye before you, to seche you oute a place to pylche your tentes in, & in the bynyght, that ye myghte see what waye to goe and in a cloude by daye.

¶ And the Lorde heede the voyce of your wordes, and was to the and swaie, sayinge: they shall not one of these men of this generatione see that good lande whiche I swaie to geue vnto poue & thers. Luce shall be the sonne of septuene, he shall see it: and to hym will I geue the lande whiche I haue swaie to geue, and to his children breuen shall he geue it continuallye vnto the Lorde. Likewise

¶ These be the wordes which Moyses spake vnto all Israel on the other side Jordan in the wyldernes in the felde by the red see, betwixt Pharan & Chophel, Raban, Harysch, and Sillabab. It was the tenth daye of the tenth moeth of the tenth yere of the thirtieth yere of Moyses.

**100. 11.** **100. 12.** **100. 13.** **100. 14.** **100. 15.** **100. 16.** **100. 17.** **100. 18.** **100. 19.** **100. 20.** **100. 21.** **100. 22.** **100. 23.** **100. 24.** **100. 25.** **100. 26.** **100. 27.** **100. 28.** **100. 29.** **100. 30.** **100. 31.** **100. 32.** **100. 33.** **100. 34.** **100. 35.** **100. 36.** **100. 37.** **100. 38.** **100. 39.** **100. 40.** **100. 41.** **100. 42.** **100. 43.** **100. 44.** **100. 45.** **100. 46.** **100. 47.** **100. 48.** **100. 49.** **100. 50.** **100. 51.** **100. 52.** **100. 53.** **100. 54.** **100. 55.** **100. 56.** **100. 57.** **100. 58.** **100. 59.** **100. 60.** **100. 61.** **100. 62.** **100. 63.** **100. 64.** **100. 65.** **100. 66.** **100. 67.** **100. 68.** **100. 69.** **100. 70.** **100. 71.** **100. 72.** **100. 73.** **100. 74.** **100. 75.** **100. 76.** **100. 77.** **100. 78.** **100. 79.** **100. 80.** **100. 81.** **100. 82.** **100. 83.** **100. 84.** **100. 85.** **100. 86.** **100. 87.** **100. 88.** **100. 89.** **100. 90.** **100. 91.** **100. 92.** **100. 93.** **100. 94.** **100. 95.** **100. 96.** **100. 97.** **100. 98.** **100. 99.** **100. 100.**

biten, neither prouke them to hate it, for I will not grue the of thers lande to possesse: because I haue giuen it vnto the children of Loth to possesse. The Amims dwell therein in tymes past, a people great, many and tall, as the Suiams: whiche also were taken for enemies as the Enakims: And the Heabites called them Amims.

**Amims** **land** **of** **Amims** **dwelt** **therein** **in** **tyms** **past** **a** **people** **great** **many** **and** **tall** **as** **the** **Suiams** **whiche** **also** **were** **taken** **for** **enemies** **as** **the** **Enakims** **And** **the** **Heabites** **called** **them** **Amims**

In like maner the Heabims dwelle in Hebe before tyme whiche the children of Esau came out, and destroyed them before them, & dwelle there in theyr steed: as Hebe dwelt in the lande of his possession whiche the Loide gaue them. Som tyme by sayd I, and get you ouer the ruer Zared, and we wente ouer the ruer Zared. The space in which we came from Eades Daine, until we were come ouer the ruer Zared was xxxvij. yeres, vntill all the generation of the men of water were wasted oute of the world, as the Loide swore vnto them. For in dre the hand of the Loide was against them to destroye them oute of the world, till they were consumed.

And as soone as all the men of warre were consumed and dead for the people, then the Loide spake vnto me, sayinge. Thou shalt go thowder at the east of Moab this daye, and shalt come neere vnto the children of Ammon: & thou shalt see them not, nor shalt thou salute them. For I will not grue the of the lande of the children of Ammon to possesse, because I haue giuen it vnto the children of Loth to possesse. That also was taken for a land of giants, and giants dwelt therein in olde tyme, and the Ammonites called them Zanjumims, a people that was great, many and tall, as the Enakims. But the Loide destroyed them before the Ammonites, and theyr call them out, and they dwelt there in theyr steed: as he sayd for the children of Esau, whiche dwell in Hebe: euen as he destroyed the Heabims before them, and theyr call them oute and dwell in theyr steed vnto this daye. And the Amims whiche dwelle in Hebe came vnto Ias, the Cappadocians whiche came out of Captiue, destroyed them and dwelt in theyr rowmes.

Take vp, take your iourneys and go ouer the ruer Arnon. Beholder, I haue giuen in to thy hande Heben the Amoyte, bruce of Deshon and his lande. So and conquere, and prouke hym to hate it. This daye I will begin to sente the feare and dread of the vpon all nations that are vnder the firmament of the heauen: so that when they heare the name of the Lord, they shall tremble and quake for feare of the.

**Arnon**

When I sente messengers oute of the wilderness of the east vnto Heben bruce of Deshon to buye me of him the lande, sayinge: I will go alwayes alonge by the her more, and will not chere tene vnto the right hand nor to the left. He will me that for money to sale, and grue me drinke for money to drinke. I will go thowder by sole only: as the children of Esau sayd vnto me whiche dwell in Hebe, and the Heabites whiche dwell in Hebe, vntill I be come ouer the Jordan.

**Deshon**

And whiche the Loide was angry with me for your sake, sayinge: thou also shalt not goe in thence. But Joshua the sonne of Nun whiche standeth before the, he shall go in thence. And when thou shalt be thence, thou shalt be the heritage vnto Israel.

And whiche the Loide was angry with me for your sake, sayinge: thou also shalt not goe in thence. But Joshua the sonne of Nun whiche standeth before the, he shall go in thence. And when thou shalt be thence, thou shalt be the heritage vnto Israel.

And whiche the Loide was angry with me for your sake, sayinge: thou also shalt not goe in thence. But Joshua the sonne of Nun whiche standeth before the, he shall go in thence. And when thou shalt be thence, thou shalt be the heritage vnto Israel.

And whiche the Loide was angry with me for your sake, sayinge: thou also shalt not goe in thence. But Joshua the sonne of Nun whiche standeth before the, he shall go in thence. And when thou shalt be thence, thou shalt be the heritage vnto Israel.

CAP. II.

Then we turned and toke our iourneys into the wilderness, euen the waye to the redde see as the Loide commanded me. And we departed from the mountaynes of Seir a longe tyme. Then the Loide spake vnto me sayinge: Ye haue compassed this mountaynes lonse ynough, euen you northward. And whiche the people, sayinge: Ye shall go thowder the colles of your brethren the children of Esau, whiche dwell in Hebe, and they shall be a staye of you: but take good hede vnto your selves, that ye prouke them not, for I will not grue you of theyr lande, no col so muche as a foote bruce: because I haue giuen mounte Seir vnto the children of Esau to possesse. Ye shall breake of them: money to eate, and ye shall buye water of them: money to drinke. For the Loide the God hath blessed the in al the wayes of thine hand, and knoweth the as thou knowest thowder his great wondrousnes. And whiche the Loide the God hath ben with the this iourneys paces, so that thou hast lacked nothinge.

And when we were departed from our brethren the children of Esau whiche dwell in Hebe by the selbe waye from Esau and Esau's Serber, we turned and wente the waye to the wilderness of Moab. Then the Loide sayd vnto me, se that thou be not the Moab

**100. 11.** **100. 12.** **100. 13.** **100. 14.** **100. 15.** **100. 16.** **100. 17.** **100. 18.** **100. 19.** **100. 20.** **100. 21.** **100. 22.** **100. 23.** **100. 24.** **100. 25.** **100. 26.** **100. 27.** **100. 28.** **100. 29.** **100. 30.** **100. 31.** **100. 32.** **100. 33.** **100. 34.** **100. 35.** **100. 36.** **100. 37.** **100. 38.** **100. 39.** **100. 40.** **100. 41.** **100. 42.** **100. 43.** **100. 44.** **100. 45.** **100. 46.** **100. 47.** **100. 48.** **100. 49.** **100. 50.** **100. 51.** **100. 52.** **100. 53.** **100. 54.** **100. 55.** **100. 56.** **100. 57.** **100. 58.** **100. 59.** **100. 60.** **100. 61.** **100. 62.** **100. 63.** **100. 64.** **100. 65.** **100. 66.** **100. 67.** **100. 68.** **100. 69.** **100. 70.** **100. 71.** **100. 72.** **100. 73.** **100. 74.** **100. 75.** **100. 76.** **100. 77.** **100. 78.** **100. 79.** **100. 80.** **100. 81.** **100. 82.** **100. 83.** **100. 84.** **100. 85.** **100. 86.** **100. 87.** **100. 88.** **100. 89.** **100. 90.** **100. 91.** **100. 92.** **100. 93.** **100. 94.** **100. 95.** **100. 96.** **100. 97.** **100. 98.** **100. 99.** **100. 100.**

Jordan in to the lande whiche the Lorde our God graunted vs.

But Sehon the kyng of Deshon wold not let vs passe by him, for the Lorde thy God had hardened his spirit, and made his heart tough because he would bringe him in to thy hande, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde I haue begun to see Sehon and his lande; therefore go to and conquer, that thou mayst possesse his lande. Thenforthe Sehon and all his people came out against vs vnto Baraie at: Rabasa. And the Lorde set him before vs, and we smote hym and his soune and all his people.

And we toke all his cities the same season and destroyed all his cities, with men, women and chyldren, and let not brunge remayne (save the cattell onely we caught vnto our selves), and the spoyle of the cities whiche we toke, some strowt vpon the brinke of the ryuer of Arnon, and the cite in the frute, vnto Galaad: there was not one cite so stronge as he. The Lorde our God destroyed all this: onely vnto the lande of the chyldren of Ammon he came not, nor vnto all the coaste of the ryuer Iaboch, nor vnto the cities in the mountaynes, nor vnto what so euer the Lorde our God tobad vs.

A rebuffall of thynges that shal not come the waye of the waye Sehon and Og, vnto the Iordan of Iordan in the desert.

CAPL III.

Then we turned and wente by the waye to Basan: and Og the kyng of Basan came out against vs: bothe he and all his people to battell at Cozai. And the Lorde sayd vnto me: feare hym not, for I haue destroyed him and all his people and his lande in to thy hande, and thou shalt eate with hym as thou doest with Sehon kyng of the Amorites whiche dwelte at Heshon. And in the Lorde our God destroyed in to our hande, Og also the kyng of Basan, and all his folke. And we smote him, till noughte was lefte hym.

And we toke all his cities the same season (for there was not a cite which we toke not from them, euen theye forte cities, all the region of Argob, the kyngdom of Og in Basan. All these cities were made stronge with hye walles, gates, and barres, besyde be walled townes a getale meyny. And we vicerly destroyed them as we played with Sehon kyng of Deshon, bysynge to noughte all the cities with men, women, and chyldren: we all the cattell and the spoyle of the cities, we preyed for our selues.

And thus we toke the same season, the lande out of the hande of two kynges of the Amorites on the other syde Jordan, frome the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidonians call Sirion, but the Amorites call it Senay) all the cities in the plaine, and all Galaad, all Basan vnto Astaroth and Edrai, cities of the kyngdom of

Og in Basan. For onely Og kyng of Basan remayned of the rest of the graunces, but vnto his ryuer he is fit at Rabah amonge the chyldren of Ammon, vnto cubys and Iughe, and some cubys byde, of the cubys of a man.

And when we had conquered this land the same tyme, I gaue them storr, whiche is vpon the riuer of Arnon, and halfe mount Galaad, and the cities therof vnto the Kubbites, and Sabites. And the rest of Galaad and all Basan, the kyngdom of Og I gaue vnto the vallye in by of Manasse, all the region of Argob with all. Basan was called the lande of graunces. For the sonne of Manasse toke all the region of Argob vnto the coaste of Desu-ri and Maachan, and called them after his owne name: Basan; vnto the Iate vnto this daye. And I gaue hys Galaad vnto Machir. And vnto Kuben and Gad I gaue hys Galaad vnto the ryuer of Arnon, and halfe the vallye and the coaste, euen vnto the ryuer Iaboch, whiche is the border of the chyldren of Ammon, and the felde and Jordan with the coast from Gerasoth vnto the see in the felde, whiche is the salt see vnder the springes of Iphathaim saltward.

And I commaunded you the same tyme the Kuben and Gad: sayng: the Lorde your God hath giuen you this lande to inherite: for you goodlye smelleth before your brethren the chyldren of Israel all that men of warre amonges you. Your wyues onely, your chyldren and your cattell; for I wote that ye haue muche cattell, shall abyde in your cities whiche I haue giuen you, vntill the Lorde haue giuen rest vnto your brethren as well as vnto you, and vntill theye also haue conquered the lande which the Lorde your God hath giuen them beyonde Jordan: and then retourne againste euery man vnto his possession which I haue giuen you.

And I warned Iosua the same tyme, sayng: turne eyes haue bene all that the Lorde your God hath done vnto these two kynges, euen to the Lorde thyll doo vnto all kyngdomes wherbye thou goest. Feare them not, for the Lorde your God is, that fighteth for you.

And I besought the Lorde the same tyme, sayng: O Lorde God, thou hadst begun to me the thy seruant thy greatnesse & thy might thy hande, for there is no God in heuen nor in earth that can doo after thy wordes, and after thy power: let me goe ouer and let the good lande that is beyonde Jordan, that goodlye lande countre, & the Libanus. But the Lorde was angry with me to; your lakes, and wold not heare me, but sayde vnto me: be content, and speake hence forth no more vnto me of this matter. & See the by in to the top of Iddisgab and Iyie by thine eyes west, north, south and east, and beholde it with thine eyes: for thou shalt not goe ouer this Jordan. Wherof charge Iosua and encourage him, and bolden him, for he shall goe ouer before his people, & he shall take the lande, whiche thou shalt see vnto them. And so we abode in the vallye by the Iordyn.

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In exhortation to give diligent heed: into the law, and that they shuld not take away or adde any thinge thereto. Images were not to be worshipped as yet made. & the charges of refuge.

CAPIT.

III.

**A**nd now hearken I pray unto the ordinances and lawes which I teach you, so that ye doe them, that ye maye live and go and your fathers greue you. Ye shall put nothinge vnto the word which I commaunde you, neither do ought thereto, that ye maye keep the commandmentes of the Lord your God, which I commaunde you. & Your eyes haue bene vpon the Lord: & to what word: for all the men that followed Baal Peor, the Lord your God hath destroyed amonge you. But ye that cleave vnto the Lord your God are alwaye cut offe one of you this daye. Behold, I haue taught you ordinances and lawes such as the Lord my God commaunde me that ye shoulde do in the lande whither ye go to possesse it.

Take heed therefore and do them, & so that is your wisdom and understandinge in the sight of the nations: to witte when they shall see all these ordinances, shall say: What a wise and understandinge people is this great nation. For what nation is to great that hath Goddes so nre vnto him: as the Lord our God is nre vnto vs in all thynges, when we call vnto him? Yea, and what nation is so great, that hath ordinances and lawes so perfect, as all this lawe which I set before you this daye.

Take heed to thyselfe therefore onely, and keepe thy soule diligently, that thou forget not the thynges which I; ne eyes haue bene, and that they departe not out of thyne heart, all the dayes of thy life: but teach them thy sonnes, and thy seruantes sonnes. The daye that I took vnto the Lord your God in Horeb I haue sayd vnto me, yachce me people to greue, that I may make them heare my voyce, to that end they maye come to heare me as long as they liue vpon the eare, and that they maye knowe theyr impiety: ye saue and shoulde not be vnder the byll, and the byll buent with fire: men vnto the wyddes of vauen, & there as helmes clouds and mist. And the Lord shal take you out of the fire, and ye shall heare the voyce of the wordes: but shall see no ymage, save heere a voyce onely.

And he declared vnto you his covenant, which he commaunded you to doo, euen ten saynges, and wrote them in tables of stone. And the Lord commaunded me that same reason to teach you ordinances and lawes, so that ye doe them in the lande whither ye go to possesse it.

Take heed vnto your selues diligently, & keepe your soules, so that ye take no maner of ymage the daye when the Lord shall take you out of the see, lest you make your selues, and make you greuous ymages as heere what so euer is heretofore: whether after

the ymages of man or woman, or any maner beest that is on the eare, or of any maner selue or soule that breath in the ayre, or of any maner woyme that creepeth on the eare, or of any maner wynde that is in the water beneath the eare: yea and lest thou speake by thine eyes vnto heuen, and when thou seest the sonne and the moon and the steres, and what so euer is conspiced in heuen, shoulde be discryued, and thou shalt bowe thy selfe vnto them, and serue them: which the Lord thy God hath discryued vnto all nations, that are vnder all quarters of heuen.

For the Lord took you and brought you out of the iron furnace of Egypt, to be vnto him a people of inheritance, as it is said to passe this saye. Furthermore, the Lord was angry with me for your sake, and swaere, that I wolde not goo succ Iordane, and that I wolde not go vnto that good lande, which the Lord thy God graunteth thee to inheritance, for I must dye in this lande, and shall not see you out Iordan. But ye shall goo out and conquire that good lande.

Take heed vnto your selues therefore that ye forget not the appoyment of the Lord your God which he made with you, and that ye make you no greuous ymage of what so euer it be: for the Lord thy God hath sayd to your fathers, for the Lord thy God is a consuming fire and a gelous God.

Ye after thou shalt gotten chyldren, and chyldrens chyldren, and shalt dwelle longe in the lande, ye shall make your selues and make greuous ymages after the ymages of what so euer it be, and shalt worke wychednesse in the sight of the Lord thy God, to p;ouoke him, I call heuen and eache to reuerence vnto you this daye, that ye shall not: ye shall see the lande whither ye go out Iordan to possesse it: ye shall not longe your dayes there, but shall shortly be destroyed. And the Lord shall shalke you amonge nations, and ye shall be lesse fewe in number amonge the people wherether the Lord shall bringe you: and there ye shall see goddes which theyr are the workes of mannes hande, wynde and stone which neither se, nor heare, nor taste, nor smell. Accuse the lesse, ye shall see the Lord your God euen there, and shall fynde hym, for thou shalt see hym with all thyne heart, and with all thy soule. Justly shall be destroyed, and when all these thynges are come vpon the eare in the latter dayes, thou shalt shalke vnto the Lord thy God, and shalt hearken vnto his voyce. For the Lord thy God is a purfull God: he will not forsake the, neither destroye the, nor forget the appoyment made with thy fathers which he swaere vnto them.

For aske I praye the, of the dayes that are passe wherether were before the, some the daye that God created man vpon the earth, and some the ende of the world vnto the other, wherether any thyng hath ben the vnto this great thyng, or wherether any such thyng hath ben heretofore as it is, that a nation shall heere the voyce of God speakinge out of hee





the docteneste, and sawe the byll burne with fyre, ye came unto me all the heads of youe tribes and youe elders: and ye sayd, Behold, the Lorde our God hath shewed vs his glory and his greatnesse, and \* we haue heere his voyce out of the fyre, & we haue seene this daye that God may talke with a man and he yet lyue. And now whetofe shoulde we dre of this great fyre shuld consume vs: If we shuld heare the voyce of the Lorde our God anpeare, we shoulde dye. For what is any fleshe that he shoulde heare the voyce of the fyringe God speakinge out of the fyre as we haue done and shoulde yet lyue: So thou and heere all that the Lorde our God sayth, I tell thou vnto vs all that the Lorde our God sayeth vnto the, and we will heare it and do it.

And the Lorde beside the voyce of youe voyces when ye spake vnto me, and he sayd vnto me: I haue heere the voyce of the wordes of this people whiche they haue spoken vnto the, they haue well sayde al þe they haue sayd. \* Wh that they had suche an hearte with them to keepe me and keepe all my commaundementes alwaye, that it myghte go well with them and with their chyldren for euer. So and say vnto them: Set you into your tentes agayne but Lande thou here before me and I will tell the all the commaundementes, ordinaunces, and lawes whiche thou shalt teach them, that they maye do them in the lande whiche I giue them to possesse.

Take heede therefore ye, as the Lorde your God hath commaunded you, and \* turne not asyde: ryther to the right hande or to the left: but walke in all the wayes whiche the Lorde your God hath commaunded you, that ye maye frue, and that it maye go well with you, and that ye maye prolonge your dayes in the lande whiche ye shall possesse.

The lawe must be earnestly printed in their hartes, and to keepe it in memoire they must write it on the doores and postes of theyr houses: And teach it vnto theyr chyldren.

CAPIT. VI.

These are the commaundementes, ordinaunces & lawes whiche the Lorde your God commaunded to teache you, that ye myghte do them in the lande whiche ye go to possesse it: that thou myghte feare the Lorde thy God, to keepe all his ordinaunces and his commaundementes whiche I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therefore Israel and take heede that thou do thes, that it maye go well with the, and that ye maye increase mightely euen as the Lorde God of thy fathers hath promysed the, a lande that floweth with mylke and honey.

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes whiche I commaunde the this daye, walke in thyne tentes and thou shalt whet theyr out of thy

eyen, and shalt reioyce of them when thou sette at home in thyne house, and as thou walkest by the waye, and when thou lyst towne and when thou yfeste by: and thou shalt bynde them for a signe vpon thyne hande. And thou shalt write papers of remembrance betwene thyne eyes, and shalt wyte them vpon the postes of thy house and vpon thy gates.

And whet the Lorde thy God hath brought the into the lande whiche he swore vnto thy fathers Abraham, Isaac, and Iacob, to giue the: with great and goodly cyties whiche thou haddest not, and houses full of all goodes whiche thou fylledst not, and wellles of gylde whiche thou dyggest not, and bynes & oyle trees whiche thou plantidst not, and when thou shalt eat and arte full: Then beware lest thou forget the Lorde thy God, who brought the out of the lande of Egypte the house of bondage. But feare the Lorde thy God & serue him, and sweere by his name, and se ye walke not after strange goddes of the nations whiche are aboute you. For the Lorde thy God is a gelouse God amonge you, least the wyathe of the Lorde thy God wate here vpon the and bestoyle the frome the earth.

Ye shall not tempte the Lorde your God, as ye byd at \* Massa. But se ye keepe the commaundementes of the Lorde your God, his witnesses and his ordinaunces whiche he hath commaunded the, and se thou to that is right and good in the sight of the Lorde: that thou mayst prosper, and that thou mayst goe and conqueere that good lande whiche the Lorde swore vnto thy fathers, and that the Lorde maye cast out all thyne enemies before the, as he hath sayde.

When thy sonne asketh the in tyme to come, saynge: What meane the ceremonies, ordinaunces and lawes whiche the Lorde our god hath commaunded you? Thou shalt saye vnto thy sonne: We were bondmen vnto Pharaio in Egypte, but the Lorde brought vs out of Egypte with a myghty hande. And the Lorde shewed signes and wonders bothe great and cruel by on Egypte, Pharaio & vpon all his householde, before our eyes & brought vs from thence: to bringe vs in, and to giue vs the land whiche he swore vnto our fathers. And therefore commaunded vs to do all these ordinaunces and to feare the Lorde our God, for our welthe alwaye, and that he myghte saue vs, as it is come to passe this daye. These our it all be vnghtousnes vnto vs before the Lorde our God if we take heede to keepe all these commaundementes as he hath commaunded vs.

The Israelites maye make no haue of counsaile with the Gentiles they must keepe theyr lawes. Whem that keepe the commaundementes of the Lord loue and blisse, and the contrarye hateth and punishment. Idolaters must be banne.

CAPIT. VII.

When the Lorde thy God hath brought the into the lande whiche thou goest to possesse, and hath cast out many nations before

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And I tooke your frinne, the calf which ye had made, and burnt him with fyre, and stamped him and grounde him a good, even vnto dust. And I cast the dust thereof vnto the brooke & streames out of the mount. Also at Habaiah, and at Seiaah, and at the Sepulchres of Iude ye displeasid the Lorde, & when the Lorde sent you from eads & waters, saying: go vp and conquer the lande which I haue giuen you, ye disobeyed the mouth of the Lorde your God, & surpised & feared him, not hearkning vnto his voyce. Thus ye haue bene disobedient vnto the Lorde, & thus the daye shall I knowe you.

And I sat before the Lorde, xl. dayes and xl. nightes which I saue these, for the Lorde was mynded to haue destroyed you. But I made intercession vnto the Lorde and sayde. O Lorde God, destroye not thy people and thyne inheritance which thou hast desired to possess: for thou saydest, and wher thou hast broughte out of Egipte with a stronge hande. Remember thy seruantes Abraham, Isaac and Iacob, and loke not vnto the iniquities of this people, nor vnto their wickednesse and synne: leaue the lande wher thou broughtest them sayng: Because the Lorde was not able to bringe them into the lande wher he promised them, and because he hated them, therefore he sayd they shoulde be destroyed vnto the wilderness. For thou saydest, I will be thy people, and thyne inheritance, wher thou broughtest us, & with thy myghty power thou shalt be with us, and with thy sanctified name.

¶ A repetition of some of the Iournales of the Travell, & the renoung of the tables in chapt. 10.

C A P I X.

In the same season the Lorde sayd vnto me. Make the two tables of stone like vnto the first, and come vp vnto me into the mount, and make the an arcke of wood, and I will wyte in the tables, the wordes that were in the first tables which thou brakest, and thou shalt put them in the arcke. And I made an arcke of acacia wood, and bowed two tables of stone like vnto the first, and went vp into the mountayne, and the two tables in myne hande.

And he wrote in the tables, accordenge to the first writinge: (the ten wordes which the Lorde spake vnto you in the mount of the hill) in the daye when the people gathered together, and gaue them vnto me. And I departed and came downe from the hill, and put the tables in the arcke which I had made: and there they remaine, as the Lorde commaunded me.

And the children of Israel take their iurament. Verily of the children of Iakob to Moses, whiche Iacob dyd & where he was buried, and whiche his sonne became pread in his liue. And from thence they departed vnto Gadgad: and I came Gadgad to & Iakobus a lande of fruite of water. And I

came season the Lorde feared the fyre of Iun to beate the aithe of the Appoyntment of the Lorde, and to stande before the Lorde, and to minister vnto him, and to blesse in his name vnto this daye. Wherfore the Heuene haue no part nor inheritance with their children. The Lorde be in their inheritance, as the Lorde thy God hath promised them.

And I sayed in the mount, even as at the first, xl. dayes and xl. nightes, and the Lorde hearkned vnto me at that tyme also, so that the Lorde woulde not destroye the. And the Lorde sayd vnto me: Arise and go forth in the iourney before the people, and let them go in, and conquer the lande which I sware to thy fathers to geue them.

And now, Israel, what is it that the Lorde thy God requereth of the, but to feare the Lorde thy God, & to walke in all his wayes, and to loue him, and to feare the Lorde thy God with all thyne herte, and with all thy soule, that thou kepe the commaundmentes of the Lorde and his ordinaunces which I commaunde the this daye, for thy wealthe. Beholde, heauen and the heauen of heauen, is the Lorde thy God, and the earth is all that therein is: only the Lorde had a heart vnto thy fathers to loue them, and therefore chosest thou these seedes after them of all nations, as it is come to passe this daye.

Remember therefore the forsakinge of your hertes, and be no longer stiffnecked. For the Lorde your God, he is God of Gods, and Lorde of Lordes, a great God, a myghty and a terrible, whiche regardeth no mans person, nor taketh giftes: but with righte vnto the fatherlesse and widow, and to such as are straitged, to geue him iudge and payme. Loue therefore the stranger, so; ye were strangers your selves in the lande of Egipte. Thou shalt feare the Lorde thy God, and serue him, and cleave vnto him, and sweere by his name, for he is thy prayse, and he is thy God that hath done these greates and terrible thinges so; for, which thyne eyes haue seene. Thy fathers were gone vnto Egipte with 170. soules, & now the Lorde thy God hath made the as I haue seene of heauen in multitude.

¶ An exhortacion to reuerence the Lawe, and howe they ought to haue it in their hertes alwayes, and before their eyes, and so saie, if it were in their eyes, whiche they laye downe as when they walke by the waye.

C A P I X I.

Now the Lorde thy God, and kepe his obseruaunces, his ordinaunces, his lawes, and his commaundmentes alwaye. And call to mynde this daye that which your children haue neyther knowne nor seene: euen the noumer of the Lorde your God, his greatness, his myghty hande, and his stretched out arme: his wonders, and his actes whiche he dyd amonge the Egiptians, euen vnto Pharaoh the kynge of Egipte, & vnto all his land: and what he dyd vnto the host of the Egiptians, vnto their foies and spawles, howe he

¶ Num. 11. 4 and 13. 4

¶ Exod. 17. 16

¶ Exod. 17. 16

¶ Exod. 17. 16

¶ Num. 11. 4 and 13. 4

¶ Exod. 17. 16

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ye are not yet come to rest, nor unto the ende  
 of iourne wher the Lord your God graunt  
 you. But ye shall go ouer Jordan and dwell  
 in the land which I haue giuen you to possess,  
 and ye shall graunt you to be all  
 all your enemies round about: and ye shall  
 dwell safe.

¶ And soe when the Lord your God hath  
 chosen a place to make his name dwell there,  
 thither ye shall bring of that I commaund  
 you, your burnt offerings and your offerings,  
 your firstfruits, and the firstfruits of your  
 hands: and all your goodly things which ye  
 haue vnto the Lord. And ye shall reioyce be-  
 fore the Lord your God, both ye, your sun-  
 nes, and your daughters, your seruantes &  
 your maydes, and the Levites that is within  
 your gates: for he hath neither part nor  
 inheritance with you.

¶ Take heed that thou offer not thy burnt of-  
 ferings in what so euer place thou wilt: but in  
 the place which the Lord shall haue chosen  
 amonge one of thy tribes, thence thou shalt  
 offer thy burnt offerings and there thou shalt  
 do all that I commaunde thee. For what man-  
 ninge thou mayst keepe and eat flesh in all  
 thy cities, what so euer thy soule desireth  
 after, according to the blessing of the Lord  
 thy God which he hath giuen the world  
 & vnto all: and the cleane mayst thou eat,  
 such as the roo and the heere: which shall not  
 be as water, but poure it vpon the earth as  
 water. Thou mayst not eat within thy gates  
 the blood of thy oxen, of thy sheepe, and  
 of thy asse, eithers the fatnesse of thy oxen,  
 or of thy sheepe, neither any of thy beastes  
 which thou bowest, nor thy seruantes  
 or thy seruantes of thine hands: but thou  
 must eat them before the Lord thy God, in  
 the place which the Lord thy God hath cho-  
 sen: both thou, thy sonne, and thy daughter,  
 thy seruante and thy mayde, and the Levite  
 that is within thy gates: and thou shalt re-  
 ioyce before the Lord thy God, in all that  
 thou shalt do with thine hands to. And be-  
 ware thou forsake not the Levites as long as thou  
 shalt dwell vpon the earth.

¶ And when the Lord thy God hath enlarged  
 thy borders of thy land as he hath pro-  
 mised thee, thou shalt say I will eat flesh, be-  
 cause thy soule longeth to eat flesh: when  
 thou shalt eat flesh, what so euer thy soule  
 desireth. If the place which the Lord thy  
 God hath chosen for his name to be honou-  
 red in, be to farr from thee, then thou mayst  
 keepe of thy oxen and of thy sheepe which the  
 Lord hath giuen thee as I haue commaunded  
 thee, and thou mayst eat in thine owne city  
 what so euer thy soule desireth. Neither shall  
 as the roo and the heere is eaten, such as thou  
 shalt eat it: the cleane and the cleane  
 indifferently thou shalt eat. And thou shalt  
 not eat the blood. For the blood is  
 life, and thou mayst not eat the life with  
 the flesh: thou mayst not eat it: but thou shalt  
 poure it vpon the earth as water. Be thou  
 careful that it maye go well with thee  
 with thy children after thee, when thou shalt

haue done that is right in the sight of the  
 Lord.

¶ But what so euer of thine thou shalt  
 bowe to the Lord, thou shalt take and go  
 vnto the place which the Lord hath chosen,  
 and thou shalt offer thy burnt offerings, both  
 flesh and bloud vpon the altare of the Lord  
 thy God, and the bloud of thine offerings  
 thou shalt poure out vpon the altare of the  
 Lord thy God, and shalt eat the flesh with  
 the bread and heate all these things which I  
 commaunde thee that it maye be well and thy  
 children after thee for euer, when thou shalt  
 do that which is good and right in the sight of the  
 Lord thy God.

¶ When the Lord thy God hath cast out  
 the heathen before thee, wherunto thou shalt  
 conquer them, and when thou shalt conque-  
 red them, and dwell in their landes: beware  
 thou be not taken in a snare after them, after  
 that they be destroyed before thee, and thou  
 shalt say: I haue not after their goddes, say-  
 ing: how should these nations serue their  
 goddes, that I maye do likewise: & saye,  
 thou shalt not do so to the Lord thy God:  
 for all abominations which the Lord  
 hateth, hath hee done vnto their  
 goddes, for they burnt both their  
 children with fire vnto their  
 goddes. Wherfore I commaunde  
 thee that thou take heed to  
 do that which is right: and  
 thou shalt put nothing there-  
 unto: take heed thereto.

¶ The false prophete must be put to death. God  
 pouerth our faith by false prophecie.

CAPL

XII

¶ If there arise amonge you a prophete  
 or a dreamer of dreames and giue thee a  
 signe or a wonder, & that signe or won-  
 der which he hath sayde come to passe and the  
 saye: let vs go after strange goddes which  
 thou hast not knowne, and let vs serue them  
 which thou hast not knowne, and let vs  
 breake not vnto the wordes of that prophete  
 or dreamer of dreames: for the Lord thy  
 God senteth you to were wheruer ye loue  
 the Lord your God with all your heart  
 & with all your soules. For ye must  
 walke after the Lord your God, and  
 feare him and keepe vnto his  
 commaundementes and vnto his  
 lawes and thou shalt be  
 prospered. And that  
 prophete or dreamer of  
 dreames shall be  
 because he hath spoken  
 to turne you away  
 from the Lord your God  
 which he should haue  
 brought you out of the  
 land of Egypte and he  
 shall be put to death  
 for he hath brought  
 you out of the house of  
 bondage, to stand the  
 out of the way to the  
 Lord thy God which  
 he should haue  
 enuoyed thee to  
 waite in: and so thou  
 shalt put euill away  
 from thee.

¶ Thy brother the sonne of thy mother,  
 or thine owne sonne or thy daughter, or  
 the wife that is in thy  
 bosome, or thy friend which  
 is as thine owne soule  
 vnto thee, entree the  
 secretly, saying: let vs  
 go and serue strange  
 goddes, which thou  
 hast not knowne, nor  
 yet thy fathers, euen  
 the goddes of the  
 people which are  
 round about thee,  
 whether they be  
 heathen or not: for  
 they shall be  
 taken from thee,  
 & thou shalt  
 be  
 taken from  
 them.

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12

Deuter. 12













Who oughte to go to battell. The Lawe of Ierme amonge the Iheruzites. The Canaanites muste theye kill

CAPIT. XX.

**W**hen thou goest out to battell againste thyne enemyes, and seest ho:ies & charrettes and people more then thou, be not afrayde of them, for the Lord thy God is with the which broughte the forth of the land of Egypte. And when ye are come nigh the battell, let the preast come forth and speake vnto the people and saye vnto them: Feare Ihesus ye are come this daye vnto battell againste your enemyes, let not youre hartes faunte, neither feare, nor be amased, nor a dredd of them. For the Lord thy God goeth w you to fight for you againste your enemyes and to saue you.

And let the captaynes speake vnto the people, sayinge: If any man haue dupst a newe house and haue not dedicate it, let him go and returne to his house lest he dye in the battell and an other dedicate. And if any man haue planted a vineyard and haue not made it comen wherof euery man maye eate, let him go and returne agayne vnto his house, lest he dye in the battell and an other make it comen. And if any man be betrothed vnto a wyfe & haue not taken her, let him go and returne agayne vnto his house, lest he dye in the battell and an other take her.

And let the captaynes speake further vnto the people and saye: If any man feare and be fayne dredd, let him go and returne vnto his house lest his brethren be made saunt as well as he. And when the captaynes haue made an ende of speakinge vnto the people, succour stande vnto the armye to fight.

When thou comest nigh vnto a cite to fight againste it, offer theun peac. And if they answer the agayne peaceably, and open vnto the, then let all the people that is founde there to be tributaries vnto the, and serue the. But if they will make no peac with the, then make warre againste the cite and besiege it. And when the Lord thy God hath deliuered it into thine hande, smyte all males thereof with the edge of the sword, save the women, the children, and the cattell and all that is in the cite, and all the spoyle thereof take vnto thy selfe, and eate the spoyle of thyne enemyes which the Lord thy God greeueth the. Thus thou shalt doe vnto all the cities whiche are faire of them the and not of the cities of these nations.

But in the cities of these nations whiche the Lord thy God greeueth the to entrete, thou shalt save asrue nothinge that hath breath. But shalt destroye them with out remission, both the Hittites, the Amorites, the Canaanites, the Pherezites, the Hiuites, & the Iebuzites, as the Lord thy God hath commaunded the, that thou shouldest not to do after all their abominacions which theye do vnto their goddesses, & to builde fynes againste the Lord your God.

When thou hast besieged a cite longe tyme & in makinge a sicke againste to take it, & theye

not the trees thereof, that thou wouldest thrust an axe vnto them. For thou mayest eate of the: and therefore destroye the inwar. For the trees of the fields are not trees, that they mighte come agayne the to be greene the. I. curtiues those trees which thou knowest that were not of, then thou shalt destroye and cut them downe and make bulwarkes againste the cite that maketh warre with the, & it shall be oute destroyed.

The purgation of Ierme that is founde bred and is not knowne howe he was slaine. & howe he ought to take to wife her que in calumny warre. The right of the fynyng begotten. The punishment of the lawe that is discovered to his father and mother.

CAPIT. XXI.

**Y**f one be founde slayne in the land whiche the Lord thy God greeueth the to possesse, and seest in the field: & not knowne who hath slayne him: Then let thyne eyes and thy iudges come forth and measure the distance of the cities that are round about the slayne person. And let the cities of that city whiche is next vnto the slayne man, take an her the which hath not bene laboured, nor hath oxen in the yoke, and let them bring her vnto a valeye wher is neither cartage nor sowinge, and set her on her head there in the valeye.

Then let the preast the sonne of Leui come forth & for the Lord thy God teach the senthem to seue and to make his name, and therefore at their mouth shall all theye's place be cryed. And at the sides of the cite whiche is next to the slayne man, shall come forth to 9 cowes & shall theye their handes ouer the head that is beheaded in the place, and shall answer and saye: our handes haue no: shed this bloude, neither haue our eyes seene it. We maye shall we vnto the people Israel whiche thou hast deliuered: & put not innocent bloude vnto thy people Israel: & the bloude shall be forgotten them. And so shalt thou put innocent bloude frome the, when thou shalt haue wonne that is syght in the sight of the Lord.

When thou goest to warre againste thyne enemyes, and the Lord thy God hath deliuered them into thine hande, and thou shalt take them prisoners, and shalt amonge the captiues a beautesfull woman and shalt haue her: thou shalt thou wouldest haue her to thy wyfe: bringe her home to thyne house and let her shawe her head, and pare her nayles and put her ornaments that she was taken in her hande, and let her remayne in thyne house & be wyfe her father and her mother a moneth longe, & after that godd in vnto her and makee her: & let her be thy wyfe. And if thou haue no knowe of her, then let her go wher shee will: for thou mayest not sell her so: manye maye make cherefauncc of her, because thou haue humbled her. If a man haue two wyues, one leue and an other hated, and they haue borne him children, both the loued & also the hated: If the first borne be the son of the hated: then shall he be disposed his goodes amonge his brethren.

Deute. xvii. b. Deute. xxi. b.

Leuit. 24.

Leuit. xviii.

When thou buyest a new house, then thou shalt make a baptism into the house, that it containe not blood upon thyne house, if any man shall shed.

When thou buyest a new house, then thou shalt make a baptism into the house, that it containe not blood upon thyne house, if any man shall shed.

Gen. xlii. 1

Stubborne wylde.

Any man haue a sonne that is stubborne and disobedient, so that he will not hearken to the voyce of his father and voyce of his mother, and they haue taught him inuention, but he wolde not hearken vnto them: Then let his father and his mother take him, and bringe him out vnto the eldres: that is to say, vnto the gate of that same place, and saye vnto the eldres of the cite. This our sonne is obstinate and disobedient, and will not hearken vnto our voyce, he is a spote and a brynde rebe.

Thou shalt not plow with an ox and an asse together. Thou shalt not weare a garment made of diuers kindes.

Thou shalt put gardes vpon the four quarters of thy pasture, wherewith thou couerest thy selfe.

John. iiii. 1

Sales. i. c.

Then let all the men of that cite drawe hym vnto death. And thou shalt put awaye from thee, and all Israel shall heare a feare. If a man haue committed a trespass worthy of death and is put to death for it, and be ged on the tree, his body remaine all night vpon the tree, but burye him the same daye. For the curke of God is on him that is hanged. Defile not thy land therefore, wherof the Lorde thy God graunteth thee to inherite.

If a man take a wyfe, and when he hath the wyfe with her, haue children, and saye somefull things vnto her charge, and bringe vp an euill name vpon her, and saye: I toke thee to wyfe, and when I came to bed, I founde her not a mayde. Then let the father of the damsell and the mother bringe forth the tokens of the damselfe virginite vnto the eldres of the cite, such vnto the gate. And let the father saye vnto the eldres. I gave my daughter vnto this man to wyfe, and he hath defiled her: and he hath sayd euill things vnto my charge sayinge: I founde her not a mayde. And yet these are the tokens of my daughters virginite. And let them spede the veritie before the eldres of the cite. Then lette the eldres of that cite take that man and chastise him, and amerce him in an hundred sicles of siluer and geue them vnto the father of the damselfe, because he hath brought vp an euill scappon vpon a mayde in Israel, and the damselfe be his wyfe, and he may not put her awaye all his days. But if the thinge be a trouble that the damselfe be not founde a virgin, let them bringe her vnto the doore of her fathers house, and let them smite her with stones to death, because she hath wroughte falsly in Israel, to playe the whoore in her fathers house, and so thou shalt put awaye from thee.

CAP. XII.

Exod. xv. 1

If thou se thy brother one of thyne goode neighbours, thou shalt not vnto him, and thou shalt seite some them. But shalt bringe thee home agayne vnto thy brother. If thy brother be not nigh vnto thee, or if thou knowe him not, bringe them vnto thyne owne house and let them be with thee, till thy brother aske after them, and then deliuer him them agayne. In like maner shalt thou do with his asse, with his garment and with all those thinges of thy brother whiche he hath lost, and thou shalt founde, and thou mayst not withtake the selfe.

If a man be founde lyinge with a woman that hath a wedded husband, then let them dye bothe of them, as well the man that laye with the wyfe, as also the wyfe so thou shalt put awaye euill from Israel.

If thou se that thy brother aske or one to sell wone by the waye, thou shalt not withtake the selfe frome them: but shalt helpe him to buye them by agayne.

If a mayde be betrothed vnto an husband and after a man fynde her in the toweyne with her, then ye shall bringe them both forth vnto the gates of that cite and shall stone the to deith. The damselfe because she cryed not beinge in the cite and the man in his wife he hath defiled his neyghbours wyfe, and thou shalt put awaye euill from thee.

The woman shall not weare that peece which becometh the man, neither shall a man put on womans garment. For all that we do, are abomination vnto the Lorde thy God.

But if a man fynde a betrothed damselfe in the toweyne, and soe see her and speake with her: Then the man that laye with her shall dye alone, and vnto the damselfe: thou shalt do no harme, because there is in the damselfe no cause of death. For like as when a man ryseth agaynst his neyghbour and smyth him, even so is this matter. For he founde her in the toweyne and the betrothed damselfe cryed, but there was no man to helpe her. If a man fynde a mayde that is not betrothed and take

If thou chaunge vpon a bydes nest by the waye, in what so euer case it be, or on ground whether they be younge of egges, or the same sittinge vpon the younge or vpon the egges: Thou shalt not take the mother with the younge. But shalt in any wyse let the damme go, and take the younge, that thou mayest prosper and prolonge thy dayes.

the, and she which hee and he soude. For  
 the man that laste with her, shall give her  
 dowrie as hee shall see fit. And the  
 wife shall be his wife, because hee have  
 been together, and hee may not put her  
 away all his days.

¶ So man shall take his fathers wife, nor  
 nor suppose his father's sister.

¶ What manner of men may not be admyt into the  
 congregation of the Lord.

CAPIT. XXIII.

**N**one that is gelded, or hath his pryncp  
 members cut of, shall come in to the con  
 gregation of the Lord. And he that is  
 borne of a concubine, shall not come in to the  
 congregation of the Lord, no in the tenth ge  
 neration he shall not enter in to the congrega  
 tion of the Lord. The Ammonites and the  
 Moabites shall not come in to the congrega  
 tion of the Lord, no not in the tenth genera  
 tion, no they shall never come in to the con  
 gregation of the Lord, because they were  
 not truly bred, and were in the waye, when  
 they came out of Egypte, and because they  
 rebelled against the Lord, the Lord of  
 the interceptours out of Mesopotamia, to  
 curse the.

¶ Nevertheless the Lord thy God wold not  
 preken unto Balaam, but turned the curse  
 to his prayer, because the Lord thy  
 God loved the. Thou shalt never therefore  
 like that which is prosperous or good for  
 them all thy dayes; for, thou shalt never  
 abhorre an Ammonite, for he is thy brother, nei  
 ther shalt thou abhorre an Egyptian, because  
 thou wast a stranger in his land. The chyl  
 dren that are begotten of them shall come in  
 to the congregation of the Lord in the thirde  
 generation.

¶ When thou goest oute with the hoste a  
 gainst thine enemies, kepe the from all vic  
 hednesse. If there be any man that is unclean  
 by reason of uncleannesse that chaunceth hym  
 by night, let him goo oute of the hoste, and  
 not come in agayne, untill he have washed  
 hym selfe with water before the euen: & when  
 when the sonne is downe, let hym come in to  
 the host agayne.

¶ Thou shalt have a place without the host  
 whither thou shalt resort to for necessitie,  
 and thou shalt have a house under thy  
 girdell: and when thou wast ease thy selfe, digge  
 therewith and turne and cover that whiche is  
 departed from the. For the Lord thy God  
 will keep in thine host, to trye the and see thine  
 enemies before. Let thine host be pure, that be  
 it no uncleane thinge amonge you and turne  
 from you.

¶ Thou shalt not delivere unto his ma  
 ster the servant whiche is escaped from his ma  
 ster into thee. Let him dwell with the, even  
 amonge you in what place he hym selfe liketh  
 best, in one of thy cities wher it is good for  
 hym, and verie hym.

¶ There shall be no house of the daughters of

Israel, nor housemonger of the sonnes of Is  
 rael. Thou shalt neverthe bynge the bray of  
 an house, nor the price of bought into the  
 house of the Lord thy God in no maner of buy  
 inge or sellinge, for they are abominacion unto the  
 Lord thy God.

¶ Thou shalt be no surety unto thy brother  
 neither in money nor in lease, nor in any maner  
 thinge that is lent upon usury. Unto a  
 stranger thou shalt lend upon usury, but not un  
 to thy brother, for thou shalt lend him in his  
 need, that the Lord thy God may blesse the  
 in all thou shalt do, and thou shalt be  
 the first to conquer it.

¶ When thou hast bowed a bowe unto the  
 Lord thy God, so thou be not faine to pre  
 sounce it. For he will surely requyte it of the,  
 and it shall be layde unto the. If thou shalt  
 lease to any man, it shall be no synne  
 to the; but that which is once gone oute of thy  
 hand, thou shalt kepe and have, accordinge as  
 thou hast bowed unto the Lord thy God of  
 a lease, which thou hast spoken with thy  
 mouth.

¶ When thou comest into thy neighbours  
 lande, thou shalt not seeke to be  
 full at thy pleasure; but thou shalt put none  
 in thy daye.

¶ When thou goest into thy neighbours  
 lande, thou shalt not take the eares of thine  
 hande, but thou shalt not moue a speck  
 unto thy neighbours toyme.

¶ Crueltye is permitted. He that is new  
 waite shall not be counted to goe to warre. The  
 remembrance of such shall be in the  
 book.

CAPIT. XXIII.

**W**hen a man hath taken a wife and mar  
 ried her, if he fynde no favour in his  
 eyes, because hee hath espoused some un  
 cleannesse in her. Then let him write her a bill of  
 divorcement, & put it in her hand, and sende her  
 forth: of his house.

¶ If when he is departed out of his house,  
 hee go and be an other mans wife and the se  
 conde husband take her and write her a lease  
 of divorcement and put it in her hande, and  
 sende her oute of his house: or if the firstes  
 man dye whiche took her to wife, her first  
 man whiche sent her awaye may not take her  
 agayne to be his wife, in as muche as she is  
 defiled. For that is abominacion in the sight  
 of the Lord: that thou defyle not the lande  
 which I have given the Lord thy God  
 to inherite.

¶ When a man taketh a newe wife, hee  
 shall not goo to warre, neither shall hee be  
 charged with any busynesse: but shall be  
 at home one yere, and rejoyce with his  
 wife whiche hee hath taken. ¶ A man  
 shall take the nether of the upper  
 millstone to pledge, for then hee  
 shall be as heere a mannes life to  
 pledge. ¶ If any man be  
 founde dealinge any of his brethren  
 the children of Israel, and maketh  
 the cause of him or selleth him,  
 the other shall dye, and thou  
 shalt put thyselfe awaye from the.

Deute. 22.  
 Deute. 23.  
 Deute. 24.

Deute. 25.  
 Deute. 26.

Deute. 27.  
 Deute. 28.

Deute. 29.

Deute. 30.  
 Deute. 31.

Deute. 32.

Deute. 33.

Deute. 34.

Deute. 35.

Deute. 21.

Deute. 22.

Deute. 23.

Deute. 24.

Deute. 25.

Deute. 26.

Deute. 31.

Deute. 32.







and saye vnto hym, I knowegethis daye vnto the Lo:de thy God, that I am come vnto the countrey wher thy Lawe was made vnto our fathers for to grue vs.

And the prech shall take the maunde oute of thine hande, and set it downe before the auers of the Lo:de thy God, and thou shalt answer and saye before the Lo:de thy God: My father ermaued out of Arie, and he wnt downe in to Egypt, and sojourned there with a fewe soke, and grewe there vnto a nation great, myghty, and full of people. And the Egypciens breed vs and troubled vs, and laden vs with cruell bondage. And we cryed vnto the Lo:de God of our fathers, and the Lo:de herde our voyce, and looked on our aduersitee, labour, and oppiession. And the Lo:de brought vs out of Egypt with a myghty hande and a stretched oute arme, and with greate terrible- nesse, and with signes and wonders. And he hath broughte vs in to this place, and hath gruen vs this lande that floweth with mylke and honye.

And now is, I have broughte the flou- fers of the lande whiche the Lo:de hath giuen me. And set it before the Lo:de thy God, and worship before the Lo:de thy God, and reioyce ouer all the good thynges whiche the Lo:de thy God hath giuen vnto the, and vnto thine housh, bothe thou the Lawe, and the braunge that is amonge you.

When thou had made an ende of thyngge all the tribes of thine encrease the thirde yee, the yee of thyngge: thou shalt grue it vnto the Krute, the braunge, the fatherlesse, the widowe, that they maye eate in thy gates, and fill them felure. Then saye before the Lo:de thy God, I haue broughte all that is balauesh out of thine house, and haue giuen them vnto the Krute, the braunge, the fatherlesse and the widowe accordinge to all the commaundementes whiche thou commaundest me: I haue not surshipped the commaundementes, nor so; gotten them. I haue not eaten thereof in my mourninge nor taken any thereof vnto any wretchednesse, nor surne thereof about any dead carse, but haue hekened vnto the house of the Lo:de our God, & haue done after all that he commaunded me, toke I come frome the heylshabration of treasure, and diele thy people Israel, and the lande whiche thou hast giuen vs, as thou swerdest vnto our fathers: a lande that floweth with mylke and honye.

Then shall the Lo:de thy God hath the commaundeth the to doo these oidenances and liues hope them therefore and so them with all thine heart, and all thy soule. Thou hast chosen the Lo:de thy God to be thy God, and to make in his waye, and to kepe his o:ppro- bationes his commaundementes, & his lawes, and to heken vnto his voyce.

And the Lo:de hath chosen the this daye to be a sure all people vnto hym (as he hath promised the) and that thou kepe his commaundementes and to make the prosper thre all thynges whiche hath made: in praye, & name and honoure: that thou maye be

on holy people vnto the Lo:de thy God, as he hath saye.

An auter muste be buyld. The disseruice is by the Lawe. The Lawe is the gyft of God.

CAPIT. XXVII.

As Moses with the elders of Israel commaunded the people, saying: hope all the commaundementes whiche I commaunde you this daye. And when ye be come ouer Jordan vnto the lande whiche the Lo:de thy God graunteth vs, set vp greate stones, and playse them with playste, & write vpon them all the wordes of this lawe, when thou art come ouer: that thou mayest come in to the lande whiche the Lo:de thy God graunteth thee: a lande that floweth with mylke & honye: as the Lo:de God of thy fathers hath promised the.

When ye be come ouer Jordan, set ye set by the stones whiche I commaunde you this daye vpon mounte Gail, and playse them with playste, and these buyld vnto the Lo:de thy God & an auter of stones, and set thou set by no yon vpon them. And thou shalt make the auter of the Lo:de thy God of rough stones, and thou shalt set stones there vnto the Lo:de thy God. And thou shalt sette great stones of thynges, and shalt sette there, and setpore before the Lo:de thy God. And thou shalt write vpon the stones all the wordes of this lawe, well and playny.

And thou shalt write the preches the Krutes (spake vnto all Israel, saying: take ye heed and heare Israel: it is hope that on are become the people of the Lo:de thy God. Heare thou to: vnto the voyce of the Lo:de thy God, and do his commaundementes and his oidenances whiche I commaunde you this daye.

And thou shalt charge the people the same daye, saying, This shall stande vpon mounte Garim, to blesse the people when ye are come ouer Jordan: Symeon, Leui, Iuda, Isachar, Ioseph and Beniamin. And these shall stande vpon mounte Gail to write: Ruben, Gad, Ase, Zabulon, Dan, and Joseph. And the Krutes shall be gyne and saye vnto all the men of Israel with a loude voyce.

And thou shalt be that maketh anye carved ymage, or ymage of metall: an abhominacion vnto the Lo:de, the worke of the handes of the make man, and putteth it in a secreete place. And all the people shall answer and saye Amen.

And thou shalt be that despised his father or his mother. And all the people shall saye, Amen.

And thou shalt be that sett ouerth his neighbours murther. And all the people shall saye, Amen.

And thou shalt be that maketh the dynde gods oute of the harte. And all the people shall saye, Amen.

And thou shalt be that hath the froth of the dynges, fardes, and in ydow, and all the people shall saye, Amen.

John. 1. 141

John. 1. 141

Deuter. 10. 141

Deuter. 10. 141

Deuter. 10. 141

Deuter. 10. 141



Thy sonnes and thy daughters shall be gruen unto an other nation, and thine eyes shall se and haue upon them all daye longe, but walke haue no mercy in thine hart. The fruite of thy lande and all thy laboures shall a nation which thou knowest not, eate; and thou shalt sell thy selfe in violence, and be oppressed alwaies: that thou shalt be sleane before thy selfe for the feare of suche thinges as thou shalt se.

The Loide shall knoe the with a mischevous boyle in the knees and legges, so that thou canst not be healed: euen from the sole of the foote vnto the top of the heeb.

The Loide shall bringe bothe the, and thy kinge whiche thou hast set oute the vnto a nation whiche neither thou nor thy fathers haue knowen: and there thou shalt see strange Goddes: euen woodde and stone. And thou shalt goe to wastle, and be made a poyntie, and a strange stoke vnto all nations whiche the Loide shall eate the. Thou shalt eate moche ferd out in to the fild, and shalt gather but little in, for the gettewappers shall be brove it. Thou shalt plant a baynard and hulle it, but shalt neither brynke of the vine ne gather of the grapes, for the woymes shall eate it. Thou shalt haue olue trees in all the roodes, but shalt not be anointed with the oyle, for thine olue trees shall be rooed oure. Thou shalt geete sonnes and daughteres, but shalt not haue thym: for they shall be carryd awaye poyntes. All thy trees and fruite of thy lande shall be mached with blisdrange.

The straungers that are amonge you shall chynne aboute the, and thou shalt come downe slowe. He shall lende the, and thou shalt not lende hym, he shall be before, and thou behynde.

Wherouer all these curses shall come vpon the, and shall followe the and imbrace the, vnto thou be distressed: because thou hearkenst not vnto the voyce of the Loide thy God, to kepe his commaundmentes and obediencies whiche he commaunded the, and they shall be vpon the as inequalities and wonders, and vpon the for ever. And because thou scrutest not the Loide thy God in thy hartynesse, and with a good herte for the abundance of all thy goodnesse: thou shalt see thine enemy whiche the Loide shall sende vpon the: in hunger and thurst, in nakednesse, and in neede of all thinge. And he shall put a roke of yron vpon thy necke, till he haue broughte the to couerte.

And the Loide shall bringe a nation vpon the from the east, even from the ende of the earth: as a nation whose tongue thou shalt not vnderstande: a hard hearted nation which shall not regard the person of the olde, nor haue compassion on the yonge. And he shall eate the fruite of thy lande, and the fruite of thy cartell: vntill he haue distressed the: so that he shall leaue the wyche wyche, thine, not oyle, neither the increase of thine eare, nor the sheeres of thy shepe, vntill he haue broughte the to nought. And he shall kepe the in, in all thy wayes, vntill thy

bre and strange to thee be come do'one wher thou standest, thow' he all the lande. And he shall take the in all thy gates: thow' we eate all thy lande whiche the Loide thy God hath gruen the.

And thou shalt eate of the fruite of thine stone doore: the fleshe of thy sonnes and of thy daughteres whiche the Loide thy God hath geuen the, in that starghynesse and hunger wherewith thine enemy shall besiege the, so that it shall geue the man that is ready and beere delicate amonge you, to lye on his brother, and vpon his wyle that lyeth in his bosome, and on the rste of his children whiche he hath yet left, for feare of gruyng vnto anye of them of the fleshe of his children, whiche he eateth because he hath thoughte litle vpon in the secrettes and he seeth wherewith thine enemyes shall besiege the in all thy wayes.

Ye and the woman that is so tender and delicate amonges you that she dre not adventure to set the sole of her foote vpon the grounde for fastnesse and tendernesse, shall be geurd to lye on the husband that lyeth in her bosome, euen for the fleshe of her sonne and of her daughter the alce wyche that to come because of her children whiche she hath borne, she wolde eate them that same houre for neede of all thynges necessary, in the starghynesse and hunger wherewith thine enemye shall besiege the in thy wayes.

If thou wilt not be diligent to do all the wordes of this lawe that are written in this booke, to keepe this glorious & fearefull name of the Loide thy God: as a Loide wyl imple bothe the and thy lnd with wonderfull plagges and with great plagges and of longe continuance, and with cruel synnesse: & of longe durauce. Wherouer he wyl bringe vpon the all the diseases of Egypte whiche thou shalt aske of, and they shall come vnto the. Wherof all manner synnesse and all manner plagges, whiche are not written in the booke of this lawe, wyl the Loide bringe vpon the, vntill thou be broughte to nought. And ye shall be left fewe in nombre, wher before ye were as the & cities of heuen in multitude: because thou wouldest not hearken vnto the voyce of the Loide thy God.

And as the Loide retorted ouer you to do you good, and he multiplied you: euen so he wyl retoyce ouer you, to despoyle you, and so bringe you to nought. And ye shall be waiked cure of the lande wherbye thou goest to enioye it. And the Loide shall scatter the amonge all nations, from the one ende of the world vnto the other, and there thou shalt see strange Goddes, whiche neither thou nor thy fathers haue knowen: euen woodde and stone.

And among these nations thou shalt haue no cures, neither shall there be anye cure to the sole of thy foote. For the Loide shall geue the there a scembling heere, and dasyng eyes, and sozome of mnd. And he shall hang before the, and thou shalt see bothe daye and nyght, and shalt haue no respite in

\* In the 1st Chap. vi. 8 Deut. 11. 8

\* Deut. 1. 8

\* Jer. 31. 7











venge women, and the sucklings, with the men of yeepe herbes. I haue determined to scatter them throume out the world, and to abolythe theyr name out amonge men, but for theyr iniquities cause I haue so doome the, for theyr aduertise woide take vpon them and saye: our eye hande hath done all these woikes, and not the Lorde.

For it is a nation that hath no forehead, and hath no vnderstanding in them: I wold they were wyse, and vnderstode this, and wold not haue their latter ende.

Howebeit cometh, that one shall chafe a thousande, and two put ten thousand of them to flight: but that theyr God hath soulede them, and because the Lorde hath giuen them ouer.

For one rock is not as their rock, no though our enemye be iudge. And theyr dynes are of the vyntes of Shoum, and of the scides of Shomora. Their grapes are grapes of gal, & their clusters be byetes.

Theyr wyne is the porcion of dragons, and the crust ynt of adders. See not such things layd in nose with me, and scalded by anoyntes my treasures: & Iengeance is myne, and I will requyte. Theyr sette wall vnde which the tyne cometh. For the tyne of theyr destruction is at hande, and the tyne that wall come vpon them maketh vaine.

For the Lorde will be iudice vnto his people, and haue compassion on his seruantes. For it shall be sene that theyr powre shall faile, & their prisoners be loth, and the residue wailed.

And it shall be sayd: where are their goddis whom they trusted?

The sac of whose sacrifices they are, & drinke the wyne of theyr weillapies, let them crye by and be: ye you, and be your wynde.

As nowe howe I am alone, and that there is no God but I. I can kepe and make a pue, and what I haue saylten, that can I heale: neyther is there that can rescue any man oute of my hande.

For I will lyse by myne hande to heuen, and will saye, I lyse euer.

If I were the edge of my swerde as it were a thunderbole, & myne hande goth about to be drake, I will shewe vengeance on myne enemyes, and will requyte them that hate me.

I will make myne arrowes dyonern with bloude, and my swerde shall care as the of the blood of the slayne, and of the captiue, and of myne enemyes bare heed.

Whye ye vnto his people, for he will avenge the bloude of his seruantes, and will requyte him of his aduersaries, & will be mercifull vnto the lande of his people.

Moses wene and spake all the woyses of this songe in the eares of the people, bothe he and Joshua the sonne of Nun. When Moses had spoken all these woyses vnto the ende to all Israel, he sayd vnto them. Let your heeres vnto all the woyses which I rellise vnto you this day: that ye commaunde them vnto your children to observe and doo all the woyses of this lawe. For it is not a dayne woide vnto you: but it is your lyfe, & thowre this woide

ye shall prolonge your dayes in the lande which ther ye go ouer Jordan to conquere it.

And the Lorde spake vnto Moses, the same daye, saying: get the vp in to this mountaine Abarim, vnto mount Sebo, which is in the lande of Shoum ouer against Jericho. And bebold the lande of Canaan which I giue vnto the chyldren of Israel to possesse. And be in the mounte whiche thou goest vpon, and be thou put vnto thy people: as Aaron thy brothe had in mounte Hor, and was put vnto his people. For ye sei spaled against me among the chyldren of Israel at the waters of Merse, at Cadan in the wilderness of Sin: because ye hatoted me not amonge the chyldren of Israel. Thou shalt se the land before the, but thou shalt not goo vnto the lande which I giue the chyldren of Israel.

Moses goth by this mount Sebo.

Moses bringe blesteth all the tribes of Israel.

CAPL XXXIII.

This is the blessinge wherewith Moses bleth the chyldren of Israel before his deathe, sayinge:

Moses bleth the chyldren.

The Lorde came from Shinar, and dwelid his braimes from Seir vnto them, and appeared gloryouslye from mounte Pharan. And he came with thousandes of serntes, and in his ryght hande a lawe of fyre for them. How loued he the people?

Howe he loued the people.

As his seruices are in his hande. Theyr thate soune them seluce vnto this soke, & all serue his woyses. Moses gaue vs a lawe which is the encheitance of the congregacion of Jacob. And he was in Israel kynge, and gathered the tribes of the people and the wybes of Israel for the.

Kyngdom shall true and shall not dre: but his people shall be fewe in numbre. This is the blessinge of Juda: Let vs Lorde be the voyce of Juda, and bringe him vnto his people, lette his hande fight for him, but be thou his help against his enemyes.

That is, this lawe shall be acceptable vnto the lord as was Moses.

And vnto Reuibe sayd: thy peccetnes and thy syght be after the ineqyfull man thow thou seintest at. As I shew with whom thou stendst at the waters of Merse. He that sayth hee is his father and mother, I saw him not, and vnto his byrdren, I knowe not: and to his sonne, I wote not. For they haue obitured thy woyses, and kepte thy testament. Theyr wall teache Jacob thy iudgements, and Israel thy lawes. Theyr wal put inentes before thy nose, and hole sacrifices vpon thyrne altter. Whiche Lorde theyr powre, and accepte the woyses of theyr handes. Smyte the buches of them that vse against them, and of them that hate the: that theyr syne not against.

Vnto Beniamin be sayde. The Lorde derlyngt shall dwell safelye with him: and hepe him selfe in the shambere by hym continually, and shall dwell bytwene his shouders.

And vnto Joseph be sayde: blessed of the Lorde is his lande, with the goodly fructe of heuen, with drye and with springes that

ye beneath: and with scutes of the encrease of the iron, and with the toppe of mountaynes that were frome the beginning, and with the daynties of bylles that laide sure, and with goodly fence of the earth, and of the warrlike therof.

**E**xod. iii. a And the good will of him that dwelleth in the cloud, shall come upon the heed of Joseph, and upon the toppe of the heed of him that was separated frome his brethren, his daughter is as a redoubt, and his honour as the honour of an byrnie. And with them he shall putte the nations together, even unto the endes of the world. These are the maner thousandes of Egypt, and the thousandes of Canaan.

**A**nd unto Zabuion he sayde: Keptest thou Babylon in thy journey oute, and thou shalt be as thy sisters. They shall fall the people unto thee, and ever they shall see the overtynges of thy power. For they shall seeke of thee the name of the Lord, and of the name of thy name.

And unto Sada he sayde: Blessed is the name that maketh him. He dwelleth as a lyon and caughte the same and also the toppe of the heed. He sawe his dominion that in his name there was a scape way, and came with the heeles of the people, and executed his judgments with him.

And unto Dan he sayde: Dan is a strong byrnie: he shall flow plentifully frome Hebron.

And unto Reuben he sayde: Reuben shall be as a bullocke of plowage, and shall be filled with the blessing of the Lord, and shall have his possessions in his touch.

And of Aser he sayde: Aser shall be blessed with chyldren: he shall be acceptable unto his brethren, and shall be by his side in the day of wrath: he shall be as the south.

**T**here is none lyke unto the God of Israel he that speaketh upon heaven. What he thynke help whose glory is in the clouds, that in the dwelling place of God from above, and under the serues of the world: he hath called oute thynne enemyes before the Lord and sayd: destroy. And Israel shall dwell in safetye alone. And the eyes of Jacob shall see upon a land of rest and byrne. His power his byrn shall be by the side of the. Happy art thou Israel, who is lyke unto the? A people that are saved by the Lord,

the byrnie and helpe, and a sword of the glory. And thynne enemyes shall be the same as frome the, and thou shalt walke upon the byrnie by the byrnie.

Of whose breath Israel weperth. Josue succeedeth in the day of the Lord.

CAPIT. XXXIII.

**A**nd Moses wente frome the seiders of Moab up, into mounte Nebo, whiche is the toppe of Pisgah, oute againste Jericho. And the Lord showed him all the land of Galaad, even unto Dan, and all Syria, and the lande of Egypt, and Canaan, and all the land of Juda: even unto the uttermost see, and the south, and the region of the playne of Jericho the cary of palm trees, even unto Zoan. And the Lord sayd unto him: This is the land whiche I swore unto Abraham, Isaac and Jacob, sayinge: I will give it unto thy seed. I have showed it thee, because thynne eyes: but thou shalt not go over thys see.

So Moses the servant of the Lord dyed there in the lande of Moab, at the commandment of the Lord. And he buried hym in a vale in the lande of Moab betwixt Bethphlegon: but no man wote of his sepulchre unto this daye. And Moses was an hundred and twentye yere when he dyed, and his eyes were not dimmed, nor his chekes abated. And the chyldren of Israel wept for Moses in the seiders of Moab thretye dayes. And the dayes of weeping and mourninge for Moses were ended.

And Josue the sonne of Nun was full of the spirit of wisdom: and so Moses had put his hand upon him. And all the chyldren of Israel bekened unto him, and as the Lord commanded Moses. But there arose not a prophete after that tyme in Israel lyke unto Moses: whom the Lord knewe face to face in all the miracles and wonders whiche the Lord sent him to do in the lande of Egypt unto Pharao and all his servants, and unto all his lande: and in all the myghty dedes, and greace wondrousfull thynges whiche Moses did in the syght of all Israel.

The ende of the fyfthe booke of Moses.

THE BOOKE OF IOSVA

The Lord rebuketh Iosua to invade the lande of Canaan, and commaunded him continually to tread heathen downe.

Your possession and enjoye it, whiche Moses the Lordes seruante gaue you on this syde Jordan, towards the sonne ryng. And Iosua answered Iosua, sayinge: All that thou bydest vs we will doo, and wherther so ever thou sendest vs, we will go. And sayinge as we obeye Moses in all thynges, so we will obeye the. Only the Lord thy God be with the, as he was with Moses, and who so ever thou speake thy mouth, and will not hearken vnto thy wordes in all thou commaundest hym, lette him bye. Only be stronge and of good courage.

CAPL. I.



After the death of Moses the seruante of the Lord: the Lord spake vnto Iosua the sonne of Nun, Moses seruante, sayinge: Moses my seruante is dead. Nowe therefore arise & go ouer Jordan, both thou and all this people vnto the lande whiche I graue vnto the chyldren of Israel. & All the places whiche the soles of your feet shall tread on, haue I graued you, as I said vnto Moses: from the mounte Libanon, vnto the great ryuer Euphrates: and all the land of the Hethites euen vnto the great see towards the goinge downe of the sonne, shall be your boundes. There shall not a man be able to withstande the, all the dayes of thy lyfe. For as I was with Moses, so will I be with the: and wyl neither leaue the, nor forsake the: & be stronge and bold: for vnto this people shalt thou ouerposse the land by lot, which I swaie vnto thine fathers to giue them.

Be stronge, and haue the selfe to obtayne and to doo, accordinge to all the lawes whiche Moses my seruante commaunded the. & Turne from them neyther to the right hand nor left: eue thou mayst haue vnderstandinge in all thou takest in hande, & let not the booke of the lawe departe out of thy mouth: but keepe thein fast and right, that thou mayst presume and keepe al that is written therein. For then shalt thou make thy waye prosperous, and then thou shalt haue vnderstandinge. Wherefore, I haue sayd vnto the, be stronge and bold: neyther feare nor drede. For the Lord thy God is with the, wherther so ever thou goest.

Then Iosua commaunded the officers of the people, sayinge. So thinke the mytles of the horse, and commaunde the people, sayinge: prepare you viayles: for after this daye ye shall passe ouer this Jordan, to go and to take the lande, which the Lord your God gaue vnto you to possesse it.

And vnto the Amoritians, Gerges, and both the tribe of Manasses spake Iosua, sayinge: Remember that, whiche Moses the seruante of the Lord commaunded you sayinge, the Lord your God hath giuen you this, and all this lande. Let your wyues, your chyldren and your oxen remayne in the lande whiche I shal shew you on this syde Jordan: but go ye before your brethren, and all that be men of warre, and fighte for them, till the Lord haue giuen you breath: as he hath done you, and till they also haue obtained the lande which the Lord your God graued them. And then retourne vnto the lande of

It is said in the Hebrew of Iosua to Jericho, wherther he were there or not, wherther he were one of the pursuers, wherther he were one of the conquered, the Lord is Iosua.

CAPL. II.

Then Iosua the sonne of Nun sent out of Shittim two spyes secretly, sayinge: Go and viewe the lande, and also Jericho. And they went and came in to a dwelling house of a woman named Rahab, and lodged there. And it was tolde the kynge of Jericho, sayinge: Why do these come vnto you, wherther to aspye of the chyldren of Israel, wherther to take the countrey. And the kynge of Jericho sent vnto Rahab, sayinge: Wherfore comest thou here? art thou come to the, wherther thou art in to take the house: they be spyes, for they be come to viewe out all the lande.

And the woman toke the two men and hid them. And she said, wherther there came men vnto me, but I was not come wherther they were. And without the tyme of the wherpage of the gate when it was darke they went out, wherther I wote not: but wherther they were gone secretly and ye shal ouersake them. And she brought them by vnto the roffe of the house, and she hid them vnto the threth of the wall, wherther she had hanged aboue vpon the wall. And the men pursued after them the waye to Jordan euen vnto the passage, and as soon as they whiche pursued after them were gone, they they shut the gates.

And as soon as they were a slepe, she came by vnto them vpon the roffe, and sayde vnto the men, I knowe that the Lord hath giuen you the lande, because that the kyng of you is fallen vpon vs, and because that the inhabitants of the lande saye at your wytheses for we haue heard saye the Lord & bydd by the water of the redde seay: when you came out of Egypt, and what you dyd vnto the two kynges of the Amoritians on the other side Jordan & Sehon, and what you dyd vnto the Gerges. And as soon as we had heard these thynges, our hearts were broken, and there remayned no more courage in us, for we were afraid of your cominge. For the Lord your God is the Lord in heauen above, and on the earth beneath.

How these things were tolde me by the Lord

Handwritten marginal notes on the left side of the page, including 'Iosua', 'Rahab', and other names.

Handwritten marginal notes on the right side of the page, including 'Iosua', 'Rahab', and other names.

that he knowe as I haue betwene you meepe, ye shall also with meepe unto my father house and giue me a true token. And thus he shall saue al your bodies my father, and my mother, my brethren, and my sisters, and all that pertayne unto them. And that you shall salute our soules from death.

And thus he answered her, our Iesus say you to bre, so thou do not deceaue vs. And to myn the words hath giuen to the lande, & we will beate meepefully and truly with the. And then he let them helow with a coude choosure & wyndow. For her house was annexed to the towne walls. And he sayde vnto them: get you in to the mountaines, lest the pursuers meet with you, and by the four sides there the dayes, vntill the pursuers be returned, and then maye ye go your wayes.

And the men sayde vnto her, we will be discharged of this othe, whiche thou hast made vs swear, when thou camest to the launde, excepte thou bynde this purple cytchen some in the wyndowes, whiche thou hastell be done by. And thou shalt brynge thy father, thy mother, thy brethren, and all thy fathers howbothe, euen to the house to me. And then thou shalt cutt ye out at the doore of thy house in to the strete, his blonde shall be vpon his owne head, and we will do. And who so shall be with the in the house, his blonde be on ouer beetes of anye mannes hande be vpon him: But if thou chiche be of beete this our woordes, we will be quyte of thy othe whiche thou hast made vs swear. And he sayde, accorpyng vnto your woordes, so be it: and so sente them awaye, and they departed. And he bounde the people with the wyndow.

And they departed and got them in to the mountaines, and there abode the dayes, tyll the pursuers were returned. And the pursuers soughte the; ome cutt all the waye, and founde them not. And the two men returned and returned to the mountaines, and passed ouer, and came to Josua the sonne of Nun, and tolde hym all that hadde chaunced vnto them. And they sayde vnto Josua, the Lozde hath bestowed in to ouer hande all the lande, for as yet the inhabitants of the countrye haue the feare of vs.

The water of Jordan dyeth vp, and Josua with the people passeth ouer.

C A P L III.

As Josua toke early: and they remoued from Heron, and came to Jordan, both he and the chyldren of Israel, and so learned thys the daye so before they were out. And after this darde the baroldes went the waye out the hille, and commaunded the people, sayinge: when ye se the arch of the testament of the Lozde your God, and the pices that are in the water: then ye shall passe ye for me, to place and followe after it. And yet that there be a space betwene you and it, aboute a twy thousande iudges by the iudg.

And come not nye vnto it, that ye may knowe the waye by whiche ye muste goe: for ye haue not gone by it in ynnys past. And Josua sayde vnto the people, & putt ye your felowes, for to knowe the Lozde shall the we wounde amonges you.

Then Josua spake vnto the pices, sayinge. Take ye the arch of the testament, and goe before the people. And they toke up the arch, and went before the people.

And the Lozde sayde vnto Josua: this daye will I begin to chaunge the water of the ryuer of all Israel, that they maye knowe that as I was with Moses, so will I be with the. And commaunde thou the pices that beare the arch of the testament, sayinge: when ye are entred a litle in to the water of Jordan, and shall in it.

Then spake Josua to the chyldren of Israel, sayinge: come ye hether, and heare the woordes of the Lozde your God. And Josua sayde: wherby ye shall knowe that the ryuere Jordan is amonges you, and that he will vnderstande your ouer beete: for the Canaanites, the Hittites, the Hittites, the Phylishtines, the Gergesites, the Amorites, and the Jebusites. And he sayde, the arch of the testament of the Lozde of all the world shall goe before you in to Jordan. And nowe take you twelve men of the chyldren of Israel, of euerie tribe a man. And as soone as the soles of the feet of the pices that beare the arch of the omm potent Lozde be all the water, so shall the water of Jordan, the water of Jordan shall be, as it is called: and the wateres that come frome aboute, shall stande vntill vpon an heap.

And when the people were departed frome they, entred to go ouer Jordan, & the pices bearyng the arch of the testament before the people, as soone as they that bare the arch came vnto Jordan, and the soles of the feet of the pices that bare the arch were dyped in the byrn of the water, & Jordan began to fall ouer at his banks, at the tyme of vnture: the water that came downe frome aboute byd stoppt, and floode vpon an heap, a greate waye frome them, a litle before Zaitan. And the water that went to the west, was dryed in to the see of the wyldernesse, called the salt see, as soone as it was diuided: and the people went right ouer agaynst Jericho. And the pices that bare the arch of the appoyntment of the Lozde stood vntill vpon the lande in the myddes of Jordan, tyll all the people were cleane ouer Jordan.

The twelve stones receyued by Josua remembrement vnto Jordan was dryed, and the water was dryed to his course.

C A P L IIIII.

As soone as the people were all gone ouer Jordan, the Lozde spake vnto Josua sayinge. Take thou twelve men out of the people, of euerie tribe a man, and commaunde them, sayinge: Take you twelve out of the myddes of Jordan, euen out of the place wher the pyllars stood, twelue hardes stones. And

Josua

4 Lev. 17:11  
17:12  
17:13

4

4 Jos.

4 Jos.

4 Jos.

4

And



And take ye them away with you and put them in the place where you pitch your tents this night. And Joshua called unto the Elders which he had prepared of the children of Israel, of every tribe a man, and sayd vnto them: \* get you before the arche of the Lord your God vnto the myddes of Jordan, & take vp every man a stone vpon his shoulder, according to the nombre of the tribes of the children of Israel, that this maye be a signe amonges you. And when your children aske you in tyme to come, sayinge: What meane these stones: saye vnto them, that the water of Jordan dyuynke backe at the commynge of the arche of the appoyntment of the Lord: when whyle it went ouer Jordan. And these stones shalbe a token of remembrance vnto the children of Israel for euer.

And the children of Israel dyd as Joshua commaunded, and toke vp twelue stones forth of the myddes of Jordan, as the Lord sayd vnto Joshua, according to the nombre of the tribes of the children of Israel, and carryed the away with them, vnto the place where they lodged. & a farre them wanne there. And these Joshua set by twelue stones in the myddes of Jordan in the place where the feete of the priests whiche bare the arche of the testament, stood.

And there they be vnto this daye. For the priests which bare the arche stood in the myddes of Jordan, tyll all was accomplished: & the Lord commaunded Joshua to saye vnto the people, according to all that Moses charged Joshua. And the people halted and went ouer. When all the people were cleane ouer, then wanne ouer the arche of the Lord, and also the priests before the people. And the children of Ruben, and the children of Gad, and half the tribe of Manasse went before the children of Israel armed, as Moses charged them. Fourty thousande armed for warre, wanne before the Lord vnto bataille vnto the playnes of Jericho. That daye the Lord magnified Joshua in sight of all Israel and they feared him as they feared Moses all daye of his lyfe.

And the Lord spake vnto Joshua, sayinge: I commaunde the priests that beare the arche to come forth of Jordan. And Joshua commaunded the priests, sayinge, Come forthe of Jordan. And when the priests that beare the arche of the appoyntment of the Lord were ascended out of Jordan: as soone as the sooles of the priests feete were broughte to drye land, the water of Jordan returned agayne vnto his place, and went ouer all his banks as he dyd before. And the people came by out of Jordan the tenth daye of the first moneth, and pitched in Salgal, euen in the east borders of Jericho.

And the twelue stones, whiche they toke out of Jordan, Joshua pitched in Salgal, and he made vnto the children of Israel, sayinge: In your children aske you in tyme to come what meane these stones? We meane your children saye: It is came ouer this Jordan on drye land. For the Lord your God dyd by

the water of Jordan before you, tyll ye were ouer, as the Lord saith: God dyd vnto the red see, whiche he dyed by before vs, tyll we were ouer: that all the people of the worlde may knowe the hand of the Lord vnto this tyme: and that ye myghte feare the Lord your God for euer.

The Canaanites be afraid. The seconde circumcission of Joshua.

CAPL V.

As when all the kynges of the Amorites whiche are on this syde Jordan & to the southward, and all the kynges of the Canaanites, whiche are on the see, hearde howe the Lord hadde dyed by the water of Jordan before the children of Israel, tyll they were ouer, they drewe forthe to them. And there was no spirite in them any more for feare of the commynge of the children of Israel.

That same tyme the Lord sayd vnto Joshua: Make the knyues of stone, and go to agayne, and circumcise the children of Israel the second tyme. And Joshua made by him knyues of stone, and circumcised the children of Israel in the hill of fourt knyues. And this is the cause why Joshua agayne circumcised. All the people that came out of Egypt: as were males, all that were men of warre, dyd in Egypt, by the waye after they came out of Egypt. Nowe all the people that came out were circumcised. But all the people that were borne in the wilderness by the waye after they came out of Egypt, they circumcised not. For the children of Israel wanne forty years in the wilderness, tyll all the people of men of warre that came out of Egypt were consumed, which shewed not vnto the booke of God, as that the Lord swaie, that he woulde not serue them the land, whiche he swaie vnto their fathers that he woulde geue vnto a land: that I woulde myghte and honny. And their children be set vp in their stead: them Joshua circumcised: for they were not circumcised, because they circumcised them not by the waye.

And when all the people were circumcised, they abode still in their places in the hoste, tyll they were hale. And the Lord sayd vnto Joshua, this daye I haue taken away the name of Egypt from you: and called the name of the same place Salgal vnto this day. And the children of Israel pitched their tentes in Salgal, and helde the feast of Passoure the seuenth daye of the moneth at euen in the playne of Jericho. And the xij. of the come of the lande on the seconde daye of Aker. There was no sowinge the same daye. And the rain ceased on the thirde after they had eaten of the come of the lande, neyther had the children of Israel sowne any more, but they ate of the fructe of that frere in the lande of Canaan.

And when Joshua was come to Jericho, he sate by his eyes and looked: and beheld there stood a man before him with his sword drawe

Joshua 5-8

Circumcision shows that they are men

Salgal, they were not circumcised

Five feasts were

In passage with 1000



Then Josua sent men from Jericho to Ai, which is before Bethaven, on the east side of Bethel, and spake unto them, sayinge / get you up, and victoe the countrey. And the men went up and spred out Ai, and returned unto Josua, and sayde vnto hym, let not the people goo up, but let as it were two or thye thousand men goo by and destroye Ai, and make not all the people to labour thither, for they are but fewe.

And so there wente by thither aboute a thye thousand men, whiche stode before the men of Ai. And the men of Ai smote of them vpon a thirtie and five men, and chased them before the gates, then vnto Gabarim, and smote them downe the waye. And the heertes of the people, were discouraged and melted like water. And Josua rente his clothes and fell to the earth vpon his face before the sette of the Lorde till the euen tyme, bathe he and the elders of Israel, and put ashy vpon theyr heads.

And Josua sayde: Ad, Lorde almightye wherfore hast thou broughte this people ouer Jordan, to deliuer vs into the handes of the Amorites to destroye vs: Wolde God that as we began, so we hadde aduentured and dwelte on the ocher side Jordan. Oh Lorde what shall I saye, when Israel tureth their backs before theyr enemies. How cometh the Canaanites, and all the inhabitants of the lande, shall bracke it: and shall come aboute vs, and destroye the name of vs out of the worlde. And then what wilt thou doo vnto thy mightye name.

And the Lorde sayd vnto Josua, get the vpon wherfore Iren thou hast vpon thy face: Israel hath sinned, and also transgressed myne appointment whiche I commaunded them, and haue taken of the cursed thinges, & haue sinned and hid them amonges theyr owne stuffe. And therefore the children of Israel can not stand before theyr enemies. They shall turre their backs before theyr enemies, because they be cursed. Remember that I be with you anye more, excepte ye destroye the cursed amonge you.

Herke and sanctifye the people, and bydde them sanctifye them selves agaynst the morninge: for so sayeth the Lorde God of Israel, the curse is amonges you Israel, and therefore ye cannot stand before your enemies, till ye haue put to darbe hym that hath taken of the damned spoyle, amonges you. To morninge morninge ye shall come by four tribes. And the tribe whiche the Lorde shall sende agaynst, shall come by herneeden. And the herneeden whiche the Lorde shall sende agaynst, shall come by householdes: and the household whiche the Lorde shall sende agaynst, shall come by man. And he that is found in the curse, shall be burnt with fire, both he and all his goods, because he hath transgressed the commaundment of the Lorde, and because he hath broughte soyle in Israel.

And so Josua rose up early in the morninge and broughte Israel by theyr tribes: and the tribe of Juda was attached. Then he broughte

the herneeden of Juda, and founde the herneeden of the Zarebites giltye. And he broughte the herneeden of the Zarebites by householdes, and Zabor was caught. And he broughte his household man by man, and Acan the sonne of Carmi, the sonne of Zabri, the sonne of Zereb, in the tribe of Juda was founde giltye.

And Josua sayd vnto Acan: my soune, gyue gloze to the Lorde God of Israel, and gyue hym praise, and shewe me what thou hast done and hyde it not from me. And Acan answered Josua and sayde: of a crutch I haue sinned agaynst the Lorde God of Israel: and so and so haue I done. I saue amonge the spoyle a goodly chariot clothe, and two hundred sicles of siluer, and a rule of golde of thye syles weyght: and I couered them, & I hede them. And behold they lye hidde in the earch in my tente, and the siluer vnder them.

And then Josua sent messengers which ran vnto the tent. And beholde, it was hid in his tente, and the siluer vnder it. And they toke them out of the myddel of his tye, & broughte them vnto Josua and vnto all the children of Israel, and powred theym, ouer before the Lorde.

And Josua toke Acan the sonne of Zereb, & the siluer, and the garment, and the rule of golde, and his sonnes and his daughters, his oxen, asses, shepe, his rene, and all that he hadde, and all Israel with hym, and broughte them vnto the valeye of Acor.

And Josua sayde: forasmuche as thou hast troubled vs: the Lorde shall trouble thee this daye. And all Israel stoned him with stones, and burnt all that he had with fire. And they call vpon him a great heape of stones that remayneth vnto this daye. And so the Lorde turned from his seueritie: wherfore the name of the place is called the bailey of Acor vnto this daye.

The large and warring of Ai. The heape thereof is longed. Josua leueth by an ouerthrow: which is written the heape of Deuel's stonnes. He burneth the people.

CAPIT. VIII.

As the Lorde sayde vnto Josua: soe it was done, he dyde: but take all the men of warre with thee, and arise and get thee to Ai. Beholde I haue gyuen into thy hande, the kynge of Ai, and his people, his cyties and his lande. And thou shalt go to Ai & gett agaynst as thou dydest vnto Jericho and her kynge. Fearethelste the spoyle and castell therof, ye shall take vnto four sicles. But lase a watch vnto the towne on the backside therof.

Then Josua arose, & all the men of warre, to go by vnto Ai. And Josua chose out thirtie thousand men of warre, & sent them by night. And commaunded them, sayinge: be ye lye alwaye vnto the towne on the backside therof. So not theye sette from the cytie, and se ye be all readye. As so; me and all the people that are with me, we wyll appoyche vnto the cytie on the ocher syde. And when they come forth

D

It is found

\* Josua. vi. 10 and. iii. c

122

1 For the agaynst vs, & as of the best tyme, then  
 will we be betwixt them. And they will come  
 out after vs, till we haue plucked the good  
 spacke from the citye, for they will saye they  
 will be to vs, as of the best tyme: therefore  
 will we be, and they pursue after, this  
 shall be the waye from your pymp watche, and  
 bringe out the inhabitants of the citye. For  
 the Lorde your God will be with you in your  
 handes. As for the citye as ye haue taken the  
 citye, so ye see it on fyre. According to the com-  
 mandement of the Lorde, so ye do. Beholde,  
 I haue charged you.

2 And Josua sent them forth, and they went  
 to the place of Chesypure watche, and laye  
 betwixt Bethel and Ai, on the weste syde of  
 Ai. And Josua lodged that nyght amonges  
 the people, and he rose up early in the morning  
 and deaped his compaigne and went up by the  
 he and the auncientes of Israel in the foreside  
 of the holl, with a garrison of syghting in-  
 d. And at the men of waite that were with him  
 wence up and spye, and came betwixt the  
 citye, and pitched on the north syde of Ai, a  
 valleye betwixt them and Ai. And he  
 came upon a hyll thousande men, and put the  
 to the in waye betwixt Bethel and Ai, on  
 the weste syde of the citye. And he set an order  
 at the north on the north syde of the citye, and  
 the watche on the weste. And Josua  
 went the same waye into the myddes of the  
 valleye.

3 And when the kynge of Ai sawe that he  
 had the waye up castles, and why all the  
 holl of the citye, wence forwarde agaynst  
 Israel to battayle, even betwixt the playnes  
 and wold not that they were anye that laye  
 in a waye on the backe syde of the citye.

4 Josua and Israel thynke backwards, as  
 they had beene aske, and he went towards the  
 wyldernesse. And all the people of the towne  
 erped to followe after them, and they followe  
 after Josua, till they were drawen awaye  
 from the citye: so that there was not a man  
 left in Ai, or in Bethel, that went nor out af-  
 ter Israel. And they left the citye open, and  
 followe after Israel.

5 Then the Lorde sayd vnto Josua reache  
 out the speare that is in thy hande towards  
 Ai, for I haue giuen it. And Josua stretch-  
 ed out the speare that was in his hande, toward  
 the citye. And the pymp watche rose quicke-  
 lye out of the playne, and raine. As soone as  
 Josua had taken his speare, and they were  
 in to the citye, and toke it, and set it on fyre.  
 And when the men of Ai toke backe after the  
 and sawe: Beholde, the franks of the citye as-  
 cended up to heauen. And they had no place to  
 flee either this waye or that, for the people  
 that stood to the wyldernesse turned backe  
 vpon the followers and they fought.

6 And when Josua and all Israel sawe that  
 they that laye awaye had taken the citye and  
 that the smoke of it ascended: they roun-  
 ded and laye on the men of Ai, and the other is-  
 sued out of the citye agaynst them. And so  
 were they in the myddes of Israel, thus be-  
 page on the one syde of them, and the rest on

the other. And they laye vpon them, so that  
 they let none of them escape.

7 The kynge of Ai they toke a hyll & broughte  
 him to Josua. And when Israel had made  
 an end of slayinge all the inhabitants of Ai  
 who chased them out the citye and they  
 dwelled. So when they were all slayne in the  
 same place, Israel returned vnto Ai: a smole  
 it. And there was slayne that daye, of men &  
 women, twelue thousande, all men of Ai.

8 For Josua plucked not his hande backe a-  
 gayne with the hyll vpon his speare, till  
 they had utterly destroyed all the inhabitants  
 of Ai. & Only the castell & spoyles of the citye  
 were left, Israel toke them slayne, according  
 to the word of the Lorde, which he comen-  
 ded Josua. And Josua set it on fyre, & made  
 it an heape and a wyldernesse for ever, even  
 vnto this daye. And the hyll of Ai he hang-  
 ed on a tree, vntill cur. And as for the  
 was conuerted, at the commandement of Jo-  
 suia they toke the stones to the gate of the citye,  
 & cast it in the cuttinge of the gate of the citye,  
 and cast thereon a great heape of stones, that  
 remayneth vnto this daye.

9 Then Josua buried an ensigne vnto the  
 Lorde God of Israel, in mount Ebal, as Mo-  
 ses the seruant of the Lorde commaunded  
 the children of Israel, as it is written in the booke  
 of the lawe of Moyses: an ensigne of souer-  
 eignty, vnto this daye, no soote of yron was left.  
 And they sacrificed thereon burnt sacrifice, and  
 offered prayringes. And he wrote therevpon  
 the stones the & seconde lawe of Moyses, wher-  
 by he wrote in the presence of the children of  
 Israel.

10 And all Israel and the tribes thereof, and  
 their officers and Iudges stood vpon this  
 syde of the arch, and vnto that syde, to witte  
 the pymp watche: that were Leuites which bare  
 the arche of the Testament of the Lorde: as  
 well the stranger, as they that were borne  
 amonge them: halfe on the forsborne of the  
 mount of Garizim, and halfe on the foreside  
 of mount Ebal: as Moyses the seruant of  
 the Lorde commaunded, and Josua set vnto  
 the people of Israel. And after that, he red all  
 the wordes of the lawe, both the vnto the  
 sustynge, accordinge to all that is written in  
 the booke of the lawe: so that there was not  
 one worde of all that Moyses commaunded,  
 wherby Josua red not, before all the congre-  
 gation of Israel, with women and children,  
 and the strangers that were amonge them.

¶ The Gabaonites observe peas of Josua by sub-  
 mittinge to him after he had

C A P I. I K

**A**nd when all the kynges that dwell on  
 this syde Jordan, in the bylles and Ta-  
 lers, and a songe by all the countreys  
 great see, even vnto Libanon, the Kithites,  
 the Amoritians, the Cananites, the Phrysiens,  
 the Hittites, and the Jebusites, heard of this  
 they gathered them slayne together to the  
 said Josua and Israel, to the out-  
 come.



But when the inhabitants of Gabaeon heard what Iosua had done unto Jericho, and Ai, they played tympane, and went and sent ambassadors, and took old sutes upon their shires, and wome bottles of oyle and sent and kept together agayne, and old shoutes woe upon their sere, and old sacrament upon them and all their prouision of bread was dyed up and hoied. And they came vnto Iosua vnto Salgaill, and sayde vnto him: vnto the men of Israel: we be come frome a farre countrey, nowe therefore make a peare with vs. And the men of Israel saye vnto the heuites, peraduenture you dwell amonge vs, and then home woulde we make peare with you.

And they sayde vnto Iosua, we see thy seruantes. And Iosua sayde vnto them, what see ye: and whence come ye. And they answered him, Frome a very farre countrey thy seruantes are come in the name of the Lorde thy God: for we haue heere the same of him, and all that he byd in Egypte, and all that he byd to the two kynnes of the Amozites besyde Jordan, Hebron kynge of Hebron, and Gog kynge of Gogon, which dwell at Iharosh. Wherfore our elders and all the inhabitants of our countrey spake to vs, sayenge: take ye sayles with you to serue by the wyse, and go against them. I saye vnto them, we are your seruantes. Nowe therefore make a cernaunt of peare with vs. This our prouision of bread we toke with vs out of our houses, hote, the heuyn departed to come vnto you. And now beholde, it is dyed up and hoied. And these bottles of wyne which we fylled were newe: and se they be broken. And these our garments and shoes are waxen olde by reason of the exceeding longe Journeye.

And the men toke of their vytayles, and counseled not with the mouth of the Lorde. And Iosua made peare with them, and made a league with them, to saue their lyues: & the chiefe of the cernaunt swaue vnto them, But thys daye after they hadde made peare with them, they heerde that they were nedyours vnto them, and that they dwelle amonge them. For the children of Israel toke their Journeye, and came vnto their cyties the thirde daye: and their cyties were Gabaeon, Gathaim, Beeroth, and Kasith Jarm. And the children of Israel knewe them not, because the Lorde of the company had swome vnto them by the Lorde God of Israel. And therefore all the commons murmured against the Lorde. But the Lorde sayde vnto all the congregation: We haue swome vnto them by the Lorde God of Israel, and therefore we maye not trespasse them. But this we wyll doo to them for their lyue: so shall no wynd be vpon vs, because of the othe which we swaue vnto them: but let them haue their lyues, theye maye be betwixt of wynde and wynde: and ween of water vnto all the congregation.

And Iosua sent for them, and talked with them, and sayde: wherfore haue ye begyled vs whereas we be dwel amonge vs: now

therfore woulde be you, & thus shall not rest to be of you, bondmen and betwixt of wynde and wynde: and ween of water vnto the house of my God.

And they answered Iosua, and sayde: it was told thy seruantes, that the Lorde thy God had commaunded his seruantes Moses to geue you all the lande, and to destroye all the inhabitants thereof out of your syght, and therefore we were so: escaped of our lyues because of you, and now beholde, we see in thynk herde, as it seemeth good, and right in thynk eyes to be vnto vs, so m.

And he staile as it is sayde, with them, & rydde them out of the handes of the children of Israel, that they shoulde turne not. And Iosua made them that same daye fetters of wynde and wynde of water vnto the company and vnto the aulter of God vnto this day, in the place wherby God wylde chose.

The amozites are overcome of Iosua (Iericho) bones. The Lorde sendeth Bril and the daye is long thirde. The true kynnes are hangd.

CAPIT. X.

And when Achishezer kynge of Ierusalem had heerde, howe Iosua had taken Ai, and had destroyed it, and howe as he had done to Jericho and her kynge, euen so he had done to Ai and her kynge, and howe the inhabitants of Gabaeon hadde made peare with Israel and byd remaine amonge them: they feared exceedingly, for Gabaeon was a great cite, as any cite of the kyngdome, and therto greater then Ai, & all her men were mighty.

Wherfore Achishezer kynge of Ierusalem sent vnto Hoham kynge of Hebron, and vnto Phacai kynge of Jerimoth, and vnto Japhia kynge of Lachis, and vnto Dabib kynge of Gylon, sayenge. Come ye vnto me & helpe me, that we maye smyte Gabaeon: for they haue made peare with Iosua and the children of Israel. Then the v. kynges of the Amozites, the kynge of Ierusalem, the kynge of Hebron, the kynge of Jerimoth, the kynge of Lachis, the kynge of Gylon gathered them selues togither, both they and all their hostes & went up and besyged Gabaeon, & made warre against it.

But the men of Gabaeon when they were besyged sent vnto Iosua, vnto the hill to Salgaill, sayenge: with vs are not thy handes, for thy seruantes, but come by to be: and rescue vs: for all the kynges of the Amozites which dwell in the mountaynes are gathered together against vs.

And Iosua ascended frome Salgaill, he and all the people of warre with him, and all the men of myght, and the Lorde sayde vnto Iosua, Ieare them not, for I haue deliuered the into thynk hande, there shall not a man of the Gande before the. So Iosua came vpon them suddenly, for he had Iourenyed frome Salgaill all nyght. And the Lorde toke their spyrtes awaye before Israel, and slew of them a grete slaughter at Gabaeon, and chased them a ligg

Ier. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The seruaunt of Iosua



Frome from  
brau. a.

the were that goeth by to Westward and to the  
them, till they came to Gabaon and to the  
and as they had some Ierail, which in the  
goyng downe to Westward, the Lord sawe  
downe great stones frome heauen vpon them  
till they came into Canaan, that they dyed.  
And there were vpon them by the waye  
stones, then the students of Ierail sawe with  
the worde.

Write. chm. a  
to the  
of the  
of the

Then spake Iosua unto the Lord, the day  
when the Lord gaue out the Amorites be-  
fore the childre of Ierail, and saye in the  
light of all Ierail: Where, where thou wilt  
vpon Gabaon, and thou shalt, in the valley  
of the shadowe of death, and the stone  
shall be vpon, till the people had avenged them  
selues vpon their enemyes. Is not this way  
set in the booke of the synod, howe the  
Ierail abode in the myddes of brauen and ha-  
red not to you downe by the space of a litle  
daye. And there was no hope to scape as that  
before it, as after it, that the Lord abode  
the voyce of a man: and all be cause the Lord  
loved to Ierail.

The hynges  
of the

And Iosua entreated all Ierail with him,  
vnto the hill of Gabaon: but the kynges  
of the land and by the synod selues in a cave at Hebron.  
And it was tolde Iosua, sayinge: The  
synod and the synod are in a cave at Hebron.  
And Iosua sayde, to the kynges of the  
land, vnto the mouth of the cave, and appoynted  
by him therto, to kepe them. And he  
was not of force, but to the alle the synod, and  
synod the synod, and the synod. And he  
was not to enter into the synod, for the Lord  
poue God hath deliuered them into your hand.  
And he had Iosua and the synod of Ierail  
had made an othe of sayinge, that they  
were not to enter into the synod, for the  
synod of Ierail had made an othe of sayinge  
that they were not to enter into the synod.

The synod  
of the

And as the people returned to the hill, to  
Iosua at Hebron in peace, he sent out  
some of the men to set a watch vnto  
the synod of Ierail. And he  
sayde Iosua: open the mouth of the cave,  
and bringe out thre. And he  
sayde vnto the synod, and broughte  
the synod vnto him, out of the cave: The  
synod of Ierail, the synod of Hebron,  
the synod of Ierail, the synod of Hebron,  
and the synod of Gabaon.

And when they had broughte out those  
synods vnto Iosua: Iosua called for all the  
men of Ierail, and sayde vnto the synods of the  
men of Ierail, which came with him, come  
near and put your feet vpon the neckes of these  
synods. And they came neere and put their feet  
vpon the neckes of them. And Iosua sayde vnto  
them staye not, he sayde: But he broughte  
synods by your hand, for to kill the Lord  
synod of your enemyes against the synod.

they had them selves, and sayde great stones  
vnto the synod, which remayne vnto  
this daye.

Write  
chm. a  
to the  
of the

And that same daye Iosua toke Hebron  
and smote it with the edge of the swerde,  
and the synod thereof also, and utterly destroyed them  
and all the synods that were therein, a not one  
escaped, and he dyd to the synod of Hebron,  
as he dyd to the synod of Ierail.

Write  
chm. a  
to the  
of the

Then Iosua went frome Hebron, and all  
Ierail with him vnto Libna, and soughte  
against Libna, and the Lord deliuered it  
into their handes, with the synod also, and  
smote it with the edge of the swerde, and all  
the synods that were therein, and let noughte  
remayne in it, and he dyd vnto the synod thereof  
as he dyd vnto the synod of Ierail.

Write  
chm. a  
to the  
of the

After that Iosua departed frome Libna, all  
Ierail with him, vnto Lachis, and be-  
sieged and assailed it rounde aboute. And the  
Lord deliuered it into the handes of Ierail  
Lachis, that they toke it the second daye, and smote  
it with the edge of the swerde, and all the synods  
that were therein, accordinge to all that he dyd  
to Libna.

Write  
chm. a  
to the  
of the

Then Dothan synod of Gabaon came to  
helpe Lachis: but Iosua smote him and his  
people, till he left him noughte remayinge.

Write  
chm. a  
to the  
of the

And Iosua Lachis departed, vnto  
Gabaon, and all Ierail with him, and there  
besieged, and assailed it, and toke it the same  
daye, and smote it with the edge of the swerde  
and all the synods that were therein: and  
utterly destroyed them the same daye, accord-  
ing to all that he dyd to Lachis.

Write  
chm. a  
to the  
of the

Then Iosua departed by frome Gabaon  
and all Ierail with him, vnto Hebron. And they  
soughte against it, and toke it, and smote it  
with the edge of the swerde, and the synod thereof,  
and all the synods that belonged to it, and  
all the synods that were therein, so that they  
left noughte remayinge: but in all things  
as they dyd to Libna, so they destroyed it  
utterly.

Write  
chm. a  
to the  
of the

Then Iosua returned and all Ierail with  
him to Gabaon, and they soughte against it, and  
toke it, and the synod thereof and all the synods  
that appartayned thereto. And smote the  
with the edge of the swerde, and utterly des-  
troyed all the synods that were therein, and let  
noughte remayne. And as he dyd to Hebron,  
so he dyd to Gabaon and the synod thereof, and  
as he dyd to Libna and the synod.

Write  
chm. a  
to the  
of the

And Iosua smote all the hill countreyes  
and the synod countreyes, and the synods, and the  
synods of water, with all their synods and  
let noughte remayne, but utterly destroyed all  
that were therein, as the Lord God of Ierail  
commanded, frome Libna vnto Gabaon, and  
all the countreyes of Gabaon, even vnto  
Gabaon. And all these synods and their  
synods, Iosua toke at one tyme: because the  
Lord God of Ierail foughte for Ierail and  
then Iosua returned and all Ierail with him  
vnto the hill to Gabaon.

The banner of Joshua with divers knyghts, whiche God put in his handes.

CAPL XL

And when Iabim kynge of Hysor herde thereof: he sent to Jorab kynge of Syria, and to the kynge of Homeron, and to the kynge of Assaph. And unto the knynges that are by the mountaynes, and playnes, on the south syde of Canaan, and in the same countreys, and in the regions of Do: upon the see, vnto the Canaanites that dwelle by the sea, and by the Amorit, Hittites, Pherezites, and Jebusites in the mountaynes: and vnto the Hittites vnder Hermon in the lande of Mesopotamia: whiche came out and they: holles with them a multitude of folke, euen as the sandes of the see in number, with horses and charrettes a wonderous sorte. And all these knynges mette together, and came and pitched to gader vpon the water of Hermon, to fight with Israel.

And the Lorde sayd vnto Joshua: be not afraid of them: for to morowe aboute this tyme, I will deliuer them all to thy handes, vnto Israel: and thou shalt hough the horses, and burne their charrettes with fyre.

And Joshua came and all the men of warre with him against them, vnto the water of Merom sodainly, and fell vpon them. And the Lorde deliuered them into the handes of Israel: they smote them and chased them, vnto great swan, and vnto the hole waters, and vnto the valley of Mesopotamia eastward, and smote them till they had none left of them. And Joshua pursued them as the Lorde had him, houghed their horses, and burne their charrettes with fyre.

Then Joshua at that tyme turned backe and toke Hysor: and smote her kynge with the sword for Hysor before tyme was the head of all their kynngdomes. And they smote all the folke that were therein and left not one alive in it, vnto the deliuerance of them, that no byrthe was left remayne. And burne Hysor with her, and all the cyties round about, whose knynges Joshua toke and smote them with the edge of the swerde, and vnto the deliuerance of them as the Lorde commaunded.

But Israel burnt none of the cyties that were vpon hills, save Hysor onely, that Joshua burnt: but all the spoyle of the same cyties he the cattell, the children of Israel caught vnto their feltes: but the men onely they smote with the edge of the swerde vntill they had destroyed them, and had left no byrthe remayne. As the Lorde commaunded Joshua and euen so did Joshua: and wrought no wynde of all that the Lorde commaunded Moses.

And so Joshua toke all that lande, the hilles and all the south countrey, and all the lande of Goshan, and the lowe countrey, and the west countrey, the playnes, and the mountaynes of Israel, with the lowe countrey of the same.

euene to mount Balah that goeth by to Hermon: and so to the valley of Libanon, vnto the mount Hermon. And all the knynges of the same he toke and smote them, and burne them.

Joshua made warre longe tyme with those knynges: for there was no cytie that had not yelded her to the children of Israel, save those Hittites that inhabited Gabaon: All other they toke with battaile: for it was the Lordes wyll to harden their hartes, that they shoulde come against Israel in battaile: euen to destroye them directly, that they shoulde have no mercy, but to bring them to nought as the Lorde commaunded Moses.

And that same season, Joshua went and destroyed the Amorit out of the mountaynes, and out of Hermon, Dabie, and Anab, and out of all the mountaynes of Iuda, and out of all the mountaynes of Ierusalem, and Joshua destroyed them directly with their cyties, so that there was not one Amorit left in the land of the children of Israel: only in Ash, Beth and Awd, there remayned of them.

And Joshua toke the hole lande, accordinge to all that the Lorde sayd vnto Moses, and gaue it a possession vnto Israel euerie man his parte in these cyties: and the lande ceased to warre.

For that tyme Joshua and the children of Israel dwelt, whiche were in number, .xiiij.

CAPL XL

These are the knynges of the lande which the children of Israel smote, and conquered their landes, on the other syde Jordan eastward, from the eyer Hermon, vnto mounte Hermon, and all the playne eastward: Heron kynge of the Amorit, that dwelt in Helbon, and ruled Sidon, which lyeth on the bym of the eyer of Hermon, and to the myddell of the eyer, and halfe Galaad vnto the eyer Jabok, the wyther of the children of Ammon: And in the playne vnto the see of Canaan eastward, vnto the see in the myddell called the salt see eastward, the wyther to Beth, Tadmor, and by south vnto the springes of Ithabab.

And the coses of the kynge of Basan whiche was of the remnaunt of the Hittites dwelt at Hidaroth, and he reigned in mount Hermon, and in Helkad, and thow out: all Basan, vnto the borders of the Golanites, and the Hittites: and halfe Galaad vnto the borders of Heron kynge of Helbon. And Moses the seruant of the Lorde and the children of Israel smote them, and Moses the seruant of the Lorde, gaue their lande a possession vnto the Hittites, Gadicites, and halfe the tribe of Manasse.

These are the knynges of the countrey which Joshua and the children of Israel smote on this syde Jordan, eastward, from the valley of Libanon, euen vnto mount Balah that goeth by to Hermon. And Joshua gaue the lande vnto the tribes of Israel to possesse, euerie man his parte: in the vyther lande, and in the lowe lande, in playnes, and in the valleyes

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there a part allotted among the children of Juda, by the mouth of the Lord to Josua, with the rule of Danababbe father of Gath which the Syrians call Gethyon. And also he gave them the three fountes of Gath, which are Sphai, and Sphai, the fountes by cities of Gath. And he went by thence, to the side by cities of Dabie, whose name in the old time was Marath isphai. And Caleb sayde, he that buyeth Marath isphai and take it to him will I give with my daughter to wife. And Dabiel, the sonne of Amos, the brother of Caleb took it. And he gave him the land his daughter to wife. And so we went the ninth day, to ake of his father a wife. And we also heard of her alle. And Caleb sayd unto her, what wilt thou. And she sayde, give me a buckler: for thou hast given me a souer-tyde and vnto founte: give me also spynge of water. Then he gave her spynge of water, both above and beneath. This is the embreurance of the side of the children of Juda in these partes.

\* Judas

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and Chamah: ten cytes with thre villages. Da. Lu, Bechur, and Gero: Pasarth, Bethanath, and Elderon: six cytes with thre villages. Marath Daal which is Marath Jaun, and Harabba two cytes with thre villages.

And in the wyldernes they had Betharab, Merdim and Sararab: Sebion, the cyte of isie, and Cayabi: six cytes with thre villages. But the Jerulites which were the inhabitants of Jerusalem, the children of Juda could not take out. Wherof the Iudites dwel among the children of Juda unto this day.

¶ The four part of Ephraim.

CAPL XVI.

**A**nd the lotte of the children of Joseph with thre Jordan by Jericho, unto the water of Jericho eastward, and the wyldernes that goeth by some Jericho thence mounte Bethel: and then goeth oute from Bethel to Luz, and turneth a longe waye the borders of Beniamin: and goeth by the borders of Judah, to the coastes of Japheth, and unto the coaste of Bethel, the north, and goeth by the side to Safa, the sides of these coastes came to the grate. And so the children of Joseph Manasse out of Jordan: and then the children of Ephraim.

And the children of Ephraim take their coastes by Bethel. And the coastes of their embreurance eastward were, Marath Daal, thre bowe Bethyon the upper, and thre marches went out westward to Bethel that is seth on the Northside, and set a compass eastward unto Manasse hills, and passed by the eastside unto Janah, and thence wente thence Janah to Araroth and Casath, and out at Jericho, and went out of Jordan. And this border went to Thapthay westward unto the cyte Manay, and the endes were of salt sea. This is the embreurance of the side of the children of Ephraim by their boundes. The children of Ephraim had their cytes and villages scattered among the embreurance of the child of Manasse: notwithstanding the children of Ephraim were not the children of Manasse that dwell in Casar: but the Manasses dwell among the Ephraim unto this day, and yete thence.

¶ The position of the half tribe of Manasse. The Manasses became tributary to the Jherulites, Manasse and Ephraim requyre a greater portion of heritage.

CAPL XVII.

**A**nd the tribe of Manasse which was the eldest sonne of Joseph receyved a lot. And Manasse the eldest sonne of Manasse which was the father of Gabaad, and a man of might: had to his embreurance Gabaad and Dahan. And the rest of the child of Manasse receyved by their names: which were the children of Asiree: the children of Bethel, the children of Manasse: the children of

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goeth out at Marathbaal toward Marath-  
 jacta, a cite of the eydes of Juda: & this  
 is the Wall quarter: toward the see and the  
 vale goeth from the edge of Marath-  
 jacta westward, and goeth out to the water  
 world, of Sephtuab and cometh downe to  
 the edge of the hill that lyeth before the va-  
 lley of the sonnes of Wynnun, which is in the  
 valley of Kapham; & eastward, and descen-  
 deth into the valley of Wynnun unto the  
 syde of Jebell fourtwade, and goeth to the  
 syde of the well of Kogell. And compasseth from  
 the north and goeth south to Enlames, that is  
 the sonnes well: and to the heapes that lyeth  
 before the gorge by unto Adwim; and goeth  
 downe to the hons of Bohan the sonne of the  
 ben: and then goeth alonge toward the syde  
 of the playne, northward: and goeth downe  
 into the playne: and goeth alonge to the syde  
 of Bethbagiab northward, & endeth at the  
 poynte of the salt the moste westward, and at  
 the ende of Jordan toward the sea. This is  
 the fourth.

And Jordan is their east side, this is the  
 inheritance of the triben of Benjamin by  
 their sides countenour and by their boundes.  
 And these are the cities of the tribes of  
 Benjamin of Benjamin in their boundes:  
 Jericho, Bethbagiab, and the valley of Ja-  
 im. Betharath, Zamaim, and Bethel: A-  
 um, Phuar, and Spual. Gepar, Ammon-  
 eth, Spual, and Saper, threie cities with  
 their villages. Soud, Hamath, and Bereth:  
 G.aphah, Laphra, and Mos. G. Kechem,  
 A. report and Esharath, Zeta, G.eph, & the  
 cite of the produce wylde in Jericho, Sa-  
 dath, and Hamath, fourteen cities with their  
 villages. This is the inheritance of the triben  
 of Benjamin in their boundes.

The heere of partes of Zabulon, Isachar, Aser,  
 Sephtuab, Galil, and Judah.

C A P L XIX.

**A**S the seconde lotte came oute unto  
 the tribes of the eydes of Benjamin  
 by their boundes. And their inheri-  
 tance fell in the middes of the inheritance  
 of the eydes of Juda. And their inheritance  
 was, Bereth, Haba, and Holiadag, Hajar-  
 sul, Holiag, and Jym, Hitholad, Sergul,  
 and Holiag, Zithlag, Hethmaraboch and  
 Hethsufag, Bethlebaath, & threie other  
 citees with their villages. Jem, Kemon  
 G.ter, and Alan, foure cities with their vil-  
 lages: and thereto all villages that lie round  
 about these cities, even unto Balath, Be-  
 o, and Kama, southward. This is the in-  
 heritance of the tribes of the eydes of Be-  
 njamin in their boundes out of the portion of  
 the eydes of Juda, came the inheritance  
 of the eydes of Benjamin for the part of the  
 eydes of Juda was to moche for them: and  
 therefore the eydes of Benjamin had their in-  
 heritance in the inheritance of them.

And the thyrde lotte came unto the triben  
 of Zabulon accordinge unto their boundes.

And the coles of thyr inheritance  
 came to Haba, and went up to the see, and to  
 Marath, and touched at Dabath, and  
 met at the true that lyeth before Johnen:  
 and turned to the side of Kapham toward  
 the southe syde. Unto the boundes of Sephtu-  
 ab in mounte Eshab: and then goeth out  
 to Dabath and goeth up to Japha: and  
 frome thence goeth alonge southward to-  
 ward the sunne syde, to Geth, Wepher,  
 and Karah, and goeth to Kemon, G.eph,  
 and H.ter. and compasseth it on the south  
 syde, and goeth to Japha, and endeth in the  
 valley of Sephtuab. And Karah, Kava-  
 lot, and Kemon, Zedath, and Dethkem:  
 threie cities with their villages. This is the  
 inheritance of the triben of Zabulon, in  
 their boundes. The sayde cities with their  
 villages.

And the fourth lot came oute to the triben  
 of Isachar by their boundes. And their  
 coles were Geithal, Kithol, Humin,  
 Haparum, Hion, Amharath, Kabbath, He-  
 lion, and H.ter, Kamed, G.ugum, G.ubath,  
 and G.aphah. And the coles met at Esh-  
 ab, Haparum, and at Bethlameth, & endeth  
 at Jordan, threie cities with their villages.  
 This is the inheritance of the tribes of the  
 eydes of Isachar by their boundes, the cy-  
 ties and their villages.

And the fift lot came oute unto the triben of  
 the eydes of Aser by their boundes, and  
 their coles were Kithag, Wath, Bereth, and  
 Atyah: Hithalek, Hama, and Kithal: and  
 met at Carmel on the see, and at H.ter, and at  
 Hahanah, and turned to ward the sunne sy-  
 de to Bethon, and met at Zabulon, and  
 in the valley of Sephtuab, and toward the  
 north syde of Wepher and H.ter, and goeth  
 out on the left syde of Labul: and Atyah, He-  
 lion, H.ter, and Hamath, even unto great He-  
 don. And then the coles turned to Hamath and  
 to the strong cite of H.ter, and turned to He-  
 lion, and endeth at the see: by the possession of  
 H.ter: Am. H.ter, and Kithob: Twen-  
 ty and two cities with their villages. This  
 is the inheritance of the tribes of the eydes  
 of Aser by their boundes. These cities with  
 their villages.

And the sixt lotte came oute unto the  
 triben of Sephtuab by their boundes.  
 And their coles were frome Bethph, and  
 toward Hion in Z.anaan, and H.ter, Ge-  
 the and Jathel, even to Lakum, and goeth  
 oute at Jordan. And then the coles turned  
 westward to H.ter in mounte Eshab,  
 and then goeth oute frome thence to Haba-  
 th, and in the valley of Zabulon on the south  
 syde, and with Aser on the west, and at Judah  
 upon Jordan toward the sunne syde. And  
 these strong cities are Zithim, Ber, D.imarh,  
 Karah, and G.eter, Adamah, H.ter, and  
 H.ter: H.ter, G.ter, and G.ter: J.ter,  
 H.ter: H.ter, H.ter, and H.ter: J.ter,  
 H.ter: H.ter, H.ter, and H.ter: H.ter:  
 threie cities with their villages. This is  
 the inheritance of the tribes of the eydes  
 of Sephtuab by their boundes: these cities  
 and their villages.







Gad, and halfe the tribe of Manasse, returned and departed from the children of Israel out of Shiloh, wherbye is in the lande of Canaan, to go vnto the countrey of Galaad, and to the lande of theryr possession, wherin they were possessed at the mouthe of the Rorde by the hande of Moses. And when they came vnto the hilles of Jordan that lye in the lande of Canaan: there the children of Ruben, the children of Gad, and the halfe tribe of Manasse, buylt an altier saue by Jordan, and that a great altier to se to. And when the children of Israel heere saye: beholde, the children of Ruben, the childre of Gad, and the halfe tribe of Manasse haue buylt an altier in the west fronte of the lande of Canaan in the borders of Jordan at the tye of the children of Israel: the voic congregation of the children of Israel gathered them together to Shiloh to go vpon them with battaile.

And the children of Israel sente vnto the children of Ruben, to the children of Gad, & to the halfe tribe of Manasse in to the lande of Galaad, Phinches the sonne of Eleazar the Pricke, and with him tenne lordes, of euery tribe house a lord, thowme ouer all thererbes of Israel, whiche heades of theryr fathers donholdes were ouer the thousandes of Israel. And they went vnto the children of Ruben, of Gad, and to the halfe tribe of Manasse, vnto the lande of Galaad, and spake with them sayinge.

**D** Thus saye the hole congregation of the Rorde: what trasgression is this that ye haue committed agaynst the God of Israel, to turne away this daye from after the Rorde, and to buylde you an altier for to rebel this daye agaynst the Rorde? Is the wylde dede of Beelphegor to lye to ye, wherof we are noticid vnto this daye, and made people wery farrne, but that ye also wolde to turne away this daye from followinge the Rorde? Ye shall rebel to daye agaynst the Rorde, & to me; we be shall be wroth with all the congregation. And with that saye of the lande of your possession be vncleane, then come ouer vnto the lande of the possession of the Rorde, whiche the Rordes tabernacle dwelld, and be possessed amonge vs. But rebel not agaynst the Rorde, nor agaynst vs, to buylde you anye other altier, saue the altier of the Rorde ouer God. Dyd not Acan the soune of Zairb transgresse the commaundment of the Rorde, and wroth fell on all the congregation of Israel, so that he alone perished not for his wyche docter?

**E** Then the children of Ruben and of Gad, and halfe the tribe of Manasse, answered and sayde vnto the headen ouer the thousandes of Israel, Let myghte God, the almyghty Rorde be knowen, and Israel shall knowe yt it be to rebel or to transgresse agaynst the Rorde, then the Rorde saue vs not this daye.

As elles if we haue buylt vs an altier to turne from followinge the Rorde, or to offer thereon burnt offeringe or meat offeringe, or to the peas, offer, such specc, let the Rorde

requyre it: And haue not rather doone it for feare of this, lest in tyme to come youe children shoulde saye vnto ouers: What haue ye to doe with the Rorde God of Israel, to saye that the Rorde haue made Jordan & borders betwene vs and youe children of Ruben and of Gad: ye haue no parte there fore in the Rorde: and so shall youe children make ouer thoyoues estate frome fearnge the Rorde.

Therfore we thought it better, and farde: Lette vs cause an altier to be made, not for burnt offeringe, nor sacrifice, but it shall be a token betwene vs and you, and ouer generations after vs, that we shoulde serue the Rorde, with ouer offeringe, sacrifice, and praye offeringe: and that youe children shoulde not saye to ouers in tyme to come: ye haue no parte in the Rorde.

Genl. 31. 6  
Deuter. 32. 9  
Ioh. 1. 9. 10.

And we thought, if they shoulde so saye to vs, or to ouer generations in tyme to come, that we wolde saye agaynst: Beholde the fappon of the altier whiche ouer fathers made, neither haue burnt offeringe, nor sacrifice, but that it shoulde be a witness betwene vs and youe God lordes that we wolde rebel agaynst the Rorde, and that we shoulde turne this daye frome after him, and buylde an altier for burnt offeringe or sacrifice, saue the altier of the Rorde ouer God that is before his tabernacle.

And when Phinches the pricke and the lordes of the congregation, and heades ouer the thousandes of Israel whiche were with hym, heere the wordes that the children of Ruben, the children of Gad, and the children of Manasse spake, they were well content.

And Phinches the sonne of Eleazar the Pricke sayde vnto the children of Ruben, of Gad and of Manasse, this daye we perterue that the Rorde is amonge vs, because ye haue not doone this scripoure agaynst the Rorde. And nowe ye haue spede the children of Israel ouer of the hande of the Rorde.

And Phinches the sonne of Eleazar the Pricke and the Rordes returned vnto the children of Ruben and of Gad out of the lande of Canaan vnto the lande of Canaan, to the children of Israel, and broughte them wordes agaynst. And the answer pleased the children of Israel well, and they praised God, and dyd not intende to go agaynst them in battaile, to despoyle the lande whiche the children of Ruben and Gad dwelld in. And the children of Ruben and the children of Gad called the altier: En, because it is a witness betwene vs, that the Rorde is God.

After the  
children  
returne  
lande  
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Rorde  
is  
God.

¶ Ioh. 1. 9. 10. the people that they were not themselves to the Gentiles and that they were in none but in God only, whiche had fulfilled his promise to them.





scued that were on the other syde of the bonde, either the Gubors of the Amontes, in whose lorde ye dwelt, and I and my house wyl lene the Lorde.

And the peopre answered and sayde, God seyh that we wolde forsake the Lorde and serue strange goddes. For the Lorde our God he it is that brought vs and our fathers oute of the lande of Egypte, the house of bondage, and wroghte dyd those myracles in our syde, and perserued vs in all the waye we went and amonge all the nations whiche we came to: now. And the Lorde dyd call oute before vs all the nations which the Amoytes myghte dwelt in the lande, wherfore we wyl lene the Lorde for he is our God.

¶ But Josua sayd vnto the peopre: ye can not serue the Lorde, for he is an holie God, myghty and gelous, and can not beare your transgression and synne. But wher ye haue forsake the Lorde, and haue serued strange goddes, he wyl lene and do you curll and conturne you, after that he hath doone you good. And the peopre answered Josua: not so; but we wyl lene the Lorde.

¶ Then Josua sayd vnto the folke, ye are witness vnto your selues that ye haue thole you the Lorde to serue hym: and they sayd we are witt. This then put away, sayd he, strange goddes whiche ye serue, and bowe yure heetes vnto the Lorde God of Israel. And the peopre answered Josua: the Lorde our God we wil lene, and his boyce we wil obeye. And so Josua made a covenante with the peopre the same daye, and set ordinaunces and lawes before them in Bethem.

¶ And Josua wroghte these wordes in the booke of the lawe of God, and toke a greif; none and ptyed it on ende in the sayd place; turne vnder a booke that stode in the chawch of

the Lorde. And Josua sayd vnto all the peopre: Beholde, this name shall be a witness vnto vs, for it hath heide all the wordes of the Lorde whiche he spake with you. It shall be this to ye a witness vnto you, lest ye turne this frant ye lye denye and lye vnto your God. And so Josua set the peopre aparte every man vnto his inheritance.

¶ And after these thynges the tyme came that Josua the sonne of Nun and the setuaunt of the Lorde dyed, being an hundred and ten yeres olde. Whom they buried in the bordre of his inheritance, euen in Eramath Saray, whiche is in mount Ephraim, on the west syde of the hyl of Gaas.

¶ And Israel leued the Lorde all the dayes of Josua, and all the dayes of the elders that were lyued Josua, and whiche had seen all the workes of the Lorde whiche he had done to Israel. And the bones of Joseph whiche the children of Israel broughte oute of Egypte, they buried in Sichem, in a parcel of grounde whiche Jacob bought of the sonnes of Hemor, the father of Sichem, for an hundred shepe payres, whiche parcel became the inheritance of the children of Joseph. And likewise the sonne of Aaron also, whom they buried in Gabaath equat petyng, and was given hym in maner of a pygram.

(:)  
(:) (:) (:)  
(:)

The ende of the booke of Josua.

¶ Jos. 11. 24. 25. 26.

¶ Jos. 11. 24. 25. 26.

¶ Jos. 11. 24. 25. 26.

¶ Jos. 11. 24. 25. 26.





**Jud. 1** And then the chyldren of Israel cryed vnto the Lorde. And the Lorde heerd them by a sauer, and saued them: one Othniel the sonne of Kenes, and Calebo ponger: brother.

**J. 1. 1. 1. 1. 1.**  
**1. 1. 1. 1. 1.**  
**1. 1. 1. 1. 1.**

And the spirytc of the Lorde came vpon hym, and he iudged Israel, and wroue oure to warte. And the Lorde a solde Chusan Kasabam kynge of Syre in to his hande. So that his hande was myghty ouer Chusan Kasabam, and the lande hadde reste fourty yeres. And Othniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and compassed wyldeconesse in the syghte of the Lorde. And then the Lorde hardenid Eglon the kynge of the Moabites, agaynst the chyldren of Israel, because they hadde compassed wyldeconesse betwixt the Lorde. And thus Eglon gathered vnto hym the chyldren of Ammon and the Amalchites, and went and smote the chyldren of Israel, and conquered the eyre of palmes trees. And the chyldren of Israel leuied Eglon the king of the Moabites. twy. yeres, and then they cryed vnto the Lorde, and the Lorde heerd them by a sauer, about the sonne of Sara, the issue of Samun, a man that coude doo nothyng handsonlye with his ryght hande.

**Deut. 17. 1.**

**K** And whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Iud made hym a dagger with two edges, of a cubyte length, and he hidt it vnder his cace vpon his ryght thighe, and beryed the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verry fat man. And when he hadde presented the present, he sent the people that bare it a waye, but he him selfe ouernew agayne frome the pylles by Salysall, and sayde: I haue a secrett vnto the, o kynge: and the kynge commaunded hym to holde his peace, vntill all that shode aboute hym, were gone oute frome hym.

**1. Reg. 14. 1.**

**A**nd Iud came in vnto hym into a sommer chamber, wher he sat alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate. And Iud put terych his left hande, and toke the dagger frome his ryght thighe, and wroue it to vnto in to his belye, so that the harte went in after the blade. And the harte stopped in the fat, for he darde not take the dagger out of his belye, but as he toke hym, so like he the dagger in the wounde tyll that by the pure power of nature the dytte came out. And Iud gat hym out at a posterne wynde, and cutt the goze of the parlor vpon hym, and loosed hym. The kynge's seruantes came and toke, and se the wordes of the parlor were lynch, they sayde: A, he is a borng of his carment in his sommer chamber. And when they had lynch it they wrec a swarid, for no man byd the wordes of the parlor open, then they toke a hepe and opened them. And beholde, they Lorde was fallen wnto the by the sech. But Iud escaped whyle they caryed, and was gone beyonde the quarres, and escaped into Beraid.

**1. Reg. 14. 1.**

And when he was come, he drecte a rompt in mounte Ephraim. And the chyldren of

Israel went down with hym, and before them, and sayd vnto them: solou me, for the Lorde hath deliuered youe enemyes the Moabites in to your handes. And they descended after hym, and stopped the scyres of Jordan some the Moabites, and suffered not a man to passe oure. And they stowe of the Moabites þ same tyme vpon a tenthousand men, all fat, and men of myghte: that they escaped not a man, and so the Moabites wrec subdued that daye vnder the handes of Israel, and the lande hadde reste fourty yeres.

**Jud. 1.**

And after him came Samgar the sonne of Anah, whiche stowe of the wyldeconesse hee hunte men with an ore gobe, and deliuered Israel also.

**C** Israel compassed in the handes of Jabin, because they wrec resoured to Haborre. Debora and Barah deliuer them: Shara wyf of Jach.

**C A P I. I I I I.**

**A**nd the chyldren of Israel began agayne to be wyldeconesse in the syghte of the Lorde, wher Iud was dead. And the Lorde a solde them in to the handes of Jabin kynge of Canaan, that reigned in Habor, whose Capitayne of warte was Sisara, whiche dwelte in Habor of the Sencyles. And the chyldren of Israel cryed vnto the Lorde, for he had vnto hundred charrettes of iron he opprest the chyldren of Israel with power twentye yeres.

**1. Dr. 17. 1.**

And Debora a Prophetesse, the wyfe of Lapido, iudged Israel the same tyme, and dwelte vnder the palm tree of Debora, betwixt Baniach and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she firste called Barah the sonne of Abinoam, out of Kedes Nephthalim and sayd vnto hym.

**Jud. 1.**

**T**he Lorde God of Israel commaunded her that thou goe and leade an hoste vnto mounte Ephraim, and take with the thousande men, of the chyldren of Naphtalim, and of the chyldren of Zabulon. And J writing vnto the at the tyme of Hison, Sisara the Capitayne of warte vnto Jabin, with his charrettes and his people, and wylt driue them in to thyn handes. And Barah sayd vnto her, if thou wylt go with me, I wyl go: but and if thou wylt not go with me, then I wyl not go. And she answered, I wyl surely go with the, but then the pryse shall not be thyne in þ warte which thou goest, for the Lorde shall smite Sisara in to the handes of a woman. And she arose and went with Barah to Kedes, and Barah called Zabulon and Nephthalim, wylt go with ten thousande men: a Debora went with hym.

**Jud. 1.**

But wher the Egypte went oute of hande from the seche wentes his byrd, the chyldren of: Hobab who was father to Moyses wyfe, and pierched his tent vnto he was come to the oke of Paran, by the des.

**1. Dr. 17. 1.**

And then it was shewed vnto Sisara how that





mye, about other women: about other womē.  
blessed be he in the tents.

He asked wotice, but he gaue him mythe,  
and broughte buffet in a goodly mythe. She  
saugh an axe in the lesse bande, and a wo-  
ryage hammer in her ryghte, and sayed Mi-  
sara and wounded his heed, and peried and  
went thowhe his temples. By wotice ore he  
he bowed him selfe, fell downe and lape dill:  
My wene he fere he spauld and lape dech  
like a wyrtice.

The; om a myndoth toked Misara mothes  
and bouled out of her chambere, why abideth  
his chert so longe that it cometh not, why  
sary the wheelis of his waggans? The wryll  
of his wylis answered her: yea, and he answe-  
red her owne wotice her selfe, saye they  
haue founde, and sturde the spyle. A mynde,  
ye two mynde for a pecc: a spyle of bruce  
coloure for Misara, a spyle of bruce coloure  
with byouderd wotice, bruce coloure,  
wounded wotice for the neede for a pyre.  
So prethe all the enemyes Lorde: but  
they that loue the, let them be as the sonne of  
spruce in his mythe.

And the lande had rest courtye yeres.

Circa the pyrryted of the Madianites. Because he  
is named a, and into Jheronim. Gedon is tras of  
Gedon, and he deliquere. The auiter of Dal is o:  
with Jheron.

CAPL

VL

**A**nd the chyldren of Israel comyrted  
with the dars in the syder of the Lorde.  
And the Lorde deliquere them into  
the hande of the Madianites seuen yeres.  
And when the hande of the Madianites was  
sore upon Israel, the chyldren of Israel made  
them denits in the mountaynes, and caues,  
and strong holdes. For when Israel had  
sowen, the same the Madianites, the Amale-  
kites, and they of the Wasse countreye upon  
them, and pitched their tentes agaynst them,  
and distressed the increase of the erp such as  
to Jheron, and left no sustenance in Israel, nei-  
ther wyrtice, ore, az alle, for they came with their  
cattell and howtholdes, such as grethoppes  
in multitudes: so that bothe they and also their  
cammis were without nombe, and waded all  
that succ they layde hande on. And they en-  
ter the lande to brestow it. And so was Israel  
ceasynly impowertied by the Madianites,  
and theye vnto the Lorde. And when the chy-  
ldren of Israel cryed vnto the Lorde by cause of  
the Madianites, the Lorde sent a wyrtice vnto  
them, and sayd vnto them. Thus sayth the  
Lorde God of Israel, I set you from Egypte  
and broughte you out of the house of bondage,  
and I seth you out of the hande of the Egyptians,  
and out of the hande of al that oppresse you,  
and call them out before you, I gaue you they  
lawes. And I sayd vnto you, I am the Lorde  
your God, and therefore feare not the Soddes  
of the Madianites: for I will be with you, and  
you shall not be theyr mythe. And the aung-  
ell of the Lorde came and sayd vnto the

to Ephyah that preynted vnto Joss the sa-  
tyce of the Madianites. And his soune Gedon  
poynted out wotice out of the caues in a pyelle,  
for to see from the Madianites. And the aung-  
ell of the Lorde appeared vnto him, and sayd:  
The Lorde is with thee, thou man of myghte.  
And Gedon answered him: Oh my Lorde, if  
the Lorde be with vs, why is all this come  
vpon vs: ye and whye be his myrtices wotice  
out at herse toke us of, and sayde: the Lorde  
by; agut us out of Egypt. But now the Lorde  
hath forsaken vs, and deliquere vs in to the  
hande of the Madianites. And the Lorde to-  
ked vpon him, and sayd: So hence in this thy  
myght, and deliquere Israel out of the hande  
of the Madianites: Behold, I haue sent the.  
And he answered him. Oh Lorde, wherewith  
shalde I saue Israel? Beholde my kynne is  
the pouer in Madian, and I am the leasly  
myrtyre house. But when the Lorde sayde  
vnto hym: I wil be with the, and thou shalt  
conquer the Madianites, as they were but one  
man. And he answered him, If I haue founde  
grace in thy syght, then shewe me a signe,  
that thou art the Lorde that talketh with me.  
Depart not hence, vntill I come agayne vnto  
the, and bringe myne offeringe, and haue  
set it before the.

And he sayd, I will carrye vntill thou come  
agayne. And Gedon wente and made retye a  
wyrtice, and sweete cakes of an Ephyah of flour,  
and put the retye in a basket, and the wyrtice in a  
pot, and brought it out vnto him vnder shode  
and presented it. And the aungell of God sayd  
vnto him: take the retye and the sweete cakes  
and put them vpon this rocke, and pouer out  
the wyrtice. And he doo so. When the aungell of  
the Lorde put forth the ende of the stede that  
was in his hande, and touched the retye and  
the cakes. And there arose up spere out of the  
rocke and consumed the retye and the cakes,  
and the aungell of the Lorde banishede oute  
of his syght. And when Gedon perceyued that  
it was an aungell, he sayd: also my Lorde al-  
myghty, that I haue sene an aungell of the  
Lorde face to face. And the Lorde sayde vnto  
him, yea as he tolde the, and feare not: for thou  
shalt not dye. Then Gedon made an auiter  
three vnto the Lorde, and called it Jheronah.  
Halom, which vnto this daye laye in Ephyah  
that preynteth vnto the father of the Epi-  
tios. And the same myghte the Lorde sayd vnto  
him, take an oxe of thy fathers, and an other  
of seuen yeres olde, and deliquere the auiter of  
Dal that belongeth vnto thy father, and cut  
downe the groue that is aboute it, and make  
an auiter vnto the Lorde thy God vpon the  
top of this rocke and furnishe it. And take the  
seconde oxe and othe burne sacrifice with the  
woodde of the groue wher the oxe shall haue  
cut downe. Then Gedon toke ten men of his  
seruantes, and doo as the Lorde had him. But  
because he durst not do it by daye, for feare of  
his fathers howthold, and of the men of the  
stede, he doo it by nyghte.

When the morn of the stye was by daye in  
the morninge: Beholde, the auiter of Dal  
was byoken, and the groue that was about  
it cut.

Judith

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it cut downe. And the seconde ore offerd vpon  
 the altier that was made. And they sayd one  
 to another: Who hath done this thing, and  
 they enquired and asked for him that woulde  
 haue done it. It was tolde them that Ge  
 deon the sonne of Joas hadde done it. Then  
 the men of the cite sayde vnto Joas, bringe  
 oute thy sounne that he may dye, because he  
 hath broken the altier of Baal, and cut downe  
 the groue that was aboute it. And Joas sayde  
 vnto all þat stood by him. Will ye fight for Baal,  
 or will ye be his seruantes? he that heareth for  
 him, shall dye afoze to morow. If ye be a God  
 let him encenge his quarell vpon him that cast  
 downe his altier. And he called Gedeon Jerob  
 baal the same time saying: let Baal reacquyte  
 him, because he hath vpon him done his altier.

**G** When all the Madianites, the Amalechites  
 and they of the Calde were gathered together,  
 and had gone and pitched in the vale of Fe  
 rath, the sperte of the Lorde entred in to Ge  
 deon. And he blew a trompet and called to  
 gether the house of Gad to followe him, and  
 sent messengers to Gilead out at Manasse, and  
 called them vp to followe him also. And he sent  
 other messengers vnto Issachar, Zabulon & Nepht  
 alim, whiche came also to meete him.

121. 11  
 121. 14

And Gedeon sayd vnto Gud: If thou wilt  
 saue Israel by my hande, as thou hast sayde.  
 Beholde, I will put a fleece of wolle in the  
 chynnyng place. And if the dewe be on the  
 fleece onely, and drye vpon all the earth beyde  
 then I will be sure that thou wilt saue Israel  
 by my hande, as thou saydest. And it came to pa  
 sse. And he rose vp early on the morow, and  
 beprayed the Lorde to gether, & wrong the dewe  
 thereout, and sithed a drye full of water. And  
 Gedeon sayd vnto Gud, be not angry with me  
 because I speake ouer more, let me proue onely  
 once agayne with the fleece. Let it be drye on  
 ly vpon the fleece, and dew vpon all the ground  
 aboute. And God byd to that same nyght: so  
 that it was drye vpon the fleece onely, and on  
 all the ground aboute, drwy.

121. 11  
 121. 14

For wouldst thou that should goe with Gedeon to  
 battle are proud of labors, then up water Ge  
 deon with that hundred men wasdromly the spe  
 dier. Gedeon and ser asdrom.

C A P I. VII.

**T**hen Jerobaal, otherwise called Gedeon  
 rose early, and all the people that were  
 with him pitched before the wel of Ba  
 rath, so that the hoste of the Madianites were  
 in a vale on the north side of the hill Hamo  
 rath. And the Lorde sayd vnto Gedeon, the peo  
 ple that are with thee, are too many for me to  
 fight the Madianites in to thine hande, lest  
 Israel make theiur haire to my dishonour, and  
 say: our owne hande hath saued vs. Now the  
 Lorde make a proclamation in the eares of the  
 people, and saye: If any man drede of de  
 steepe, let him encenge, and get him some  
 moulted wolle: and there he parteth and en  
 tured of the people. xij. thousand, and there  
 abode euery thousande.

121. 11

121. 11  
 121. 14

And the Lorde sayd vnto Gedeon the peo  
 ple are too many, bringe them downe vnto  
 the water, and I will trye them vnto the  
 thre. And of whom I saye vnto the, this  
 shall goe with thee, the same shall goe with  
 thee. And who so curd I saye vnto the, this  
 shall not goe with thee, the same shall not goe. And  
 when he hadde broughte downe the people  
 to the water. The Lorde sayde vnto Gedeon:  
 as many as lapped the water with theiur  
 tonges, as dogges doo, them put by them selues  
 and so to them that knelt downe vpon theiur  
 knees to drynke. And the nombre of them that  
 put theiur handes to theiur mouthes and lap  
 ped, were thre hundred men: and all the rem  
 nant of the people knelt downe vpon theiur  
 knees to drynke water. And the Lorde sayde  
 vnto Gedeon, with the thre hundred men that  
 lapped water wilt I saue you, and deliuer the  
 Madianites in to thine hande: and all the  
 ouer people shall goe euery man to his owne  
 home.

And they toke hitayles with them for the  
 helme, and they remoued: and he sent all  
 the cite of Israel, euery man vnto his tent,  
 and heyt the thre hundred with him: and the  
 hoste of Madian was benevnt him in a vale.  
 And the same nyght the Lorde sayd vnto him  
 by, and goo downe vnto the vorge, for I haue  
 deliuered it in to thine hande. But as if thou  
 feare to goe downe alone, then go thou with  
 me vnto the hoste, and Pharaah thy lad, and heeke  
 what they saye, and so shall thine handes be  
 stronge, and then thou shalt safely goe downe  
 vnto the hoste.

Then he went downe with Pharaah his lad  
 euen had vnto the water int of Arnes that  
 were in the vorge. And the Madianites, the A  
 malechites, and all they of the Calde, laye a  
 longe in the vale of Fe rath as they were in  
 multitude, and they camels were without  
 nombre, euen as the sande by the see syde. And  
 when Gedeon was come. Beholde, there was  
 a man that tolde a dreame vnto his fellowe,  
 and sayd on this maner: Beholde I dreamed  
 a dreame, and my thoughte that an egyptiake  
 losse of battell dreid combed in to the hoste of  
 Madian, and came vnto a tent, and smote it  
 that it fel, and ouerturned it, that the tent lay  
 alonge. And his fellowe answered and sayde,  
 this is nothing els save the sword of Gedeon  
 the sonne of Joas a man of Israel, in to  
 whose hande the Lorde hath deliuered Ma  
 dian and all the hoste.

When Gedeon herde the tellinge of  
 the dreame, and the meaninge thereof, he bo  
 wed him selfe to the erthe, and returned vnto  
 the hoste of Israel, and sayde: vp, for the  
 Lorde hath deliuered in to your handes the hoste  
 of the Madianites. And he diuided the thre  
 hundred men in to thre companyes, and gaue  
 euery man a trompet in his hande, and an  
 empty precher, and lampes therein, and sayde  
 vnto theiur: take on me, and doe as I saye:  
 and beholde, when I come to the syde of the  
 hoste, curd as I doe, so doe you. And when I  
 blowe with a trompet, and all that are with  
 me, blowe ye with trompettes also on euery  
 syde.

121. 11

121. 11

the horse and says: here be the horse and cedron.

And so Cedron and the three hundred men that were with him, came unto the side of the horse in the beginning of the morning watch and called by the watchmen. And they blew with their trumpets, and brake the pitchers that were in their hands. And all the companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right, to blowe much all. And they cryed, the sword of the horse and of Cedron. And they rode upil every man in his place rounde aboute the horse: and all the horse raine and reed and rode.

And as the three hundred blew with trumpets, the horse sent his sworde toward all the hoste, so that every one flew other. And the horse fled, untyll they came to Bethsich, to Zinnab, and to the boys of Abimecholah br, de Kabah. And the men of Israel gathered together of the tribe of Siphthalam, of Aser, and of all Manasse, and toob out three eye & aiant. so for Cedron had sent messengers toob out all mount Ephraim, saying: come to mee a, and the & adiantes, and take frome them the water boche of Bethbatath and also of Jordan.

Then all the men of Ephraim gathered together, and came downe and toke the water boche of Bethbatath, and also of Jordan. And they toke the captaynes of the Chittites, the Goy, and Zeb, and Aser, and Dab upon the same day, and Zeb at the place Zeb, and toob out after Chittian and broughte the herdes of Dab and Zeb to Cedron in the evening of Jordan.

Ephraim made insurrection agaynst Cedron, but a lowe partyed. The inhabitants of Goy were toob out Cedron and his army herd. The tower of Phanael is destroyed. Cedron is consilute with the Israelites. He hath this story and toob out the spirit.

CAPL VIII.

And the men of Ephraim said unto him. Why hadst thou sleight be done, if thou wilt do not when thou wentest to fight with the Gaditans, and they rode with him a good, and were welnyed at Gogren dabyug. And he said unto them: What do ye have I desire if ye have you: are not the children of Ephraim better then the wyne branch of Ruben? God hath delivered in to your hands the horse of Chittian, Dab, a Zeb. And what was I able to doo if ye as you have horse? And then their spirits were pacified, and they well content with him, and he said unto them. And then Cedron came to Jordan and passed over betwe he and the three hundred men that were with him, and they were not sighted the three.

And he said unto the men of Socoth: thus I praye you, take of horse unto the people that followe me: for they be faint, that I may followe after Zebah and Zalmona kinges of Chittian. And the horse of Socoth said,

are the horse of Zebah and Zalmona now in thure hands that we wolde give them to the company? And Cedron sayde, therefore when the horse hath delivered Zebah and Zalmona in to myre hande, I will leave the horse of you with the thorns of the wylderneffe and with briere. And he went thence to Phanael, and spake unto them, I have I have. And the men of Phanael answered, as they were of Socoth, and he sayde also unto the men of Phanael, when I come agayne to peat I will brake downe this towre. Zebah and Zalmona were in Chittan, and they hooded with them, upon a horse thousande, whiche were all that were left of all the hostes of them of the East. And they that were slayne, were a hundred and twenty thousande men that were slayne.

And Cedron went toward them that dwelt in the wastes of the East side of Jordan and Zebah, and smote the horse: for the horse had a hundred. Zebah and Zalmona fled. But he followed after them, and toke the two kinges of the & adiantes, Zebah and Zalmona, and disarmed all the horse.

And Simon the sonne of Joab returned frome the ayre, the horse bringe, yet by, and caught a lad of the men of Socoth, and requyred of him the names of the three kinges and elders of Socoth. And he wrote the names and elders of Socoth, the three and seaven men. Then he came unto the men of Socoth and sayde: Beholde Zebah and Zalmona, with which he hath done in the feche, saynge: are the herdes of Zebah, and Zalmona sleight in thure hande, that we wolde give them unto the ayre men? And he toke the elders of the ayre, and it was of the wylderneffe and byres, and all to take them forthwith. And he brake downe the tower of Phanael, and slew the men of the ayre.

And then sayd unto Zebah and Zalmona, what manes were they which ye have of Chittian? they answered: they were moche if ye be in favour: and one of them was as he were a bright sonne. And he sayde: They were my brethren, my mothers children, and as true as the horse I have, if ye had so used their lives, I wolde not see you. And he sayd unto Zebah his eldest sonne, by and set them, but the latter daye not his sword: for he feared, because he was yet young. Then Zebah and Zalmona sayd, Kysse thou, and fall upon us, so as the man is, so is his strength. And Cedron aise and slew them: and he set awaye the trap, and the chains that were on their camels neckes.

Then the men of Israel sayde unto Simon. Hargne over us, for he hath thy sonne, and thy sonnes sonne so: thou hast delivered us out of the handes of the Gaditans. And Simon sayde unto them, I will not forgive you, neyther shall my children forgive you, but the horse shall take you.

And the horse Cedron sayde unto them, I wolde have a little more of you, even that

L. Regd. xiii c. u. p. 174 r. v.

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A

John. vi.

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C



that you would give me every man the carry-  
 ges of his prize. For they had golden earrings,  
 because they were Ishmaelites. And they  
 saye we will do it. And they spred a manell  
 and had cast there into every man the carry-  
 ges of his prize. And the weight of the gol-  
 den earrings was a thousand and seven hun-  
 dred sicles of gold, besydes broucers, ouches  
 and garments of scarlet that were of the  
 kinges of Idubian, and besyde the charyns, that  
 were about their camels neckes. And Oedron  
 made an Ephod tyerol, and put it in his eye  
 spyghal. And all Israel went a horynge after  
 him three, which thinge was the tyng of Se-  
 deons house. Thus were the Idubianites  
 brought lowe before the children of Israel,  
 so that they left by their beddes no more.  
 And the contrary was in quernelle souer-  
 teys in the dayes of Oedron.

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And Jerobaal the sonne of Joas went and  
 dwelte in his owne house. Ius Oedron had  
 six. tonnes of his body begotten, for he had  
 many wyves. And his concubyne that dwelt  
 in Sichem bare him a sonne also, whose name  
 he called Abimelech. And Oedron the sonne  
 of Joas dyed, when he was of a good age, &  
 was buryed in the buriall of Joas his father,  
 euen in Ephzab that pertayned unto the sa-  
 ther of the Idubies.

But as soon as Oedron was dead, J chilo-  
 den of Jisrael turned away and went a ho-  
 rnyng after Baal, and made Baal a promise  
 that he shulde be thier God, and thought not  
 on the Lorde thier God which had deliuered  
 them out of the handes of all their enemyes  
 manye yeres. Neyther shewed they mercy on  
 the house of Jerobaal, otherwysse called Se-  
 deon, accordinge to all the goodnesse whiche  
 he shewed them.

Abimelech had a horyng after he had kille  
 d his brethren. He had a wife as after kill'd  
 of a woman whom he had by a thorne. The  
 parable of Joatham concerning his brother Abimelech.

CAPL IX.

**F**or Abimelech the sonne of Jerobaal tolt  
 to Sichem, unto his mothers brethren, &  
 conuined with them and with all the hole  
 kyned both of his fathers syde and mothers  
 also, sayng: saye I praye you, in the care  
 of all the cytyens of Sichem: whether  
 is better for you that all the sonnes of Jero-  
 baal whiche are. xxx. personnes charge ouer  
 you, either that our charge ouer you. And re-  
 member these, that I am your bones & your  
 fleshe. And his mothers brethren eche of  
 him in the audience of all the Cytyens of Si-  
 chem, all these wordes, and moued their ver-  
 ties to folowe Abimelech, in that they sayde  
 how he was their brother. And they gaue him  
 xxx. pieces of siluer out of the temple of Baal  
 Beth, with whiche Abimelech byed xxx. viij.  
 light personnes whiche went with him. And  
 they went into his fathers house at Ephzab  
 and kille all his brethren, the sonnes of Je-  
 robaal, euen. xxx. personnes vpon our knee.

Forwithstandinge yet Joatham the yonger  
 sonne of Jerobaal escaped, for he had bym  
 selfe. And all the cytyens of Sichem gathered  
 tog: her with all the house of Jello, & went  
 and made Abimelech kynge & at a certen she  
 that was by Herbern.

x Home to  
the place.

And when it was tolde Joatham, he went  
 and stode in the toppe of moste Garzym, and  
 crye by his voyce and called, and sayde vnto  
 euen: Lychen vnto me you cytyens of Si-  
 chem, that God maye hearken vnto you. The  
 trees went to annoyne a horyng ouer them, &  
 sayde vnto the olyue tree, charge ouer vs. But  
 the olyue tree sayde vnto them: Woulde I  
 leaue my fatnesse whiche both God and man  
 praysyde in me, and go to be promoted ouer  
 the trees? Then sayde the trees to the figge  
 tree, come thou and be horyng ouer vs. And  
 the figge tree answered them, Woulde I  
 forsake my fructes and my good frute, & woulde  
 go to be promoted ouer the trees? Then sayde  
 the trees vnto the vigne, come thou & be horyng  
 ouer vs. And the vigne answered, Woulde I  
 traue my wyne that chereeth both God & man  
 and go to be promoted ouer the trees? Then  
 sayde all the trees vnto the thorne bush: &  
 come thou and charge ouer vs. And the thorn  
 bush sayde vnto the trees: It is be true that  
 ye will annoyne me horyng ouer you, but come  
 and see hader my shadowe, and if ye toyl not  
 ye shall see that a fyre shall come oute of the  
 thorne bush and wylle the Cytyens of  
 Libanon.

11. Para. reb  
11. C. 10. 1. 1. 1. 1.

\* In the  
tree is called  
Soye.

And euen so now, if ye haue done truly and  
 beneuolently to make Abimelech kynge. And  
 if ye haue dealt well with Jerobaal and his  
 house, and haue done vnto him accordinge to  
 the desire of his handes, for so muche  
 as my father sought for you, and aduencured  
 his life, and toyd you out of the handes of the  
 Idubianites. And ye see often by agaynst my  
 fathers house this daye. And haue I spene his  
 charyns, euen. xxx. personnes & with one stone  
 and haue made Abimelech the sonne of his  
 maye seruaunt kynge ouer the cytyens of Si-  
 chem, because he is your brother, if then ye  
 haue dealt bene and truly with Jerobaal &  
 with his house this daye: then charge ye in  
 Abimelech, and let him also charge in you.

C

\* C. 10. 1. 1. 1. 1.

But if ye haue not dealt truly, then I pray  
 God a fyre maye come oute of Abimelech and  
 consume the houses of Sichem and the house  
 of Jello. And that there come a fyre oute of  
 the cytyens of Sichem, and oute of the house  
 of Jello and consume Abimelech. And Jotham  
 when he had sayde thus, ran away and  
 fled and wente to Beer and dwelte there, by  
 lease of Abimelech his brother. When Abi-  
 melech had raygned thre yere, God sent a  
 full mayre to destroye Abimelech and the  
 cytyens of Sichem. And the cytyens of Sichem  
 began to detest Abimelech, and wysped that  
 the upstande was to the. xxx. sonnes of Je-  
 robaal myghte come on him, and sayde the  
 bloude of them vnto Abimelech that he shoulde  
 kille: I knowe them, and knowe the other cyty-  
 ens of Sichem whiche asayed him in the horyng  
 of his brethren. And the cytyens of Si-  
 chem

C. 10. 1. 1. 1. 1.



them set men to laye awaite for him in the  
copp of the mountaines and whiche they a-  
waite his comminge they robbed all that  
came a longe the waye by them. And it was  
solde by pacte.

**D** And Saal the sonne of Deborah and his bre-  
thers went and gat them to Sichem. And the  
men of Sichem put their confidence in him.  
And they went oute in to the seides and ga-  
thered in theyr sheaves and stode them, and  
made theyr: and went in to the house of their  
God. and they eat and drinke and curied A-  
bimelech. And Saal the sonne of Deborah sayd:  
what is Abimelech? and what is Sichem? for  
what cause seue him, is he not the sonne of Je-  
robaal? and Zebul is his officer? frout hute  
as come of Demas the father of Sichem, for  
what cause is that we shoulde seue him?  
wold he wold his people were vnder my hnde  
then I wold put downe Abimelech. And one  
sayd vnto Abimelech, make thyne horse get-  
ter and goo out. And when Zebul the officer  
of the cite heere the wordes of Saal, he son  
of Deborah, he was wroth and sent messengers  
vnto Abimelech puaire, forenge: Beholde  
Saal the sonne of Deborah and his brethren be  
come to Sichem: and beholde they set the cy-  
tle against the. How therfore arise by nyght  
both thou and all the people that is with the  
and spe in waye in the seides. And wher early  
in the morninge as lone as the sonne is vp, a-  
come vpon the cite. And when he and the pro-  
ple that is with him come they agaynst the, to  
him what thine handes shalbe dole. And  
Abimelech toke vp, and all the people with  
him, by nyght. And they laye awaite to the  
cite in thre companyes. And Saal the son  
of Deborah went out and stode in the entree of  
the gate of the cite. And Abimelech toke vp,  
and the horse that were with him, frome is-  
enge awaite. How when Saal sawe the pro-  
ple, he saye to Zebul: Beholde, there come  
people downe frome the topp of the moun-  
tayne. And Zebul saye vnto him: the wo-  
wme of the bylles seme men vnto the, and so  
thou arte deceyued. And Saal answered a-  
gayn and sayd: No, there come such downe  
by the myddle of the lande and an other com-  
panye come a longe by the Katchobe. Then  
forke Zebul vnto him: Wher is nowe thy  
mouthe that sayde, what felow is Abimelech  
that we shoulde seue him? These are the pro-  
ple that thou so despystedest. So out now and  
fight with them. And Saal went forthe be-  
fore the cypreses of Sichem, and foughte with  
Abimelech. And Abimelech chased him so that  
he fled before him, and many were hurt  
men and kayne, euen vntyll they came vnto  
the entree of the gate. And then Abime-  
lech wente and dwellete at Tumulay. And then  
Zebul chasid out Saal and his brethren, and  
wolde not suffer them to dwell in Sichem.

**E** And all the moztowe the people went forthe  
to the seide. And it was solde Abimelech. And  
he toke the people & churched them into thre  
companyes, and laye awaite in the seides,  
And when he sawe that the people were come  
out of the cite, he ran vpon them and laye de

upon them.  
And Abimelech & the companyes that were  
with him, ran and stode in the entree of the  
gate of the cite. And the thre other compa-  
nies ran vpon all the people that were in the  
seides and sur them. And then Abimelech  
foughte agaynst the cite all that daye, & toke  
it, and stode the people that was therein, and  
deceyued the cite & solde call in the place.  
And when all the men of the towne of Sichem  
heere that, they entred in to a stronge holde  
of the house of their God Baal Berith. When  
they made a conuenaunt to him and the place  
had Deythens name and was stronglye fasted.  
And when it was solde Abimelech, that  
all the men of the towne of Sichem, were  
gathered together, he gat him to mount Zel-  
mon, bothe he and all that were with him, &  
toke axes with him and cut downe an arme  
of a tree, and toke it by, & put it on his shoul-  
der, and saye vnto the tolke that were with  
him, what so euer ye se me do: spere your sel-  
ues and be in thre. And all the people cut  
downe also eury man a bough, and folowed  
Abimelech, and put them into the holde, and  
set the holde a fyre vpon them: so that all the  
men of the towne of Sichem were layne, a-  
bout a thousand personnes what of men and  
women.

Then went Abimelech to Thebes and be-  
seged it, and toke it. But there was a strong  
towre in the myddes of the cite, and thither  
ran all the men and women, and all the cy-  
rens of the cite, and durst to them, and got  
thym vpon the topp of the towre, and stode  
vpon the battlements. Then came Abime-  
lech vnto the towre and foughte agaynst it, &  
heent haede vnto the entree of the gate, so  
set it on fire. But a woman cast a peece of a mil-  
stone vnto his heere and al to brake his bryne  
panne.

Then Abimelech called hastlye vnto the  
younge man that bare his harness, and sayd  
vnto him: bryne thy swerde and slay me, that  
men saye not of me, a woman slayde him. And  
he had chasid him thow: ow and he dyed.

And when the men of Israel sawe that Abi-  
melech was dead, they departed, eury man  
vnto his owne house. And thus all the wor-  
kynesse of Abimelech which he dyd vnto his  
father, in slayinge his. xx. brethren, & therof  
all the workynesse of the men of Sichem, god  
dyd bynyge vpon their heedes: And vpon  
them came the curse of Jothan the sonne of  
Jerobaal.

¶ Chole and Jor Judges of Israel. Israel was  
with and after crym on God his remission.

C A P I. X.

**A**fter Abimelech, arose to defende Isra-  
el one Chole, the sonne of Phua, the  
sonne of Hodo, a man of Issachar, whiche  
dwelt in Hamir, in mount Ephraim, who  
iudged Israel. xiiij. yere, and thyn dyed and  
was buryed in Hamir. And after him arose  
Tair a Galaadite, who iudged Israel. xij.  
yere

Ch. xiiij.

S. Jak.

Ch. x.

Ch. x.

Ch. x.



countes of the same countrey. And they conquer-  
 ed all the colles of the Amoy: co. towar And  
 unto Jabah, and the wybernes unto Joid).  
 So now forsomuche as the Lorde God of Is-  
 rael hath made out the Amoytes broose his  
 people, wuldst thou employe the land? Care,  
 but what people among the God directy  
 out, that land possesse thou. But why? wouldest  
 thoue the Lorde ouer God chaseth out, &  
 lande oughte we to employe. And further, see  
 thoue better then Black the sonne of Zephor  
 kynge of Moab: and thou shalt see, that  
 he dyed with Israel, as fraye agaynst  
 them? all the wyber Israel dwelt in Davon  
 and her countrey, and in Arce and her countrey  
 and in all the wyber that be a longe by the  
 countrey of Amoythie hurdyd peas? wouldest  
 thoue not receyve them in all that space?  
 wouldest thoue I have not offend agaynst the, but  
 thoue wilt be my wyber, to warr upon me.

Amoythie

Deute 21.10

The Lorde therefore he thoughte to care, be-  
 cause the children of Israel, and the chil-  
 dren of Amoythie. Therefore he the kynge of  
 the children of Amoythie hath not unto the  
 wyberes of Zephorah which he sent him.

Then the spirit of the Lorde came upon  
 Zephorah. And he passed out Galaad & came  
 unto Moab, and came to Maspadah, that is in  
 Galaad, and thence thence unto the children  
 of Amoythie. And Zephorah bowed a bowe un-  
 to the Lorde, and sayde: If thou wast des-  
 pise the children of Amoythie into my handes,  
 then that thoue that comest out of the do-  
 res of my house agaynst me, wouldest thoue  
 come in yet, I have the children of Amoythie,  
 the Lorde, and I will offer it by for a burnt  
 offering. And so Zephorah went unto the chil-  
 dren of Amoythie to fight with them. And the  
 Lorde delivred them into his handes. And  
 he smote them from Ader unto Meshah,  
 twenty cittyes. And so he toke to the place of  
 the wyber, and made an excel wyber great  
 slaughter. And thus the children of Amoythie  
 were broughte under, before the children of Is-  
 rael.

Zephorah

U  
G

Then Zephorah came to Maspadah unto  
 his wyber. And beholde his daughters came out  
 agaynst him, with symberes and daunces,  
 because he was his onely chyld: so that beholde  
 her, he had myghte some moe daughters. And  
 when he sawe her, he rent his clothes & sayd:  
 What my daughter, thou hast made me shoupe  
 and art one of them that bringe me: for I have  
 opened my mouth unto the Lorde, and it was  
 not go backe. And she sayde unto him: my father,  
 if thou have opened thy mouth unto the Lorde,  
 then do with me accordyng to that proceded  
 out of thy mouth, for as muche as the Lorde  
 hath advanced the of thine countrey & chil-  
 dren of Amoythie. And she sayde unto her fa-  
 ther, whatt thoue doest for me: let me alone for  
 the space of two monethes, that I maye goe  
 downe to the mountaynes, and be myghte my  
 begynne with my fellows. And he sayd: go,  
 and so he sent her awaye for two monethes.  
 And she went with her companions and be-  
 mented her marynment by the mountaynes.  
 And after the two monethes, she turned a-

gaine unto her father, which bys bys accom-  
 panyng to his wyber which he had bewed, & so he  
 knewe her. And it became a custome in Is-  
 rael that by free, that the daughters of Is-  
 rael woulde goe, and lamente the daughters of  
 Zephorah, the Galaadite, fourte dayes in a  
 free.

The battayle of Zephorah agaynst the  
 Amoythie, and the death of Zephorah which he sent  
 unto Moab.

C A P I.

X I I.

As the men of Ephraim made an insur-  
 rection, and went Northward, & sayd  
 unto Zephorah: Wouldest thoue  
 thoue to fight with the children of Amoythie,  
 & dyest not call us to goe with the? we will  
 assiste burne thyn house, upon the, with fire.  
 And Zephorah sayde unto them: I and my  
 people were at great dysse with the children  
 of Amoythie. And I called you to have assiste  
 me, but ye wouldest not come. And wyldest thoue  
 that I wyldest me not, I put my selfe in my  
 handes, and wente upon the children of Amoythie.  
 And the Lorde delivred them into my  
 handes. Wouldest thoue then art ye come upon me  
 to fight with me?

And Zephorah gathered together all the men  
 of Galaad, and fought with the Ephraim.  
 And the men of Galaad smote the Ephraim  
 because they sayde: The Galaadites are bet-  
 ter than we of Ephraim. And the Ephraim  
 and the Amoythie. And the men  
 of Galaad toke the passages of Jordan where  
 the Ephraim wouldest come downe into the  
 Jordan. And when the Ephraim that were escaped, sayd  
 let us goe out: then the men of Galaad sayd  
 unto them: Ye are Ephraim, and they sayd:  
 Then the Ephraim wouldest: Then saye  
 Siboney. And they sayde Siboney, I could  
 not so pronounce, wyldest thoue the Ephraim  
 them and smote them at the passages of Jor-  
 dan. And there were ouer taken at that  
 time of the Ephraim, thy, thoue, &c. And  
 when Zephorah had smote Israel free,  
 he dyed, and was buried in one of the cittyes  
 of Galaad. After this man, sayd Zephorah  
 the sonne of Bethlehem, who had thre wyberes  
 and thre daughters, and sent his thre  
 daughters out to marriage, and he had thre  
 other men, for his sunnes. And when Israel  
 had smote Israel, by free he dyed, & was buryed  
 at Bethlehem.

And after him, the sonne of Zephorah  
 Israel ten years, and he dyed and was buryed  
 in Bethlehem, in the countrey of Zabulon.

And after him, the sonne of Zephorah,  
 a Pharaonite smote Israel. And he hadde  
 fourte sunnes, and thre daughters. And he  
 reb: on the wyber and ten alle colles. And he  
 hadde the sonne of Zephorah the Pharaonite  
 hadde smote Israel by free he dyed, and  
 was buryed in Bethlehem, the lande of Eph-  
 raim, in the mount of the Amoythie.

C

Israel being on Tadmor is oppressed of the Philistines. The birth of Samson. The marriage of Samson's father.

CAPL XIII

**A**nd the children of Israel became againe to do wickednesse in the sight of the Lorde. And the Lorde deliuered them into the handes of the Philistines. xi. years. And there was a man in Zorah of the kynred of the Danites, named Manoah, whose wife was barren and bare not. And the Angell of the Lorde appeared vnto his wyfe, and sayd vnto her: Beholde, thou art barren and barest not: But thou shalt conceive and beare a sonne. And now beware, and drinke no wyne, ne stronge drinke, ne pether care any vncleane thinge: for so, thou shalt conceive, and beare a sonne. And there shall no ycaloz of wreces come on his head: for the child shall be a Nazare vnto God, euen from the tyme of his birth. And he shall begrin to saye: I shall out of the handes of the Philistines. For the wyfe went and tolde her husbando, saying: A man of God came vnto me, and the saycon of him was like the saycon of an angell of God: and he tolde me all these things. And he sayd: vnto me: Beholde, thou shalt be wryghte and beare a sonne, & now drinke no wyne no; stronge drinke, ne pether care any vncleane thinge: for the child shall be an absterner to God euen from his birth to the daye of his death.

Then Manoah made intercession to the Lorde, and sayde: I praye the, my Lorde, let the mercie of God which thou sendest come onto man: vnto vs, and teache vs what we shall do vnto the child, whē he is borne. And God herde the voyce of Manoah, and the angell of God came againe vnto the wyfe as he sayd in the saydes: But Manoah her husband was not with her. Then the wyfe made haste, and ran and shewed her husband and sayd to him: Beholde, the man hath appeared vnto me, that came the other daye vnto me.

Then Manoah arose, and wente after his wyfe and came to the man and sayd vnto him: Art thou the man that spaketh vnto my wyfe? And he sayde, yea. Then Manoah sayd, now when thy worde is come to passe: what shall be the maner of the child, and what shall he do? And the angell of the Lorde sayde vnto Manoah: thy wyfe must absteyne from all that I sayde vnto her: for maye care of nothyng that cometh of the vpryng tree, ne drinke wyne or stronge drinke, ne care any vncleane thinge: but must ouersee all that I bad her. Then Manoah sayde vnto the angell of the Lorde: I want to saye if I will haue made thy a hye, and haue see it before the. And the Angell of the Lorde sayde vnto Manoah: though thou make me as wyde I will not eate of thy meat. And mo; saye if thou wilt prepare a burntoffringe, that thou must offer vnto the Lorde. For Manoah wold not that it was an angell of the Lorde. And Manoah

sayde vnto the angell of the Lorde: What is thy name, that when thy sayenge is come to passe, we maye to the some wooshypp? And the angell of the Lorde sayd vnto him: why aske thou after my name? when it is vnknowen.

And Manoah toke a hybde with a meatoffringe, and offered it vpon a rocke vnto the Lorde which wo;nech wooders, Manoah & his wyfe loked vpon. And when the flame came vp out of the aultare, the angell of the Lorde ascended vp in the flame of the aultare. And Manoah and his wyfe loked thereon, and fell flat on their faces vnto the ground: But the angell of the Lorde was no more appere vnto Manoah and his wyfe. And then Manoah knewe that it was an angell of the Lorde: and sayde vnto his wyfe: We had surely dyed because we haue seene God. But his wyfe sayd vnto him: If the Lorde wolde kylle vs, he wolde not haue receyued a burntoffringe and a meatoffringe of our handes, ne pether wolde he haue shewed vs all these thinges, no; wold haue tolde vs as he hath of thinges to come. And the wyfe bare a sonne, & called his name Samson. And the daye grewe, and the Lorde blessed him. And the spyrte of the Lorde began to be with the house of Dan, betwene Zorah and Bethleem.

The marriage of Samson. Delilah's Lyeon the propounden a cryde. By which shee: when his wife topt away him and taketh an other.

CAPL XIII

**S**amson went downe to Thammath, and slawe a woman in Thammath of the daughter of the Philistines, and came to tolde his father and mother, and sayd: I haue seene a woman in Thammath of the daughters of the Philistines. And now graue her me to wyfe. Then his father and mother sayde vnto him, is there neuer a woman of the daughters of thy brethren, amonge all my people: but that thou must go and see a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father, graue me this woman, for she pleaseth me well. Now his father & mother wold not that it was the Lorde's wo;shynge, & that he soughe an occasion vpon the Philistines, which at that tyme raygned ouer Israel. The woman Samson, and his father and mother, wente to Thammath. And when they came to the vineyardes of Thammath: Beholde, a younge Lyon roied vpon him. And the spyrte of the Lorde came vpon Samson, and he tare him, as a man wolde rene a hye, and yet had nochyng in his hande. He receyuede he sold not his father and mother what he had done, but wente downe and talked with the woman: whiche seemed be vnto her in the syght of Samson.

And whē in thowre space after, as he departed thence againe to take her to wyfe, he turned out of the waye, to see the catchalle of the Lyon. And beholde, there was a swarme of bees in the catchalle of the Lyon, and they: &

Comp. 7. 11. 12. The name of the Lorde is wonderful.

Plat. 1. 1. 1. 1.

Eccl. 1. 1. 1. 1.

Samson is borne.

Proter. 1. 1. 1.

B

be

he took of the boune in his handes, and went  
 sayng, and came to his father and mother  
 & gaue them of the same. And they spake.  
 What he tolde not them, that he had taken the  
 boune sayd of the carnall of the Lyon. And  
 when his father was come vnto the woman  
 Samson made these a leas, for so bled the  
 young men to do. And when her seruice was  
 vnto her broughte thirte companions to  
 brace him compaigne. And Samson sayde vnto  
 them: I will put forth a ryble vnto you,  
 And ye can declare it within seven dayes  
 of the lease, and sende it oute. I will geue  
 you thirte shettes and thirte change of  
 garmentes. But ye cannot declare it me,  
 then will ye geue me thirte shettes and thirte  
 change of garmentes. And they answer-  
 ed him, put forth thy ryble and let vs heare  
 it. And he sayde vnto them. One of the raire  
 raine meate: and out of the strong came flock  
 hie. And they coulde not in thie dayes ex-  
 pounde the ryble. So when the seuenth day  
 was come, they sayde vnto Samsons wyfe.  
 What is thy husbande, that he maye de-  
 clare vs thy ryble, or elles we will burne  
 the, and thy father house with fyre, haue ye  
 tolde he to make he bigger? Then Sam-  
 sons wyfe wept vnto him and sayd, it can  
 be but that thou hast me and loued me not,  
 for thou had purposed a ryble vnto the  
 child of my soule, and wilt not tell me what  
 it meaneth. And he sayde: Acholoe, I haue  
 tolde it my father in yet my mother, and  
 will I tell it the: And he wept vnto him  
 from that daye, while the lease lasted. So the  
 leas was to be done, because the laye so  
 was by him. And the agayne tolde it to the  
 children of her soule. And then the men of the  
 city sayde vnto him the seuenth daye before  
 the soune went downe. What is sweeter then  
 honey, and what is stronger then a Iron? the  
 sayd vnto them: If ye had not plowed w  
 my behre, ye had not soune out my ryble.  
 Then the wyfe of the Lorde came vpon him.  
 And he went downe to Achalon, and drew six  
 hundred of them, and tyed them, and gaue  
 them garmentes vnto them which expounded  
 the ryble. And he was byrthe, and wrote vp  
 to his father house. But Samsons wyfe  
 was gyven in marriage to one of his compaign  
 one that accompanye him.

Samson is with spirituous to fox carried, and he  
 took them vnto into the stone with the Jawbone  
 of an Ass, which he had taken. And he was  
 made in the Jawbone of an Ass.

C A P L X V.

**B**ut he returned vnto a wyfe after, in  
 the space of thie dayes, that Samson  
 visited his wyfe with a kynde. And whil  
 he thought to haue gone in vnto his wyfe  
 to the chamber, her father would not suffer  
 him to go in. But sayd: I thought thou had  
 been had bye, and therefore gaue I her to one  
 of thy compaignons. Now be it, her younger  
 brether saye then we. Take her in dede of  
 the other. Then sayde Samson vnto them:

Now I am blest with concenyng the Philis-  
 tines, though I doe thym dysraiser. And  
 Samson went forth and caught the hundred  
 Foxes, and toke i, iehanders, & fastned tarye  
 to tarye, and put a fyre bande in the m, bden  
 betwene two taryes. And he set the fyre ban-  
 des on fyre, and put them into the come of  
 Philistines, & burnt by bothe the reed come,  
 and also the standinge, with byres and oyr-  
 ace. Then the Philistines asked, who had  
 done that dede. And it was tolde them that  
 Samson the sonne in lawe of the Thammite,  
 because he had deceued vnto his wyfe & ge-  
 uen her to one of his compaignons. And the  
 Philistines came and burnt bothe her and her  
 father with fyre.

And Samson sayde vnto them: Would ye  
 w to? I will surely be auenged of you, & thym  
 I will teale. And he smote them legges & thrygh  
 with a myghty plage. And then he went and  
 dyed in the toppe of the rocke Etam.

Then the Philistines came by and pitched  
 against Juba and laye in Ach. And the men  
 of Juba sayde. Why are ye come against vs?  
 And they answered to brude Sa: When we  
 come, euen so to vnto him, as he had done to  
 vs. Then thie thousande men of Juba went  
 up to the toppe of the rocke Etam, and sayde  
 to Samson: wost thou not, that the Philis-  
 tines are rulers ouer vs? Wherefore had  
 thou handled vs thus? And he answerd the,  
 as they serued me, so haue I serued them.

Then sayde they vnto him, we are come to  
 brude the, and to destrye the into the Landes  
 of the Philistines. And Samson sayde vnto  
 them: I wote vnto me, that ye shall not hurt  
 me your selues. And he sayde, we will not  
 hurt the, saue onely brude the, and destrye  
 the vnto their handes: But we will not kill  
 the. And so they bounde him with two myre  
 cordes and brought him downe from Etam.  
 And whil he came to Ach, the Philistines  
 came against him. And the spyte of the Lorde  
 came vpon him, and the cordes that were by  
 his rennes, became as flax that was burnt w  
 fire, and the bandes towled from his hande.  
 And he founde a Jaw bone of a oxen ass, &  
 put forth his hande and caught it, and drew  
 thousande men therewith. And Samson sayde  
 with the Jawe of an ass, haue I put them  
 backe: with the Jawe of an ass haue I slayne  
 a thousande men. And when he had set  
 thynge, he cast awaye the Jawe out of his hand  
 and called the place Ramath Lebi. But he  
 was sore a thynke, and called on the Lorde, &  
 sayde. Thou Lorde hast giuen this great vi-  
 ctory, thou hast the hande of thy seruant. And  
 now I must be for thynd, and fall into  
 handes of the Philistines. But God brake  
 great rocke that was in the Jawe, and there  
 came water forth of it. And when he had  
 been, his spyte came agayne, and he was  
 distressed, wherefore the name thereof was cal-  
 led, & the well of the cistern on, whiche was  
 Ramath Lebi, vnto this daye. And he was  
 dead in the dayes of the Philistines thirte  
 yeres.

Samson







some wish vs, and he drue by a father and a  
 pican, whether it is better for the to be a pican  
 vnto the house of one man, or to be pican vnto  
 to a tribe of men in Irael? And the pican  
 was glad and eate the Syph and the Image,  
 and the grauen Image, and wente with  
 the people. And they turned and departed, &  
 put the children, the cattell and their collyre  
 things before them.

**A** When they receiue a good waue from the  
 house of Michas, the men that were in the  
 house that were by Michas house, made an  
 outcrye, and pursued after the children of Dan  
 and called vnto them. And they turned their  
 faces, and sayde vnto Michas, what apleth  
 the, that thou makeste this outcrye? And he  
 sa, we haue taken awaye my gods which  
 I made also the pican, and go four wayes  
 with theym: And what haue I more, howe  
 they saye ye vnto me, what apleth the? And  
 the children of Dan sayde vnto him, let not  
 thy voyce be heard amonges vs, lest angry  
 for we run vpon the, and thou lose thy selfe,  
 with the iure of all thyne vnto us also.

**S** And so the children of Dan with their wayes,  
 and when Michas sawe they were so strong  
 for him, he returned vnto his house agayne.  
 And they toke the thynge which Michas had  
 made, and the pican which he had, and went  
 vnto Ais, euen vnto a people that were at  
 the end without my Irael, and smote them in  
 the eye of the swerde, & vnted the eyes with  
 fyre. And there was no man to helpe, because  
 it was late frome Shimon, and they had none  
 allies with any other nation. And the eyes  
 were in the waitepe that spere by Bethlehom.  
 And they burnt the eyes and dwelt therein.

**H** And called it Dan, after the name of Dan  
 their father which was sonne vnto Irael.  
 Wherof it is in deue the name of the eyes was  
 Ais as the beginninge.

**D** And the children of Dan set them by the  
 grauen Image. And Jonathan the sonne of  
 Oson, the sonne of Manasse and his sonne  
 were the pican vnto the eyes of the Da  
 nites, till they were carried awaye out of the  
 lande parsonnes. And they set them by the  
 grauen Image which Michas made, all the  
 daye that the house of Iod was in Iudah.  
 In these dayes was no hyng in Irael.

*[Of the Leuite whose wife was vnto the  
 house of Dan. He is dwelt in to the eyes and  
 wherof it is in deue the name of the eyes was  
 Ais as the beginninge.]*

C A P I. XIX.

**A** As a certain Leuite dwellinge on the  
 syde of mount Ephraim, toke to wife  
 a concubine out of Bethlehem Juda:  
 which concubine played the hoie in his house  
 and went awaye frome him, vnto her fathers  
 house to Bethlehem Juda, and there con  
 uerted some monethes. And her husband arose  
 and went after her, to speke friendly vnto her  
 and to bringe her home agayne, and his ladde  
 with him & a couple of asses. And she brought

him vnto her fathers house, and when she sa  
 egre of the damocell sawe him, he stopped of  
 his comminge. And the Leuite abode with  
 his father in same these dayes and so they ate  
 and dranke and lodged there.

**S** The fourth daye the younge man arose ear  
 ly in the morning, and would haue departed.  
 But the damocelles father sayd vnto his son  
 in lawe, comtoke thyne best with a mouell  
 of byrd, and then goo four waye. And they  
 late tohne and byd eate and drinke both of  
 them together. Then sayde the damocelles  
 father vnto the man, goo so, I praye the and  
 eate all nyght and let thyne best be my.  
 Howe be it the man stode vp to departe: but  
 his father in lawe compelled him to tene a  
 geyne and to eate all nyght there. And he a  
 rose by early the spere daye to departe. Then  
 sayde the damocelles father, comtoke thyne  
 best: and so made the man eate till after nyg  
 tinge: & they byd eate both of the for tene dayes.

**A** And then the man arose to departe with his  
 wyffe and his ladde. But he saide in lawe  
 the damocelles father, I see vnto you, beyond  
 the daye goth to the aye and drinke to  
 ward the nyght, eate all nyght: as least eate  
 this daye here, and let thyne best be my.

**H** And so monethes gett you eate on your waye  
 and gett to the tene. Herewithin the man  
 wolde not eate, but aye and departe, and  
 came as fast as Ierusalem, which is Ierusalem  
 and his two asses laden, and his concubine,  
 and his ladde with him. And when they were  
 fast by Ierusalem, the daye was late spere and  
 the younge man lefte vnto his wyffe, comt  
 I praye the and let be tene. I see tene of  
 Ierusalem and lodge all nyght there. But his  
 maice layde vnto him, we will not tene  
 to a strange eye that see not of the. All  
 men of Ierusalem: we wyll go forth to  
 Nabab, and he wyll come to our place  
 of other. And they lodged all nyght in  
 Nabab or in Hamah.

**D** And they went forth on their iourney, and the  
 Sonne wente dwelle vpon euyr in wher they  
 were fast by Nabab which is in Dan Jamin.  
 So they turned the toward to go and lodge  
 all nyght in Nabab. And when they came in  
 they fast them tohne in a cete of the eye,  
 for no man wolde take them in, to lodge. But  
 beholde, there came an olde man some  
 tynge, out of the felde of euen which was  
 also of mount Ephraim, and out a  
 stranger in Nabab, for the men of the place,  
 were of the children of Ierusalem. And when  
 he had lide by his eyes, and sawe a  
 strange man in the felde of the eye,  
 he sayd: whether goodst thou? and  
 whence commente thou? And the  
 other answered him, we come frome  
 Bethlehem Juda towarde the syde  
 of mount Ephraim: some thence am I,  
 and wente to Bethlehem Juda,  
 and go now to the house of Iod. But  
 there is no man that receyuethe me  
 to house: yet I haue heawe and  
 piousnesse for me and my  
 handmaide and my ladde that  
 are with the concubine, and  
 lacke workinge but lodgyng.

**S** The olde man sayde, praye be with the,  
 all that thou lackest walke thou  
 syde with me.

**A** And the man sayde, praye be with the,  
 all that thou lackest walke thou  
 syde with me.

**I** only remayne not in þe bedde all nyght, and he brought him into his house, and gave soother unto his asse, And they washed theyr feet, and theyr face and theyr hande. And as they were makinge good cheere, the men of the citty whiche were wakened, set the house round aboute, and layd at the doore, and sayde to the good man of the house, sayinge: wyte thou: he the man that came in to thy house, that we maye playe buggery with him.

Secund

But the man of the house went out to the, and sayde unto them: O, maye my brethren wote not to wyschidye, forasmuch this man is come into myne house: to not this abominacion. Behold, my daughter a mayden and this is his concubyn, whom I will bringe out unto you, and shew them downe, and take your pleasure of them, but unto this man, do not this wyse against nature, I beseeche you. But the men would not hearken to him. Surely he is the man that he brought her, and brought her forth unto them, and they had to do with her and rewarded her shamefully, all the nyght even unto the morninge. And when the daye began to spryng, they let her go.

**S** And then came the woman in the dawninge of the daye, and fell downe at the doore of the mans house, where her Lorde was. And when her Lorde arose up in the morninge and opened the doore of the house, and came forth to go his waye. And behold, his concubyn laye as he laye before the doore of the house, & her hand upon the wall wyth her. And he sayde unto her: aye, and let us be wyte. But she answered not. Then he take her up upon all allec shode by, and gat him unto his owne home. And when he was come unto his house, he take a chymney wyffe, and sayde his concubyn & bynded her thowgh the wyffe into twelme peeces, and sent her into all quarters of Israell. And all that sawe it sayd: there was no such deed done as this: yea, the children of Israell came out of Egypte unto this daye, concerninge the matter, theyr counsell and saye your aduysers.

Christophore called the waye to the waye to the

the house could about me by nyght, & thought to have slayne me: but they caught my concubyn and sold her, that she shoulde. Wherfore I toke my concubyn and cut her in peeces, and sent her thowgh out all the landes of the enueryance of Israell. For ever haue done abominacion and folly in Israell. Behold, ye see all the children of Israell. Constryke therefore, and geue your aduysers in the case. Then all the people arose, as it had bene one man, sayinge: there shall not one of us go to his tent, ne come in to his house. And now this is it that we will do to Sabaah and all lottes against it. And we will take ten men of the hundred thowgh out all the cytyes of Israell, and an hundred of the thousande, and a thousande of the ten thousande, to set wyte for the people, to make that they maye go against Sabaah Ben Jamin, accordinge to all the saye, that they haue wrought in Israell. And so all the men of Israell assembled unto Sabaah, as it had bene but one man. And the cytyes of Israell sent men thowgh all the cytyes of Ben Jamin, sayinge: What wyrdnesse is this, that is happened amonge you? Now these are the sayes of the men, those wyrdnesse of Sabaah to thynke we maye slep the and put awaye curill some Israell.

Surely he is the man that he brought her, and brought her forth unto them, and they had to do with her and rewarded her shamefully, all the nyght even unto the morninge. And when the daye began to spryng, they let her go.

And the children of Israell arose and went by to Bethel, and asked of God, who shoulde begyn the battell against the children of Ben Jamin, and the Lorde sayd Juda shoulde be captayne. And the children of Israell rode by each and beleged Sabaah. And the me of Israell went out to battell against Ben Jamin, and put them in a waye against them, to fight against Sabaah. And the children of Ben Jamin came out of Sabaah and beleged in Israell that daye, ten thousande men, and brought them to the grounde. And the folke of the children of Israell plucked by their beestes, and yet strones made battell in the same place where they by the first daye: but they were flayed by and theyr wyffe the Lorde unto euen, and asked of the Lorde, sayinge: Quill we go agayne to battell against the children of Ben Jamin our brethren? And the Lorde sayde: go by unto them, when the children of Israell were come to the children of Ben Jamin the second daye, the children of Ben Jamin went against them out of Sabaah.

The battell of all the Tribes agaynst the wyfe of Benjamin by the waye to the waye.

C A P I. X X.

**T**hen all the children of Israell went out, and theyr gathered a company together, as it had ben but one man, & men frome Dan to Berseba, and ouer of the lande of Galaad, unto the lande of Naphtali. And there rode folke ouer of all quarters of all the cytyes of Israell in the assemble of the people of God, four hundred thousande men that were wyte swodes. And the children of Ben Jamin heare that the children of Israell were gone by to Naphtali. Then sayd the children of Israell, tell us howe this wyrdnesse happened. And the Leuyte the wyte woman his wyf answered and sayd: I came in to Sabaah in Ben Jamin to my concubyn to lodge all nyght. And the cytyes of Sabaah arose agaynst me, and beset

Christophore

haab, the second day, and besoyed to the rest of the chyldren of Israel ones agayne, thus, thousande with that dywe sweedes euery man of them.

Then the chyldren of Israel and all the people went vp and came vnto gabaiils house and tresp and sat there before the Lorde, and iusted the same daye vnto euen, and offered burnt off, sprynges and pray off, sprynges before the Lorde. And eber asked the Lorde: for there was the ark of the apoyntment of God, in those dayes. And whiche of the sonne of Eleazar, the sonne of Aaron attendinge vpones at that tyme: and they saye, Shall we go out any more to battel against the chyldren of Benjamin our brethren, or shall we cease? And the Lorde sayde go: for to morrow I wyll besoye them into your handes. And Israel set a pyrrer to keepe against Gabaiil roundabout and the chyldren of Israel went against the chyldren of Benjamin the thirde tyme, and put them seuer in acaye against Gabaiil, as they hadt done tyme before. Then came the chyldren of Benjamin against the people of Israel, yill they were beaten a great waye frome the tyll. And they began to smyte of the people and wounded them: as they byd tyme before, so that Israel fled by two by wayes of iudith one goeth by to Bethell and the other to Gabaiil thowise the side; and stode vpon a thirpe men of Israel. For the chyldren of Benjamin thought that the other had bene beaten before them, as at the first tyme. But the chyldren of Israel saye, let vs see and pyncke theym awaye frome the tyll, vnto the byge waye.

And then all the men of Israel toke by out of theyr handyng, and put them seuer in acaye at Dail Thamar. And yphatolke the tylls in a waye of Israel came forth oute of their places, out of the medowes of Gabaiil, and came before Gabaiil: ten thousande chosen men out of Israel, there was a strong batayle. And the other wyll not that tyme was to nryth theym. And the Lorde plagued Benjamin before Israel, so that the chyldren of Israel besoyed in Benjamin the same daye ten thousande and a hundred men, that dywe sweedes euery one of them. The chyldren of Benjamin when they did see that they shulde be beaten downe began to fle. And the men of Israel gaue some to Benjamin, because they trusted vnto the layres in waye whiche they had layd against Gabaiil. And the layres in waye dashed and ran out of their holes vpon Gabaiil, and went and smocke at the cite with the edge of the sweedes. And they of Israel gaue the pryere watche they watche: so that as lone as they hadt taken the cite they shulde see it, that by the smoke they shulde knowe that the eye was moune. And the men of Israel fled in the battayle, and Benjamin cryd to smyte herd of the chyldren of Israel, aboute thirey performes, for they supposed that the other had ben put to shakke the lorde them, as in the first battell. The began to aspe out of thirey a pyll of smoke and the Benjamin toke backe: and beholde

the wayng of the hole cite began to aspe oute to druen.

Then the men of Israel turned agayne, and the men of Benjamin were abashed: for they sawe that tyme approached them. And they fled before the men of Israel vnto the waye that ledeyth to the wyldernes, the other followinge the ac the garde helys. And behyde that their prestices of their cutes aboute them were slayne in the same place. And they compassed Benjamin and chased them to Bethell; and questione them before Gabaiil on the east side and there were slayne of Benjamin xviii. thousande, and all men of might. And they turned and stode towards the wyldernes, and vnto the rocke of pomegranettes. And the other stode by the waye of the rest of them, thus thousande men and besoyed vnto them vntill they came to Gabaiil, and stode there thousande men of them: so that al that were slayne that same daye of Benjamin, were xxv. thousande men that dywe sweedes: and all men of myght: onely fixe hundred men coured and fled to the wyldernes, vnto the rocke of pomegranettes, and abode there four monethes. And then the men of Israel counted backe agayne vnto the chyldren of Benjamin, and smote them with the edge of the sweede in the cite both man and beaste, and all that came to hande: and mostoues sette all the cures they coude come by on the.

The crye of Benjamin whiche was besoyed for theyr destruction with the heuice wyll: is to be heard vnto this daye.

CAPT. XCII.

And the men of Israel swore in Bethel, sayinge there shal none of vs giue his daughter vnto any of Benjamin to wyse. And the people came to Bethel and abode there yill tyme before God and saye vnto thire voyces, and wepte sore, and sayd. O Lorde God of Israel, why is this chaunced in Israel, that there shulde be this daye one tresp in Israel? And on the morowe the people arose early, and made there an aulter, and offered burnt off, sprynges and peate thyringes.

And the chyldren of Israel asked who see they amonges al the tribes of Israel that came not with the congregation vnto the Lorde: for they had made a great of the concernyng them that came not by to the Lorde to Bethel, sayinge they shulde surely dye. And the chyldren of Israel had purys on Benjamin thirey brethren, and sayd there is one tresp out of Israel this day: what shal we do vnto the rest of them, so get the wyues, for as much as we haue sworne by the Lorde, that we wil not giue them any of our daughters to wyues. Then they saye, what are they of the tribes of Israel that came not by to Bethel to the Lorde? And beholde there came none of them: inhabitants of Jabes Galaad vnto the congregation. So to denys people were vnto Bethel: there were none of them: inhabitants of Jabes Galaad there. And the congregation sent thyrder. ten thousande men of the strongest of them, and commaunded the,

S

John 12:15

The prayer of the people.

B



Numbers

Judges

sayenge: Go and smyte the inhabitantes of  
 Jabes Galaad with the edge of the swerde  
 as well women as chyldren. \* And this is  
 what ye shall do: beteepe & destroye all the ma-  
 les and all the women that haue yeen by in-  
 m. And they founde amonge the inhabitantes of  
 Jabes Sa'ad foure hundred damselles vir-  
 gynes that hadde knowen no man by lyng  
 with any male. And they broughte them vnto  
 the host to Silob which is in the lande of E-  
 phraim. And the hole congregation sent spake  
 with the chyldren of Beniamin that were in  
 the cocke of Pomgazerres, and called peasa-  
 nty vnto them, and Beniamin came agayne  
 at that tyme, and they gaue them the women  
 wher they had laued a lyue of the women of  
 Jabes Galaad. But they so sufficed them not.  
 And the people had compassion on Beniamin  
 because that God had made a gappe in the sy-  
 des of Israel. And then the elders of the con-  
 gregation sayde: What shall we do to the  
 communitie of them, to get them wyues, seeing  
 all the wyues of Beniamin are destroyed?  
 And they saye there must be an inheritaunce  
 for them that be escaped of Beniamin that a  
 tribe be not destroyed oute of Israel: howe  
 be it, we maye not geue them wyues of out-  
 rangers. For the chyldren of Israel hadde  
 made an aburason, sayeng: cursed be he that  
 giveth a wyfe to Beniamin. Then they said  
 Leuitike, there is a feast of the Lord yearly  
 in Silob which is on the northsyde of Bethel  
 and on the eastsyde of the waye that goeth  
 frome Bethel to Shechem, and south frome  
 Shechem. And they commaunded the chyld-  
 ren of Beniamin, sayenge: go and lye in waye

in the bynepardes. And when ye see the dought-  
 ters of Silob come forth to dance in a rowe,  
 then come ye out of the bynepardes, & catche  
 you euerie man a wyfe of the doughters of Si-  
 lob, and get you vnto the land of Beniamin.  
 And if their fathers or brethren come vnto  
 you to complaine, we will laye vnto them, haue  
 pytye on them, because we refused not to  
 geue them their wyfe in tyme of tyme, & more-  
 ouer because ye gaue them none in due tyme,  
 ye were to blame. And the chyldren of Ben-  
 jamin byd accordingly: and toke them wy-  
 ues after the nombre of the dauces whiche  
 they caught. And that done they went and re-  
 couered vnto their inheritaunce, and dwelte  
 there euerie man in his tyme.

And the chyldren of Israel went thence at  
 that tyme euerie one to his tye, and to his  
 hewd, and departed thence euerie man  
 to his inheritaunce. In these  
 dayes there was no  
 kynge in Is-  
 rael:  
 but euerie man dyd what  
 seemed hym  
 good.  
 .i.

**The ende of the booke of  
 Judges.**  
 .i.

THE BOOKE OF RUTH.

¶ Elimelec goth with his wyfe and chyldren to the lande of Moab. After his deathe his wyfe flourissheth againe in to her countrey, and buyeth Kuth her daughter in lawe.

CAPIT.

1.



**A**t the tyme when the Judges iudged, there selle a cerrey in the lande. Wherfore a certayne man of Berthelem Juda went to sojourne in the countrey of Moab with his wyfe and two sonnes. The name of the man was Elimelec, and his wyfe Noemi: and the names of his two sonnes were Mahalon and Chilton, and were Ephraites of Berthelem Juda. And when they came in to the lande of Moab, they abode there. And Elimelec Noemirs husband dyed, and he remayned with her two sonnes, whiche toke them wyves of the nations of the Moabites: the ouer name Orthal, and the others Kuth. And when they had dwelled there aboute the space of ten yeres, Mahalon and Chilton dyed, so that the wyfe was bereaved of her two sonnes, and of her husbande also. Then she arose up with her daughter in lawe, and returned from the countrey of Moab, for she had herde saye, being in the countrey of Moab, how the Lorde had visited his people, and given them sode. Wherfore she departed fro the place where she was, and her two daughters cogyng her with her. And as they wente by the waye returninge into the lande of Juda, Noemi sayd unto her two daughters in lawe: God and retourne eithre of you unto your mothers house, the Lorde deale as kyndlye with you, as he haue deale with the dead, and with me. And the Lorde graunte you maye synde eithe eithre of you in the house of your husbande: and so she kysed them.

¶ Then they cryed and wepte, and sayd unto her, we wyll go with thee unto thy folk. But Noemi sayd, turne againe my daughters, for what cause wolde ye goe with me? chynke you here by any moie chynken in my bowels to be your husbande? Tourne againe, my daughters, and go: for I am to olde to have an husbnde. Also if I toke a man this nyght, I saye, I hadde alreadye borne sonnes: wolde ye care for them, tyll they were of age? or wolde ye for them so longe reisyne frome takynge of husbandes? Noe so, my daughters: for then ye woulde be to olde to marrye, and it greueth me moche for your sake, that the hande of the Lorde is gone oute agaynst me.

¶ Wherwith they cryed and wepte agayne / how be it, Ephay kysed her mother in lawe and departed, but Kuth abode wylle by her, then she sayde / ie, thy fyall in lawe is gone backe agayne unto thy people, and unto thy God: retourne thou after her. But Kuth sayde: entrate me not to leaue the, and so

retourne frome the / for whyther thou goest, I wyll goe / and where thou dweldest, there I wyll dwell: thy people are my people, and thy God is my God. Wher thou open, I will open, and there wyll be buried. The Lorde do so and so to me: excepte that deathe onely be parte the and me asunder.

¶ When she sawe she wolde nedes goe with her, she kysed her / and so they went bothe together, tyll they came to Berthelem. And when they were come to Berthelem, it was norysed thowro all the cite, and the women sayde: is not this Noemi? but she sayd unto them: call me not Noemi, call me Mara, for the almyghty hath made me bereyved. I wente ouer full, but the Lorde hath brought me home emptye. Why wolde ye then call me Noemi, seeinge the Lorde hath brought me low, & the almyghty hath brought me unto aduersitee. And the tyme when Noemi with Kuth the Moabiteise her daughter in lawe returned oute of the countrey of Moab and came to Berthelem, was in the bynyng of barley yare.

¶ Kuth kysed her in the felde of Moab, and in the felde of Moab.

CAPIT. II

**A**d Noemi had a kynsman of her husbandes, a man of myght, of the kynne of Elimelec, named Boos. And Kuth the Moabiteise sayd unto Noemi: let me goe to the felde and lease and gather eares, and whome so eue I fynde grace in his syght.

¶ And she sayde unto her: go my daughter, and we went, and came and gathered eithe the barley men, and her charmes was together in the felde that pertained unto Boos, whiche was of the kynne of Elimelec. And behold, woos came from Berthelem and sayde unto the barley men, the Lorde be with you. And they answered him, the Lorde blesse the. Then sayd Boos unto the yonge man that had the ouersight of the barley men. Whose charmes is this? And the yonge man that was set to ouersight the barley men answered & sayd: It is the Moabiteise damosell that came with Noemi oute of the countrey of Moab. and she sayde: lette me I praye the, lease and gather after the barley men the eares that remaine. And so she came and hadde continued euen from the morninge vnto now, & wente not once home.

¶ Then sayd Boos unto Kuth: heare it of my daughter: goe to none other felde to gather, neyther goe some hence, but abyde by my maydes. Thyne eyes are on a felde that is all be cryed: goe after the maydens therto: for I haue charged the yonge men that they southe the not. And ouer when thou see a chynke, goe unto thy benefe and drinke of that whiche the ladde haue draynen. Then she fell on her face, and bowed her selfe to the ground

¶ Noemi is Mara byt.

¶ Eob 1. 13

¶ Gen. 22. 16



of lande whiche was our brother Elimelech. and I thought to see the to were, and by the bre it bere; the inhabytours and elders of my people; yf thou be disposed to calenge it, say; thou arte next of kynned: but yf thou wilt not purchase it, then sell me, that I may wete it. For there is none to calenge it, save thou, and I next the. And the other answered I will purchase it.

**B** Then sayd Booz: what have thou byed the side of the bande of Noemi, thou must take also kurd the Hoader, the wyfe of the deed, to sette up the name of thy wed kynsman upon his inheritaunce. Then sayd the kynsman: I can not purchase it so; marryge of my owne name: take thou my rhyte to the, for I am content to leste my eyde here. Now this was the maner of olde tyme in Israel conceyvinge purches and chaungynge, for to stablish the all tpyng: that a man made plucke of his woo and yfue it his neyghbour, and this was a wynele in Israel.

2. r. 10.

**K** And the kynsman said to Booz. bye it thou and so bye of his woo. Then sayd Booz unto the elders, and unto all the people, ye see wyneles this daye, that I have boughte all that was Elimelech, and all that was Chilion and Habelons, of the bande of Noemi. And moreover kurd the Hoader, the wyfe of Habelon, doo I take unto me to wyfe, to sette up the name of the deed upon his inheritaunce, that his name be not put forth among his byerhenn, and steme the gate of his tpyng: ye see wyneles this daye.

And all the people that were in the gate, & the elders sayd, we see wyneles: the wyde make a woman that is come in to thyne house by the kachet & Rea, whiche swayne bid buye

the house of Israel, that the maye we bewte out in Ephraim, and be famous in Bethlehem, and that thyne house be like the house of Pharez, whome Thamae bare unto Juda, euen of the seed whiche the Lorde will geue the of this yonge woman. And so Booz toke Ruth, and she was his wyfe. And he say with her, and the Lorde gawe that she conceyued and bare a sonne. And the women sayd unto Noemi: blessed be the Lorde, whiche hath not lete the without an heyre this daye, that thou haue a name in Israel, and that thou bring thy lffe agayne, and cherishe thyne olde age. For thy daughter in law whuch loueth the, hath byme him that is better to the then seven sonnes. And Noemi eche the chylde and layde it in her lappe, and became nouele unto it. And her neyghbours gaur her a name, sayngt. there is a chylde borne to Noemi, & called it Obed: he is the father of Jai, the father of Dauid.

Gen. 37. 36

B

This is the generacion of Pharez,  
Pharez begat Hyron, Hyron be-  
gat Ram, Ram begat Aminadab,  
Aminadab begat Phasalon,  
Phasalon begat Salmon,  
Salmon begat Booz,  
Booz begat Obed,  
Obed begat Jai,  
Jai begat Dauid.  
(.)

Pharez gene-  
ration.  
Gen. 38.

**¶** Thus endeth the booke of Ruth.





beareth by on hie. He saith by the poore  
 out of the dowl, and stretch by the beggers from  
 the donge pile, to set them amonge pyntes,  
 and to embrace them with the scale of glory.  
 For the pillers of the eccle are the Loydes, &  
 he darbe sette the rounde world upon them.  
 He will kepe the seete of his Colpr, but the  
 world shall kepe splendor in darkness. For in  
 his owne myghte shall no man be brought.

The Loydes aduersaries shall be made to  
 feare him: and out of heuen he shall thunder  
 vpon them. The Lorde shall iudge the boz-  
 ders of the world, and shall giue myght vnto  
 his kynge, and raise the boue of his an-  
 cter. And Chanah wente to Hamah to his  
 house, & the cyllor did minisre vnto the Lorde  
 before the pynd.

But the sonnes of Eli were the sonnes of  
 Belial, and knewe not the Lorde. For the ma-  
 ner of the pyndes with the people was. when  
 so euer anye man entered anye outpynges, the  
 pyndes had came whyle the floure was seething,  
 and a hewe boke with chere teche in his hande,  
 and thulle it in to the panne, here, cald in,  
 or potte. And all that the floure boke brought  
 by the pynd toke awaye. And so they dyd vnto  
 all Israel that came thither to Siloh. Yea  
 and in the court besyde they had offered the fat,  
 the pyndes had come and sayd to the man that  
 offered: giue keith to us for the pynd toke  
 he wyl not haue sodden floure of the butt cawer.  
 And yf any man sayd vnto hym, let the fat be  
 offered accordyng to the custome of the case,  
 and then take as moche as thine heete dely-  
 reth. The lad wolde answer him, thou wolte  
 giue it me now, or els I will take it for. And  
 the frunt of the sponge men was verie getace  
 before the Lorde. For they bynded the peo-  
 ples deuotion from obeying vnto the Lorde.

But the chyld Samuel minisred before the  
 Lorde gyfied aboutt with a Iruen Ephod.  
 Wherouer his mother made him a lyle rote,  
 and bynghte it to him frome sealle to sealle  
 when he came by vnto his husbnde to othe  
 the offeringe of the saybe seald. And Eli bles-  
 sed Chanah and his wyfe, and sayde: the  
 Lorde giue the childe of this woman, so: that  
 she halde keith the Lorde. And they went vnto  
 the churche house. And the Lorde blessed  
 Chanah, so that she conceived and bare three  
 sonnes and two daughteres. But the chyld  
 Samuel grewe, & dwelt vnto the Lorde.

It was verie olde and heide all that his  
 seners dyd vnto at Jisael, and how they sepe  
 with the women that wayted in the doze of  
 the tabernacle of witness, & sayd vnto them why  
 do ye suffer this? For I heare power by, &  
 had benes of all these peopls. Whare my son-  
 nes, for it is no good reason that I heare,  
 I owe ye ma' ethe Loydes peopls to respice.  
 Yf one man synne agaynst an other, darke it  
 maye m. be his pecc: but yf a man synne a-  
 gainst the Lorde, who can be his carterman?  
 Not without synne they pekened not vnto  
 the waye of the saybe, because the Lorde  
 wolde see they. The chyld Samuel pro-  
 phesied and grewe, and was in fauour vnto the Lorde

the Lorde, and also with men.

And there came a man of God vnto Eli,  
 and sayd vnto hym: thus sayth the Lorde. I  
 appeared vnto the house of Israhel, when  
 they were in Egypte in Pharaos house. And  
 I sayd: thy father forke of all the tybes of  
 Jisael, to be my pynd for to stande vpon myne  
 aultre, and to burne incense, and to sette a  
 kyppe before me. And I gaue vnto the house  
 of Israhel all the offerings of the tabernacle  
 of Jisael. Wherofe hether agaynst my sa-  
 crifice and agaynst myne offeringe whyle I  
 commaunde in the tabernacle, and howeuer  
 thy wyf shal aboutt me: and make thou let-  
 ters saith of the fruite of all the offer-  
 ynges of Jisael my people: Wherofe the  
 Lorde God of Jisael sayth: I sayd that thine  
 house and the house of thy father whyle thou  
 waldest vnto me for to set. But nowe the  
 Lorde sayth that he sacre frome me, for thou  
 that was my pynd, & thy wyf whyle I  
 that thynne, shall be despyed. & Wherofe  
 the Lorde sayth: I will cutte offe thyne  
 aultre, and the aultre of thy fathers house: that  
 thine shall not be as a store in the house. And  
 thou shalt be thine enemye in the taberna-  
 cle, in all that shall please Jisael: and there  
 shall not be an offeringe in thine house whyle the  
 word standeth. I will cutte offe thyne  
 house all thy males vnto my aultre, to daie  
 thy synne with all, and to make thine bre-  
 thers. And all the multitude of thine house  
 shall be cutte.

And thus shall be a signe vnto the, that  
 shall come vpon thy two houses. Whyle  
 I stande: such in one daye shall be of thyne  
 house. And I will sette me vnto a saybe  
 pynd, that shall be as a seale vnto me, and in  
 my mynde: and I will buyde hym a lyle  
 house and he shall stande before myne aultre  
 for to set. And they that are lesse in thine  
 house, shall come and crouche to hym for a  
 lyle pynd of fruite, and a cake of bread: and  
 say: put me I praye the in one of these  
 amonge the pyndes, that I maye care a moy-  
 sell of bread.

¶ If see the Lorde had left to appere by or in vision  
 in which for a lyle seale he see called Samuel: it  
 tyme, and he wyl say what shall be the fallow.

CAPL III.

And the chyld Samuel minisred vnto  
 the Lorde before Dely and the wyf  
 of the Lorde was kynny in these dayes,  
 for there was none open vision. And it chaunced  
 at that tyme that Dely laye in his place,  
 and his erme beganne to wase hymne that he  
 coulde not se. And se the lampe of God went  
 out, Samuel layde hym downe to sepe in the  
 temple of the Lorde, where the arcke of God  
 was. And the Lorde called Samuel: and he  
 sayd. here am I. and he ran vnto Dely & sayd  
 here am I, so: thou raisest me. But he sayde  
 I called the not: go agayne and sleepe. And he  
 went and layde hym downe to sepe. And the  
 Lorde called once agayne Samuel: and  
 Samuel





the Philistines had seen it, they reckoned to  
 shew it the same day. These are the golden  
 ark with Cherubims, whiche the Philistines  
 gave to Amasai for a trespass offering, to  
 the Lord: for Asub one; for Baia one; for  
 Anaton one; for Seth one; and for Anaton  
 one. And the golden myre were according to  
 the number of all the cities of the Philistines  
 wherover the yre lordshippes were of walled  
 towns, and of towns unwalled, such  
 as the great Stone wheroun they sette downe  
 the arke of the Lord: whiche remaineth  
 to this day in the side of Gath the Beth-  
 shanone. And the Lord plagued the men of Beth-  
 shanone, because they had taken the jewels that  
 were in the arke of the Lord. And he slew  
 of the people thre thousande, and thre thou-  
 sande perished. And the people lamented because  
 the Lord had made to great a daughter of Is-  
 rael. And the men of Beth shanone said, who is able  
 to stand before the Lord to help a God, and  
 to say, I will be ye from this day: And they sent  
 messages to the inhabitants of Gathath Ja-  
 sim, saying: The Philistines have brought  
 downe agaynst the ark of the Lord: some  
 downe and set it up to you.

the burnt offering; the Philistines came to  
 fight against Israel. But the Lord thonder-  
 ed a great thunder that same day upon the  
 Philistines, and tumoyled them, that they  
 were beaten before Israel. And the men of Is-  
 rael shuted out of Gathath, and pursued the  
 Philistines, and slew them till they came un-  
 der Azekah. And then Samuel took a Stone, and  
 pitched it betwene Azekah and Beth-shanone, and cal-  
 led the name thereof the Stone of help, saying:  
 thus saith the Lord to help you. And to the  
 Philistines were brought under: they came  
 no more in to the coles of Israel for the hand  
 of the Lord was upon the Philistines all the  
 days of Samuel. Then the cities whiche the  
 Philistines had taken from Israel, came  
 againe to Israel, from Gath to Gath, with  
 the coles of the same, whiche Israel plucked  
 out of the handes of the Philistines. And there  
 was peace betwene Israel and the Am-  
 orites. And Samuel iudged Israel all the dayes of  
 his life, and went aboutee yeere by yeere to Be-  
 thel, to Gilgal, and to Mizpeh, and iudged Is-  
 rael in all those places: and came agayne to  
 Ramath, for there was his house. And there  
 he iudged Israel: and these be they that an-  
 teced unto the Lord.

The arke is brought to Bethshanon. The peo-  
 ple were set against the Lord, and the Lord  
 was with him.

These Samuels knees had compassed earth,  
 for people require a king: and so there is brought  
 the judgement of a king.

C A P T

V I I

C A P T

V I I I

1 Kings 11  
 2 Kings 11

**A**nd the men of Bethshanon came and  
 set up the ark of the Lord, and brought  
 it in to the house of Abinadab in Ga-  
 thath, and sanctified Eliazar his sonne to at-  
 tend upon the ark of the Lord. And while  
 the ark abode in Bethshanon, the dayes  
 grew so, that it was twenty yeeres, and all  
 Israel lamented after the Lord.

**W**hen Samuel was old, he made his son-  
 nes Judges over Israel. The name of  
 his eldest sonne was Joel, and the name  
 of the second Abiath, whiche were Judges in  
 Bersabe. And the children of his sonne  
 were not his neppes but soulders after him,  
 and he tooke soulders, and persecuted iudge-  
 ment. Even all the elders of Israel gathered  
 them together and came to Samuel unto the  
 many, and said unto him, behold, thou art  
 old, and thy sonnes followe not thy wayes.  
 Now therefore make us a king to iudge us,  
 as all other nations have. But that thing dis-  
 pleased Samuel, when they sayde: Give us  
 a king to iudge us. And Samuel sayed unto  
 the Lord. And the Lord sayed unto Samuel,  
 heare the voyce of the people in all that they  
 saye unto the. For they have not said the  
 waye, but me: that I should not saye out  
 them. And as they have said, so shall I  
 do unto them: for I will send a king  
 unto them, and he shall be as they desire.  
 And Samuel told all the words of the Lord unto the people,  
 that they should saye unto Samuel, and he  
 sayde: Thus saith the Lord, I will be the  
 king over you: he shall be as they desire.  
 And Samuel told all the words of the Lord  
 unto the people, that they should saye unto  
 Samuel, and he sayde: Thus saith the Lord,  
 I will be the king over you: he shall be as  
 they desire. And Samuel told all the words  
 of the Lord unto the people, that they should  
 saye unto Samuel, and he sayde: Thus saith  
 the Lord, I will be the king over you: he  
 shall be as they desire. And Samuel told  
 all the words of the Lord unto the people,  
 that they should saye unto Samuel, and he  
 sayde: Thus saith the Lord, I will be the  
 king over you: he shall be as they desire.

1 Kings 11  
 2 Kings 11

And Samuel spoke unto all Israel, sayinge  
 if ye be come against me with all  
 your strength, I will put away the heathen  
 gods from you, Baalim, and Ashtoth, and  
 I will set you up a king, and I will  
 be your God. And so shall ye be out of the  
 handes of the Philistines. And then the  
 children of Israel said unto Samuel, and  
 said unto the Lord onely. Then said Samuel  
 gather all Israel to Mizpeh, that I may  
 praye for you unto the Lord. And they  
 assembled at Mizpeh, and drew water  
 and poured it out before the Lord, and  
 fasted that same daye, and said three:  
 we have sinned against the Lord. And  
 Samuel iudged the causes of the child-  
 ren of Israel in Mizpeh. When the Philis-  
 tines heere that the children of Israel  
 were assembled at Mizpeh, the Lords of  
 the Philistines went up against Israel,  
 whiche when the children of Israel  
 heere, they were afraid of the Philis-  
 tines, and sayd to Samuel, canst thou  
 save us into the hands of the Lord our  
 God for us, that he maye keep us out of  
 the handes of the Philistines. And Samuel  
 took a sucking lambe and offered it  
 unto the Lord for a burnt offering into  
 the Lord, and sayd unto the Lord for  
 Israel: O Lord, herde him. And as Samuel  
 offered











begonne to make you his people. Moreover  
 God sayd that I wolde fynde agaynst the  
 Lorde in leaurninge playnlyng for you, and to  
 bringe you the good and cryghe warfare. For  
 I feare you the Lorde and serue hym truly with  
 all your hartes: for so, he hath more grate  
 offered for you. But whye shall we wickedly  
 lye, then shall be ye and pouer in rage pe  
 rish.

¶ The Philistines are enemies of Saul and Jo  
 nathan. Saul beinge disobedient to Goddes com  
 mandment is punished of Samuel that he was not  
 forgiven.

CAPIT. XIII.

**I**T was nowe an hole yere after that Saul  
 had begon to caryne. And when he hadde  
 captured two yeres ouer Israel, he chose hym  
 the thousande men out of Israel. This thous  
 ande went with Saul in Bethmus a mount  
 Bethill and thousande with Jonathan in  
 Sabas. Then Samuel. And the end of the pro  
 ple yefente home, euerye man to his house.  
 So Jonathan drew the Philistines in an hold  
 that they had in Sabas; and it came to the  
 Philistines eares. And Saul caused the tem  
 plet to be blowne & joynt ouer all the lande,  
 sayinge let the Philistines. And all Israel herd  
 saye howe that Saul had a. Trooped an hold of  
 the Philistines, and that Israel shoulde afoze  
 Philistines. And all the people cryed after  
 Saul to Salgal.

¶ Then the Philistines gathered them sel  
 ues togither to fyghe with Israel, by the  
 thousande charrettes, and sixe thousande horse  
 men, with other people: the the land by the  
 sea bye in multitude, and came by and pitch  
 ed in Bethmus eastward from Bethmus.  
 And when the men of Israel sawe them selues  
 in a strait, and that the people were discom  
 forted, they had them selues in counte, in pre  
 pare holes, in forkes, betweens, and pyttes. And  
 the Philistines went oute Jordan into the lande  
 of Sab and Salgal. And Saul was set in  
 Salgal and all the people that folowd him  
 were thynned. And he layd four dayes, as  
 Samuel had appoynted. But Samuel came  
 not to Salgal, and the people scattered from  
 hym. Wherfore Saul sayd bringe me buente  
 sacrifice, and pear offeringes. And he offered  
 burnt sacrifice. And as soone as he had ended  
 his buent offeringes, beholde Samuel came.  
 And Saul wente agaynst hym to greet hym.  
 Then sayde Samuel to Saul: what haue  
 thou done? And Saul sayde, because I sawe  
 that the people scattered frome me, and that  
 thou calledst not to hym the dayes appoynted,  
 and that the Philistines gathered them sel  
 ues togither to Bethmus: then sayd I, the  
 Philistines shal come downe vpon me to Sal  
 gal: I haue made my prayer vnto the Lorde.  
 And therefore when they enforced me, I offer  
 ed burnt offeringes. Then sayde Samuel  
 to Saul, thou haste wote saydly, and hast  
 not kepte the commaundement of the Lorde  
 thy God, whiche he commaunded the, whiche

change if thou haddest not wone at this tyme  
 wolde the Lorde haue stablished thy king  
 dome vpon Israel for euer. But nowe thy  
 kingdome shall neuer prosper agayne. The  
 Lorde hath soughte hym a man after his owne  
 heart, and hath commaunded hym to be a cap  
 taine ouer his people. because thou haste not  
 kepte that the Lorde commaunded the. And  
 Samuel arose and gat hym some of Salgal to  
 Cabas Benjamin. And Saul nombred the  
 people that were sounde with hym, aboute a  
 hie thousande men. And Saul and Jonathan  
 his sonne, and the people that were sounde  
 with them, hadde theyr abydng in Cabas  
 Benjamin. And the Philistines had pitched  
 in Bethmus. And there came out of the hold  
 of the Philistines the companyes, to destroye  
 one company turned vnto the waye that lea  
 deth to Bethmus into the lande of Saul, an  
 other companye turned the waye to Bethmus,  
 and the thyrde companye turned to the waye  
 of the colle that leueth to the valere of Be  
 thmus towarde the wilderness. But there was  
 no syned the waye out all the lande of Israel.  
 For the Philistines were wate that the Philis  
 tines wolde not make them selues neyther swordes  
 nor speeres. And therefore made all Israel go  
 downe to the Philistines to make euerye  
 man his swerde, his mactoch, his speere, his  
 sickle, as ofte as the edges of the swerde, mat  
 chokes, dongtoches, and axes were blunt, and  
 made he had vnto the sickle to be amended.  
 And so in tyme of battayle, there was ny  
 the swerde nor speere sounde in the handes of  
 anye of the people that were with Saul and  
 Jonathan: but so; Saul and Jonathan his  
 sonne was there somwhat sounde. And the ar  
 mye of the Philistines came out and stode on  
 the other side before Bethmus.

¶ Jonathan compared with his equer gathered  
 the Philistines to fighte the battle, the Philis  
 tines beinge vnto the Philistines: but the  
 people scattered hym.

CAPIT. XIII.

**A**ND it fell on a daye that Jonathan the  
 sonne of Saul layd vnto his younge  
 man that bare his harnesse: come and  
 let vs goe oute to the warre men of the Phi  
 listines that are yonder on the other syde, and  
 tolde not his father. But Saul caryd in the  
 vttermoste parte of Cabas vnder a pome  
 garnet tree that was in Bethmus. And the peo  
 ple that were with hym were aboute sixe hun  
 dred men. And it was the sonne of the  
 daye that Jonathan the sonne of Abner. The  
 sonne of Beth was the wordes prest in Beth  
 and bare an Ephod. And the people wote not  
 that Jonathan was gone.

And in the waye by which Jonathan soughte  
 to goe ouer vnto the garrison of the Philis  
 tines, were there two warre toches, thow  
 the one syde, and another on the other syde  
 the one called Beth, and the other Beth. And  
 the one leauech waywarde towards Beth  
 mus.

\* Sayl

\* Sayl

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mas, and the other southward towaer Sab-  
 bad. Then sayde Jonathas to the younge  
 man his harnes there: come and let vs go  
 out into the standing of these daunced,  
 paradurture the Lorde will moke with vs:  
 for the Lorde is habie to saue echer with ma-  
 nyer or with fewe. And his harnes there sayd  
 unto him do all that is in thine dette: for the  
 forwarde: a se, I am with the, as thine here  
 iustre. Then sayd Jonathas: beholde, wher  
 we go oure into the men, and thine oure sel-  
 us into them: if they sape on this wise to  
 vs: carye till we come to you, then we will  
 stand still where we be and not goe by into  
 them. But if they so sape unto vs: come by  
 the into vs, then we will goe by, for the  
 Lorde hath deliuered them into our hande.  
 And this shall be a signe unto vs. And when  
 they had both theward them selues unto the  
 garrison of the Philistines, the Philistines  
 sayd: se, the Hebrewes come out of the ho-  
 les where they had byd them selues in. And the  
 men of the garrison answered Jonathas and  
 his harnes there and sayd: come by to vs, &  
 we will swete you a rhyng. Then sayd Jo-  
 nathas unto his harnes there: come after me,  
 for the Lorde hath deliuered them into the  
 hands of Israel. And Jonathas clame upon his  
 hands and feet, and his harnes there were  
 him. Then they fell before Jonathas: and his har-  
 nes there were them after him. And the first  
 slaughter which Jonathas and his harnes  
 there made, was upon a twenty men, within  
 the space of an halfe ake of land. And there  
 was a feare in the hoste that was in the  
 feild, and amonge all the people: so moche  
 that they that were to robbe, were afearde  
 also: and the earth expubled, and there was  
 a feare sent of God. And the nexte morn-  
 inge Saul in Sabab Ben Amin, came. And be-  
 fore, the people scattered and ran byther and  
 thence. Then sayde Saul unto the people  
 that was with him: who is gone away  
 from vs. And when they had tolde: behold,  
 Jonathas & his harnes there were not there.  
 And then Saul sayde unto his men: bringe  
 me the skine of God. For the sake of God  
 was at that tyme with the children of Israel.  
 And whyle Saul talked unto the people, a  
 lowbe thrempide beganne in the host of the  
 Philistines, and it increased and was harde  
 with a great noise. And Saul sayde unto the  
 people: withdrawe thyne hande. And Saul  
 assembled all the people that were with him,  
 and wente to the hoste. And se, every man  
 swerde was against his fellowe, & there was  
 great slaughter done. Wherof the Philistines  
 that were with the Philistines bewte  
 flyinge, and were come with them to all  
 partes of the host, turned to the children of  
 Israel that were with Saul and Jonathas.  
 And they also which had byd them selues  
 in their coves, draunge that the Philistines  
 were fled. For them selues in peace  
 with Sauls men, & pursued the Philistines,  
 and so God holpe Israel that daye.  
 And the battayle consumed till they  
 came to Bethayren. And the men of

Israel toynd them selues together that daye:  
 and Saul adured the people saying: Cursed  
 be he that eateth anye foode this night, that  
 I maye be auenged of myne enemyes. And  
 there was none of the people that tasted any  
 foode. And all the land came to a wood,  
 where they laye upon the grounde. And when  
 the people were come into the wood: beholde,  
 the hony dropped. Howe be it there was no  
 man that moued his hande to his mouth,  
 because that the people feared the curse.  
 But Jonathas heede not when his father  
 adured the people, wherof he put forth the  
 ende of the staffe that was in his hand  
 and bope it in an hony combe, and put his  
 hande to his mouth and forthwith his  
 eye receyued their oidee feare and courage.  
 Then spake one of the people and sayde:  
 the liure adured the people, saying: Cursed  
 be the man that eateth anye foode this  
 daye, and yet the people were sard.  
 Then sayde Jonathas: my father hath  
 troubled the lande: for beholde my eye  
 receyued their oidee feare and strength,  
 because I tasted a little of this hony:  
 howe then if all the people had eaten of  
 the hony of their enemyes which they  
 founde, had there not bene then a moche  
 greater slaughter amonge the Philistines?  
 And they layde on the Philistines that  
 daye, from Bethayren to Bision. But the  
 people were exceedinge farringe.  
 Then the people got them to the people, &  
 toke theye oren and calues, and stowe them  
 on the grounde, and byd eat with the  
 bloud. Then men tolde Saul, saying: Beholde  
 the people spone against the Lorde, in that  
 they eat with the bloud. And he sayde: ye  
 haue trespassed, but eatole a great  
 stone with me now, and goe abroad  
 amonge the people and byd them byryng  
 euery man his oxe, and euery man his  
 shepe, and slay them here, & I wyne  
 not againste the Lorde, in caringe  
 with the bloud. And the people broughte  
 euery man his oxe in his hande by  
 nyght and stowe them there. And Saul  
 made an austace unto the Lorde, and  
 that was the best austace that he made  
 unto the Lorde. And Saul sayde: Let  
 vs goe wyne after the Philistines by  
 nyght, and let vs make haue amonge  
 them: till it be daye with the  
 morning, and let vs not traue one of  
 them. And the people answered, we  
 whatsoeuer thou thinkest best. Then  
 sayde Saul: Let vs come byther unto  
 God. And Saul asked of God: Shall I  
 goe wyne after the Philistines? and  
 wilt thou gyue them into myne  
 hande? But he answered him not at  
 that tyme. Then sayde Saul, let the  
 people come byther one of all quarters,  
 & let vs see, in whome this  
 sygne is chaunced this daye: for as  
 equy as the Lorde spake, wherof he  
 said saued Israel, though it be in  
 Jonathas my sonne, he shall be  
 for it. But no man answered him  
 of all the people.  
 Then he sayde unto all Israel: Wepe  
 on one syde, and I and Jonathas my  
 sonne will be on an other. And the  
 people sayde unto Saul: What  
 thou thinkest best that is. And  
 Saul sayde unto the Lorde God of  
 Israel: gyue perfect knowlege. And  
 Saul and Jonathas

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foze hym. And when the Philistine toke and  
 sawe David: he disdaind him, for he was  
 but a younglinge, coudye and goodly to loke  
 upon. And the Philistine sayde unto David:  
 I am J a dogge, that thou comest to me with  
 a staffe: and he cursed David in the name of  
 his Godde. And he sayd to David: come to me  
 I will give thy speere unto the soles of thy  
 feet, and to the heeles of the kete. Even sayd  
 David to the Philistine: thou comest to me  
 with a sword, a speere and a shield: but I  
 come to thee, in the name of the Lord of Ho-  
 nos, the God of the hoste of Israel on whom  
 thou hast relyed. This daye shall the Lord  
 give thee into my hande, and I will smyte thee  
 and take thine heade frome thee, and I will give  
 the carcasse of the hoste of the Philistines this  
 daye unto the fowles of the ayre, and to the  
 beastes of the earth, and all the world shall  
 knowe, that there is a God in Israel. And all  
 this companye shall knowe, that the Lord  
 saith not with the sword and speere. For  
 the battaile is the Lordes, and he shall give  
 you in to our handes.

And when the Philistine arose and came  
 and drew nigh unto David, David haded a  
 stone to slyde agaynst the Philistine. And  
 David put his hande in his pouch and toke out  
 a stone, and thraue it, and smote the Philistine  
 in his foreheade that the stone sonke in to his  
 eyes, and he fell grounde to the earth. And  
 so David overcame the Philistine with a sling  
 and a stone, and smote the Philistine and slew  
 him. And because David had no sword in his  
 hande, he ran and drew upon the Philistine,  
 & toke his sword and drew it out of his sheath  
 and slew him and cut off his heade therewith.

And when the Philistines sawe their cham-  
 pion dead, they fled. And the men of Israel  
 and of Juda were and howled and followed af-  
 ter the Philistines, till they came to the ba-  
 tle and unto the gates of Gath. And the  
 Philistines fell downe dead by the waye to  
 Samson even unto Gath and Gathaim. And  
 then the children of Israel returned from cha-  
 singe after the Philistines, and spoiled their  
 tents. And David toke the heade of the Phi-  
 listine, and brought it to Jerusalem: but he  
 put his armour in his tent. And when Saul  
 sawe David thus foze agaynst the Philistine,  
 he sayd unto Abner the capytayne of his host:  
 Abner, whose sonne is this yonge man? And  
 Abner answered, as truly as thy soule liveth,  
 O kynge, I can not tell. Then sayde  
 kynge: Enquire thou, if he be some noble  
 mans sonne. And so when David was retur-  
 ned frome the slaughter of the Philistine, Ab-  
 ner toke him and brought him before Saul,  
 with the heade of the Philistine in his hande.  
 And Saul sayde unto him: Whose sonne art  
 thou, yonge man? And David answerd  
 the sonne of thy seruante Isai the Beeth-  
 lehemite.

The firste booke betwene David and Jonathan. Saul  
 was dead, and Jonathan was dead. David married Michal  
 the daughter of Saul.

And when he had made an ende of spre-  
 aunge unto Saul, the soule of Jonathan  
 was as yett with the soule of Da-  
 uid. In so moche, that he loved him, as his  
 owne soule. And Saul toke him that daye &  
 would see him go no more home to his fathers  
 house. And Jonathan and David bound them  
 selves the one to the other, for Jonathan lo-  
 ved him as his owne selfe. And Jonathan put  
 of his owne cole that was upon him, & gave  
 it David, and therco his mantle, his sworde,  
 his bowe, and his gubbe. And David went  
 out to all that Saul sent him, and behaved  
 him selfe wysely. And when Saul had see that  
 ouer his men of warre, he pleased all the peo-  
 ple, and especially them that were Davids ser-  
 uantes.

And it happened as they went, when Da-  
 uid was returned frome the slaughter of the  
 Philistine, that women came out of all cy-  
 ties of Israel syngeinge & daunsynge, agaynst  
 Saul, with tymbrells, with ioye, and with  
 frailles. And the women that played, sang  
 greets, and sayde: Saul hath slayne his  
 yongste, and David his ten thousande. Then  
 was Saul exceedingly wrothe and the sayenge  
 displeasid him, and he sayd: They haue alies  
 bedd unto David ten thousande, and to me but  
 a thousande, and what can he more haue  
 the kynge? wherfore Saul toke a wyfe  
 on David some that daye for wyde. And it  
 happened on the morowe, that the curly wyfe  
 sent of God came upon Saul, so that he pro-  
 phesied in the myddes of the house. And Da-  
 uid played on the instrument with his hande,  
 as he was haply wont. And Saul had a speere  
 in his hande, and would hit, intendinge to  
 haue slayid David to the wall. But David  
 auoyded out of his presence two tymes. For  
 Saul was akeade of David, because the Lord  
 was with him, and was departed from Saul.  
 And then Saul put David some men & made  
 him a capytayne ouer a thousande, and he went  
 out and in before the peopel. And David was  
 wysen in all his wringes, and the Lord was  
 with him. Wherfore when Saul sawe he was  
 so exceeding wyse, he was akynde of him.

But all Israel & Juda loved David, because  
 he went out and in before them. Then sayde  
 Saul to David. Beholde my eldest daughter  
 Merob, her I will give thee to wyfe: Only  
 play the man and fight the Lordes battailes.  
 For Saul thought myne daughter shall not be  
 upon him, but the hande of the Philistines.  
 And David answered Saul: what am I?  
 and what is my lyfe or the kyned of my fa-  
 ther in Israel, that I shoulde be sonne in lawe  
 to the kynge? But when the tyme was come  
 that Merob Sauls daughter shoulde haue ben  
 gyven to David, he was gyven unto Achis a  
 Gethaitite, to wyfe. Nowe be it Michal an  
 other of Davids daughters loved David. And  
 when it was demed Saul: the thinge plea-  
 sed him well. And he sayde: I will give her  
 to thee, that we maye be a fader to him, so being  
 the hande of the Philistines upon him. And  
 Saul

Saul sayde to David: Thou shalt this day be my sonne in law agayne. And Sauls countenanced his seruantes, to comen with David iustlye and saye: Beholde the Kinge hath a fauour to the, and all his seruantes loue the, be therfore the Kinges sonne in lawe.

¶ And Sauls seruantes spake these wordes in the eares of David. But David answered: I feare it to you a spech thyng to be the Kinges sonne in lawe, when I am a poore man and of small reputation? And Sauls seruantes tolde him agayne, saying: in this maner answered David. Then sayd Saul: this worde saye to David: the Kinge careth for no nother dowrye out for as hundred twelue mynes of the Philistines to be adouced of the Kinges chaunces. For Saul thought to make David his sonne in lawe by the handes of the Philistines.

¶ Then his seruantes tolde David this word, and it pleased David well to be the Kinges sonne in lawe. And shortly after Sauls death, Sauls man, and went into the house of the Philistines, two hundred men, and broughte them to Sauls house, and numbered them into the Kinges house to become his sonne in lawe. ¶ And so Saul gaue him a dowrye which he receiued. And when Saul sawe and vnder stood, that the Kinge was a. v. David, that he had his daughter lea. d. him, he was the more afraid of David, and became Dauides enemye for euer. And when the Philistines heard out of this, David obeyed him till more worship then all the seruantes of Saul: so that his name was muche let of.

¶ Saul commanded to see David, which his wife saue him by a proper ear, and a. r. which her father. Sauls also amonge the Philistines.

C A P I. X I X.

¶ Then Saul communed with Jonathan his sonne, and with all his seruantes, what they shuld saye to David. ¶ And Jonathan said to David: Sauls father had a great fauour to David, and tolde David sayenge: Saul my father goeth about to slay the. Now therfore take heed to thy selfe in leason, and abyde in some secret place and hym thy selfe. And I will go out and stande by my father in the feilde where thou art, and will comen with my father of the, and yet I can perceiue ought, I will tell the.

¶ And Jonathan spake good of David vnto Saul his father and sayde vnto him: let not the Kinge be anye against his seruant David: for he hath not trespassed against the, and we wilke all towards the very good. For he hath put his life in his hande and serued: but I will, and the Kinge gaue a great victorie to all Israel. And thou shalt see it, and thou shalt be confident, wherfore then wouldst thou stande against innocent blood, and slay David thy neyghbour? And Saul vnderstande vnto the voyce of Jonathan and smote: as a reip as the Kinge hurt, he shall not dye. Then Jonathan tolde David and spake vnto him all these wordes.

and brought him to Saul. And he was in his presence as in yeres past. And the warre began agayne, and David went out and fought with the Philistines and made a great slaughtre, and put them to flight. And the cruel spere of the Kinge was vpon Saul as he sat in his house hauinge a lancynge in his hande, and David played with his hande. And Saul intended to make David to the wall with the lancynge: But David cryd him selfe oute of Sauls presence, and so he smote the heare to the wall. But Saul fled and saued himselfe that night. Then Saul sent messengers vnto Dauid's house, to lye in a waite of hym and to slay him in the morning. But when he sawe his wifes color to be blacke, saying: Ye thou sawe not thy selfe it is light, so moone thou arte a dead man. And so Michol let Dauid to come thowse a wyntow, and he went and fled and saued himselfe. And when he came an image and layde it in the bed, and put a pillow that sed with gores heare vnder the head of it, so covered it with a clove. And when Saul sent messengers to see the David, he sayde that he was sick: Then Saul sent the messengers to see Dauid, saying: bringe him to me, dead and all, that he maye be larned. And when the messengers were come in: Beholde, there lay an image: the bed, with a pillow of gores heare vnder the head of it. Then sayd Saul to Michol: Why hast thou mocked me for and sent away myne enemye that he is escaped? And Michol answered Saul: He hath vnto me, let me go, as if I will not the. And so David fled and escaped and wnt to Hamath to Hamath and told him that Saul had wnt to him. And he, and Samuel went and dwelt in Gath.

¶ And it was tolde Saul sayenge: Beholde, David is at Gath in Hamath, then Saul sent messengers to see David. And when they sawe a companye of Prophetes prophesize, and Samuel that theye, the spere of God fell vpon the messengers of Saul, they prophesied to. And when it was tolde Saul, he sent other messengers, and they prophesied lykewise. And Saul sent messengers yet agayne the thur daye to see prophesize also. Then went he himselfe to Hamath, and when he came to a greete well that is in Hamath, he asked and sayde: Wher are Samuel and David? And they sayde: He they be at Gath in Hamath, and as he wente thence to Hamath in Hamath the spere of God cam vpon hym also, and he wente prophesize, till he came to Hamath in Hamath. And he perceiue of his children and prophesied before Samuel in the maner, and fell vnto all daye and all that night, wherfore it is a comen sayenge: Is Saul also amonge the prophetes?

¶ David beyng in Hamath complacently vnto Jonathan Jonathan: dyd grete him. I shall be as the beewee the: by which David was lured the wnt to Saul.

C A P I. X X.

**A**ND DAVID fled from Achish to Ramath and went before Jonathan, and said: What have I done? wherein am I faulted? what is the crime that I have committed against the father that he seeketh my life? And Jonathan answered him: God forbid, thou shalt not dye. For se, my father will do nothinge neither great ne small, but what he will have me. For why? wouldest thou my father do this thinge to me? I knowe not. And David swaie againe and sayde: My father knoweth that I have founde grace in thine eyes and therefore he hath kept me. Jonathan said: I knowe it, but he will not knowe it, lest he be sayd: For moche, as true as the Lorde liveth, and as truly as thy soule liveth, there is but a step betwene me and death. Then sayde Jonathan to David, what to cure thy soule desired, I will do unto the. And David sayde unto Jonathan: Beholde, to morowe be the kalendes, and I woulde be with the kynge at meat. But will ye good that I maye byt my selfe in the felde unto this daye the dayes of even.

**Y**f thy father misse me, saye: David asked leave of me, that he myghte go to Bethlehem to his own wyfe, for there is bryd in a reedie field for me: it is krime. And if thou sayest thus: I will be true, then thy house shall have pray. But if he be angrye: he shall be wretched: and he shall be the cause of my death. And when thou shalt come in unto thy father, for thou shalt make with me thy servants a bonde in the Lorde. For what shall I do there be in me any leysure. For me thy selfe, for what shall thou bringe me to thy father? And Jonathan answered: God kepe from the, that I woulde knowe, that wretchednesse were concluded of my father, to come upon the, and shall not tell it the. Then sayde David, what shall I tell me, yet thy father answereth me? Jonathan sayde to David: Come and let us go forth into the felde. And they went both of them into the felde. And Jonathan said unto David: O Lorde God of Israel, when I have grasped my fathers hande, at one time or other, within this threedayes, that I shalldo well with David: and I then had not bene the, and let us see the, the Lorde do and so unto Jonathan. And in like manner, I will do unto the, and I will do unto my father, I will do unto the, and I will do unto the: that thou mayst go up pray. And the Lorde be with the, as he hath bene with my father. And thou shalt performe unto me the mercy of the Lorde, not ouerly to the, I praye, but as thou art. I am dead, plucke out thy mercye: as thou shalt from my house for ever: yet, not wouldest the Lorde have destroyed the enemies of David every one from the face of the earth. And so Jonathan made a bonde with his house of David, sayinge that the Lorde would be the out of the handes of Davids enemies their wretchednesse. And with other wordes Jonathan assured David, because he loved him. For as it is written: I will be true to him.

**T**hen sayde Jonathan to David: to morowe shall be the kalendes. And thou shalt be with me, because thy place shall appear simple.

**B**ut on the thirde daye come in any wyse hunte to the place where thou shalt have thy selfe, when it is washdaye: run by the stone itselfe. And I will shoote thy arrowes by the one syde thereof, as though they were at a mark, and will sende after, a lab, and byd him goe seeke the arrowes. If I saye unto the lad: Se the arrowes are on this syde the, bringe them: then come thou: for it is pray, and nothinge is to do, as sure as the Lorde liveth, I will saye thus unto the ladde, Beholde, the arrowes are beyonde the, then run, for the Lorde hath sent the arrowes. And of this which thou and I have spoken, beholde, the Lorde is witness betwene the and me for ever. And so David had his life in the felde. And when the kalendes came, the kynge sat hym downe at meat, to thynke to ease, and the kynge sat hym downe after the accustomed maner, in his seat by the wall. And Jonathan ake, a shewe sayde by Sauls side, and Davids place was emptye, but yet Saul sayde nothinge at all that daye. For he thought, some thinge hadde chaunced him, whereby he was not able. But on the morowe after the kalendes, when Davids place appeared emptye, Saul sayde unto Jonathan his sonne, wherefore comest thou not to the feaste? Jonathan answered unto Saul, David asked leave of me to go to Bethlehem sayinge, let me go I praye the, for our kynne hold be an offeringe to the, and my brother hath sent for me. Howe the, howe if I have founde favour in thyne eyes, let me go, and se my brethren. And for this cause he cometh not unto the feastes table. Then was Saul angrye with Jonathan and sayde unto him, Thou shalt be rebellious shalldo, therefore thou shalt not be with me: howe thou hast holde the sonne of Ihu unto thyne owne rebuke, and unto the rebuke and shame of thy mother? For as long as I live, or Ihu liveth byd the earth, thou shalt not be established, nor yet thy kingdom, therefore now sende and see him unto me, for he is the cause of death.

**B**ut Jonathan answered Saul his father and sayde to him, wherefore shalldo he dye? what shall be done? Then Saul said I will see at him to bye him, whereby Jonathan was well, that it was better he desired of his father, to see David. Then Jonathan stood from the table in a great anger, and dyde eat no meate the second daye of the kalendes, for he was sorowful for David, because his father had bene unkind to him. On the next morowe Jonathan wente oute unto the felde, at the tyme appointed with David, and a syde was with him. And he sayde unto the boye, run and synde oute myne arrowes in the waye. And as the boye ranne, he wote an arrowe dyd wounde him. And when the ladde was come to the place wherby Jonathan had the shewe the arrowe, Jonathan cryed after him, I saye the arrowe is beyonde the. And he cryed after the lad, have, make thy bowe and shewe not thyselfe. And Jonathan hadde gathered by the arrowe and some to his mother. But the lad wote no

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thing of the matter: Onely Jonathan and David did it. Then Jonathan gave his weapons unto the King, and said unto him: go and carry thyrin to the towne. And as soon as Achish was gone, David arose out of a place that was towards the south and fell on his face to the ground, and bowed him selfe three times. And they kissed each other and wept together, but David more abundantly. And Jonathan sayd to David: go in peace of sweete sponges as we haue sworne euer of vs to the name of the Lord, sayng: The Lord be betwene the and me, and betwene thy lot and myne for euer. And he rose and departed. And Jonathan went into the court.

¶ Thou desirest to see Job to Achimelech the priest, and desirest to see David: I will see his longer. If see he thyng to sayge to him, and thus I will see him telle me.

C A P I. X X I.

**T**hen came David to Job to Achimelech the priest: and Achimelech was aduised of his commynge and went to meete David and sayd vnto him: Why commest thou to my house, and no man with thee? And David sayd to Achimelech the priest: The King hath commaunded me to do a certayne chynge, and sayd vnto me, I see no man knoweth what thou doest: and what I haue commaunded the to do. And therefore I haue appointed my seruantes to such and such places. And nowe what haile thou vnto thyne hand? greeue I haue founde of byrden what I met to you. And the priest answered David and sayd: There is no comen byrden vnto myne hand, but there is halowed byrden of the young men haue aduapned onely frome women. And David answered the priest and sayd vnto him: If a true lie women hath bene loched vpon me aboute these dayes, when we came out: and the bellies of the young men were hoise. What be it if we haue taken anye children of the wyse thus haue, it shall be halowed in the bellies. And to the priest gaue him halowed byrden, for there was none other byrden there save the byrden, that were taken frome before the Lord, to put selfe byrden there.

And there was the same daye a certen man of the seruantes of Saul within the tabernacle of the Lord named Doeg an Amite, the chiefe of Sauls chiefe men. And David sayd vnto Achimelech: is not here vnto thyne hand euer (saith he) sword? I haue neyther brought my sword nor myne harness with me, because the Kinges butlers required had. Then the priest answered: the sword of Doeg is here. There is a byrden thou seruest in the Dale, that is here wrapped in a cloth behind the Lybber. If thou wilt take that, take it: for there is none other save that here. And David sayd: there is none other, greeue it me.

And David arose and fled the same daye from the presence of Saul, and went to Achis

the kynge of Geth. And the seruantes of Achis sayde of him: Is not this David the kynge of the lande? why they not synge vnto this felow in daunces. Sayng: Saul hath slayne his thousande, and David hath slaynd his thousande. And David put those wordes into his heart and was soze afraid of Achis the kynge of Geth. And he chaunged his countenance before them, and eared in thre handes, and scabbed on the wyse of the gate, and let his spittell fall downe vpon his beede. The King Achis vnto his seruant. Lo se I sawe that this man was byrde himselfe, wherfore the Kinge brought him to me: I lacke I maye men, that ye haue brought this felow to playe the mad man in my presence? he shall not come into my house.

¶ David fled in tocht saue Achis, and then in to Achis to the kynge of Geth. And then in to Achis. Doeg hearth David. Achimelech is accused of steale and dayes, and some fewe and some fewe more with him: because they reserved Saul. Job is killed of Saul. Thus the story to Saul.

C A P I. X X I I.

**S**o David departed thence and escaped, because vnto the King Achis, which whilke his byrdens all his fathers house were of, they went byrden to him. And three reioysed vnto him all such as were in distress and in det and trouble in these times, for he was made thre captayne, and thre were with him aboute foure hundred men. And David went thence to Achis in the land of Geth, and sayd vnto the kynge of Geth: Let my father and mother: I pray the; haue them aduoyce with you, for I knowe what Achis will do with me. And he brought them aloze the kynge of Geth, and they dwelle with him all the while that David kept his selfe in holdes. And the prophete Gad, sayde vnto David: aduoyce not in holdes, but departe and go to the lande of Iuda. Then David departed and came vnto Achis. And Saul heard of it: for David was knowne and also the men that were with him. And as Saul sat in Gabath vnder a greue vpon an hynde bank with his spear in his hande, and all his men rounde aboute him, he sayde vnto his seruantes that were aboute him. Heare ye, ye lynes of Ierusalem: what is the sonne of Iudas? also ye curye our of you felowes and vnto paydes, and make you all greuise captaynes and pryce captaynes, that ye haue all conspired against me, so that there is none that will serue me anye thinge, in so moche that my son hath made a confederate with the sonne of Iudas: There is none of you that betrayeth my challege; wherfore it is myne eate because my sonne hath let by my seruant to be in warre against me, as appereth this daye.

Then answered Doeg the Amite, which he was chiefe of the seruantes of Saul and sayd: I sawe the sonne of Iudas, when he came

came to Rob, to Achimelech the sonne of Ahioh, whiche sought counsell of the Lord for him, and gave him bread, & the sword of Goliath & the stone also. Then the king sent to call Achimelech the prieste the sonne of Ahioh, and all his fatheres house: that is to saye, the priestes that were in Nob. And they came all to the kyng. Then Saul sayd: heere thou sonne of Achioh. And he answered here I am my Lord. Then sayd Saul to him: why haue ye conspired agaynst me, thou and the sonne of Isai, in so moche that thou hast given him bread and a sword, & had sought counsell of God for him, that he should crye agaynst me, and I be as he appeareth: his saye? And Achimelech answered the kyng & sayd: whos amonge all thy seruantes as the faithfull David and the kynges sonne in lawe, and yett at thy biddinge, and is had in honour in thyne house? haue I this daye brought this to alke counsell of God for him? be this sacre blame me: lette not the kyng suspect agaynst his seruants any such thinge in all the house of my father. For by seruants knoweth nothinge of all this, excepte I onlye of moche.

But the kyng sayd: thou shalt surely dye Achimelech, bothe thou and all thy fatheres house. Then sayd the kyng vnto his seruaunt that stode about him: tume and see the priestes of the Lord, bothe because their hand is with David, and because they knowe when David is, and shewed it me to me. But the seruantes of the kyng wold not more thane to eun vpon the priestes of the Lord. Then sayd the kyng to Doeg: tume thou and smyte the priestes. And Doeg the Edomite turned and came vpon the priestes and shewe that same daye fourte shee and foure presonnes that had taken the man a Ierman Ephod. And Rob the crye of the priestes be smote with the edge of the swerde, with man and woman, child and sucklynge, with oxe esse and sheepe. Yet one of the sonnes of Achimelech the sonne of Ahioh, named Abiathar escaped and shew to David, and shewed him that Saul had taken the Lordes priestes. The David sayd vnto Abiathar: I will it same daye, that wilt Doeg the Edomite was there, he wolde surely kill it Saul, I am cause of the braid of all the soules of thy fatheres house. Forde with me and kepe not: he that smyth thy soule, shall see myne, and with me thou shalt be in sauegarde.

David deliuereth Keilah, and fleeth into the wilderness of Eph. Here is commeth of Jonathan. His seruants wolde haue betrayed him.

CAPIT. XXXII.

Then they tolde David, sayenge: behold, the Philistines fight agaynst Keilah, and spall the barnes. David heretofore tolde the Lord his aduise, sayenge: Will I see and smyte the Philistines? And the Lord sayd vnto David: Do and smyte the

Philistines, and saue Keilah. Then sayd David vnto men vnto him: He, we be afraide here in Iuba. What shall we then be, when we come to Keilah, to the host of the Philistines? Then David asked the Lord agayne. And the Lord answered him and sayde, aryse, and go to Keilah, for I will geue the Philistines into thyne handes. So David and his men went to Keilah, and fought with the Philistines, and brake away their cates and made a great slaughter of them. And so David saved the inhabitantes of Keilah. Nowe it chaunced, when Abiathar the sonne of Achimelech, had shew to David to Keilah, that he brought an Ephod into his hande.

And it was tolde Saul, that David was come to Keilah. Then sayd Saul: God hath geuen him into myne hande. For he is shut in whiche he is come into a towne whiche he hath gates and barres. And Saul called all his people to warre, for to goo to Keilah, to besiege David and his men. But David had knowledge that Saul purpely intended mischief agaynst him, and sayde to Abiathar the priest: A Synge the Ephod. Then sayde David, O Lord God of Israel, thy seruant heareth, that Saul is about to come to Keilah to besiege the cite for my sake: wylt thou the citie of Keilah deliuer me into his hande? as wylt thou Saul come as thy seruant heareth saye? The Lord God of Israel tell thy seruant. And the Lord sayde: He will come. Then sayde David: Will the men of Keilah deliuer me and my men into the hande of Saul? the Lord sayd: they will deliuer you.

Then David and his men which were thre hundred, arose and departed out of Keilah, and went here and there, they knew not whither. And when it was tolde Saul, that David was fled from Keilah, and so in sauegarde, he let the iourneys alone. And David abode in the wilderness in stronge holdes, & in a mountayne in the wilderness of Ziph. And Saul sought him all his lyfe, but God deliuered him not into his hande. And David saw that Saul was come out, to see his lyfe but David was in the wilderness of Ziph in a court. And Jonathan Sauls sonne arose & went to David to the court, and strenghtned him in God, and sayde vnto him: Feare not, for the hand of Saul my father shall not fynd the, but thou shalt be kyng ouer Israel, and I muste be next vnto the. Yea, and Saul my father knoweth that it shall be so. And they made a bonde to gythe before the Lord, & David caryed sye in the wood, but Jonathan went to his house.

Then came the Ziphites to Saul into Gath, sayenge: David hideth hym selfe in the hill of Machilab on the ryght syde of the wilderness. Nowe therefore sye kyng, come wyne with us into the wood that thy soule shall be come. And it shalbe our part to deliuer him into the handes of thy kyng. Then sayd Saul: Blessed art thou the Lord: for ye haue compassion on me. God, I praye you, and make moynes to me, and knowe and se his counte.

In verses 1. 2. 3. 4.

13

4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**D** where his foot hath bene, and who hath seen him eyer: for it is tolde me he is dry wyll. He therefore and knowe all the ioshing places where he lurked, and come agayne to me with the reccentyr. And I will goo with you. Yet and if he will hyde him selfe in the groundes, yet I will hunt him out, with all the thousandes of Iuda. And they arose and went to A. w. before Saul. But Dauid and his men were in the wilderness of Iudon, in the wyllde side; on the ryght hande of the wilderness. For when Saul was gone with his men to see, it was tolde Dauid. And therefore he went into a cooke and hew in the wilderness of Iudon, whiche when Saul heard, he pursued after Dauid in to the wilderness of Iudon. But Sauls and his men went one the one side of the mounteyne, and Dauid and his men on the other. And Dauid as a man am. and made vade to gette frome Saul. For Saul and his men had compassed Dauid & his men to and about, to take them. Then there came a messenger to Saul, sayinge: He is fled and cometh, for the Philistines haue invaded & do dispoyle the lande. Therefore Saul returned frome persecutinge Dauid, and made agaynst the Philistines. And therefore the place is called + Heia Wagerlecord. And then Dauid went thence and dwelt in stronge holdes at Engadd.

¶ What is the rock of gessen

¶ Dauid drest into Engadd: and there hatched him. Saul cometh in the night to do his rancours and Dauid hideth in the bushes of his iudgement. Sauld goeth out of the camp after Saul and the watch is kept.

CAPL XXIII.

**W**hen Saul was come agayne frome the Philistines, there were that tolde him, sayinge: beholde, Dauid is in the wilderness of Engadd. Then Saul take thre thousand chosen men oute of all Israel, and went to see Dauid and his men in the rockes, where notwithstandinge hauncked but wyllde geeses. And he came to the rockes of Wye, by a waye thre wher was a caue. And Saul wet in souer his feet. And Dauid and his men sat a longe by the syde of the caue. And the men of Dauid saye vnto him: se, the daye is come of whiche the Lorde saye vnto the: Beholde, I will dispuet thine enemye into thine hand, and thou shalt be with him what it pleaseth the. Then Dauid arose and cut of a lappe of Sauls cott pyruely. And lothn it Dauid drest smote him, because he had cut of a lappe of Sauls cotte. And he saye vnto his men: The Lorde hope me frome wynging that thinge vnto my maker that is the Lorde: he auncked, to laye myne hande vpon him, seche he is of the Lord appointed. And so Dauid kept of his seruauntes with wordes, and suffered them not to set vpon Saul. And when Saul was risen out of the caue, and went forwarde on his journeye, Dauid arose and went out of the caue and cryed after Saul, sayinge: My lord kyng. And Saul looked behynde him. And Dauid bowed to the earth and bowed him self, and

saye to Saul: Wherfore spinnest thou an eare to mens wordes, that saye, Dauid hath the curll? Beholde, this daye thyne eyes haue seen, that the Lorde had deliuered the into myne hande in the caue. And when they had kept the, myne eye had compassion on the: and I saye: I will not lay my handes on my maker, for he is the Lorde appointed, but rather my father, se yet and acknowledge this the lay of thy coote in my hande. And in a kinde as I killed the not alio, when I cut of thy lappe of thy coote, vnderstande and se, that there is neyther curll ne rebellion in me, and that I haue not sinned agaynst the. And yet thou wilt aser my iouste to disceyue it. The Lorde be iudge betwene the and me, and the Lorde auenge me of the. But myne hand be not vpon the. Accordinge to the oide promise: Myne hande shall procede out of the wyched, but myne hande shall not be vpon the. After whiche thou comest out, thou kynge of Israel: what is he whome thou chauest? returne from a deere wyll, and a fre. The Lorde be iudge, and let him seme betwene the and me, and let him iudge my cause, and deliuer me oute of thyne hande. When Dauid had made ende of speakinge all these wordes to Saul, Saul saye: to this thy voyce my sonne Dauid, and he lyke by his voyce and wylle, and saye to Dauid: Thou arte ryghtroufuler then I, for thou haue rewarded me with good, & I haue requyred the with curll. And thou haue sinned this daye howe loudly thou hast dealt with me, that when the Lorde had locked me in thine handes, thou didst not. For when thou shalt fynde his enemye thou shalt let him departe in a good waye? Therefore the Lorde reward the with good, so; that thou shalt come vnto me this daye. And now to; as much as I knowe assuredly that thou shalt be kynge and that the kynngdom of Israel shall be established in thine hande: I sweere vnto me by the Lorde, that thou shalt not destroy my seede after me, and that thou shalt not destroy my name out of my fathers lande: & Dauid went vnto Saul, & Saul took hore. But Dauid and his men gat them by vnto an holde.

¶ Samuel drest Dauid drest to the wilderness of Iudon. he is engaged with Abial: but is satisfied by the wilderness of Abigail. Radal drest, and Dauid marryeth Abigail.

CAPL XXV.

**T**hen Samuel drest, and all Israel asembled and lamented him and buried him in his owne house at Ramath. But when he arose & gat him to the wilderness of Iudon. And there was a man in Iudon whose name was Achishai, & the man was exceedinge mighty, & had thre thousande wyfe & a thousande goles. And he was dwelling in Carmel. The name of the man was Achishai, & the name of his wyfe was Abigail, and was a woman of good wysdome & betwysfull. But the man was chastyse of the wyche of his owne, & was a Calbite. And when Dauid

herde in the wilderness that Nabal were his  
 wyfe, he sent out ten of his younge men, and  
 sayd unto them: get you up to Carmel and  
 go to Nabal and grete him in my name. And  
 thus were they sent: but my frende: praye be to the,  
 praye be to thys house, and praye be unto all  
 that thou haste. I have herde saye thou haste  
 sheeres. Now the wyfe herde was wiltyd, &  
 we did them no despite ne villanye, ne yette  
 was there ought mistynge unto them, all the  
 while they were with us in Carmel: aske  
 thy seruantes, & they will shewe the. Wher-  
 fore let these yonge men take fauour in thine  
 eyes for we come in a good season, & I  
 praye the what fauour cometh to thine  
 hande, unto thy seruantes and to thy soune  
 Dauid. So Dauids younge men came and  
 tolde Nabal all those wordes in the behalfe  
 of Dauid and then stopped. Then Nabal and  
 sweete Dauids seruantes and sayde: what  
 is Dauid? and what is the sonne of Israhel?  
 there is plenty of seruantes nowe a dayes,  
 that bye away from their maistres. Shuld  
 I take my bread, my wyter and my Ass that  
 I have buyed for my sheeres, and geue it unto  
 men wch. I wote not whence they be? The  
 Dauids seruantes turned this waye, and  
 went agayne, and came and tolde Dauid  
 all that was done. Then Dauid sayd  
 unto his men: praye euery man his sweete  
 about him. And they gretd euery man his  
 sword on him, and Dauid gretd euery on his  
 sword. And so these folow. Dauid aboute  
 four hundred men, and two hundred about  
 by the waye. But one of the seruantes tolde  
 Abigail: Nabals wyfe, sayenge: Be Dauid  
 sent messengers unto our maister oute of the  
 wy. I wote to salute him, & hee vyled them.  
 And yet the men were very good unto us and  
 had vs no displeasur, ne yette mysed we any  
 thinge, so longe as we were counteraunt to  
 him, when we were in the felde. Yet they  
 were a wall of defence unto us, both by night  
 and by daye, all the while we were with the  
 bye waye wyfe. Nowe take heed and se, what  
 thou hast to do, for mischance is comynge to  
 be done unto our maister and to all his house.  
 And he is vnglacious to speake to. The  
 Abigail wote that and tooke two hundred lo-  
 ues and two bottles of wyne and spue wyfe  
 wyde dressed, and spue meatures of parched  
 corne, and an hundred bottles of oyl, &  
 two hundred teaples of fygge, and ladde  
 them on asses, and sayde unto her yonge men:  
 go betw. me, and so I come after you, & tolde  
 her husbande that all this was done. And as  
 she rode on her ass, she was comynge to come  
 in a shade of the byll, Dauid and his men  
 came downe agaynll her, and met them.  
 And Dauid sayde: in wyte haue I heere all  
 that this felow hadde in the wy. I wote: so  
 that nought was mysed that prelayned unto  
 me. So he hadde acquyred me in thys wyll so  
 good. So and so I wote be the enemyes  
 of Dauid, as I will not leaue of all that pre-  
 layned to me, by the dawninge of the daye,  
 such that shall agaynll the wall. When  
 Abigail sawe Dauid, she yoked and byd

lyte of her ass, and fell before Dauid on her  
 face, and bowed her selfe to the ground, and  
 fell at his feet and sayde: Let this vnhappye  
 dede be accompted myne, my Lorde, and let  
 thys handemaide speake in thys audience,  
 and heere the wordes of the handemaide.  
 Let not my Lorde regarde this vnhappye  
 Nabal, for as his name is, so is he. Nabal is  
 his name, and so is he with him. But I thys  
 handemaide saue not the younge men of my  
 Lorde which thou sendest. And now my Lorde  
 as truly as the Lorde hath sayd, and as thy  
 soule spaketh, the Lorde hath will: do thou  
 some comynge to thys house, and from  
 auengynge thy selfe with thys stone hande.  
 For because I praye God that thys enue-  
 mysed man they that intende to do my Lorde  
 euill, maye be as Nabal. And now take heed  
 to thys thinge, whiche thys handemaide hadde  
 brought to the my Lorde, let it be geuen unto  
 the younge men that followe my Lorde. For  
 geue the care of thys handemaide that  
 the Lorde maye make my Lorde a ier house  
 because my Lorde hath by the hande of  
 Lorde, and thys could: no euill be founde  
 to me, in all thy lyfe. And yet any man shall  
 persecute the, and so take thy soule, the soule  
 of my Lorde maye be preserued as it were  
 in a bonnell of burnynge thinges, with the  
 Lorde thy God. And the soules of thys enue-  
 mysed man be souge in the nyroble of a strange  
 And when the Lorde shall haue done to my Lorde  
 all the good that he hath promysed the, and  
 shall haue made the ruler ouer Israhel: then  
 shall it be no grudge of conscience unto the  
 courage of thys vnto my Lorde, that thou  
 shouldest haue caused, and shouldest auenge  
 thy selfe.  
 And when the Lorde shall haue deafe well  
 with my Lorde, & take on thys handemaide  
 Thys sayde Dauid to Abigail: blessed be the  
 Lorde God of Israhel which sendeth this daye  
 to mete me. And blessed be thy behauiour, and  
 blessed be thou which hast kept me this daye  
 frome blouthe thinge, and frome auengynge  
 my selfe with myne owne hande. For in thy  
 dede as surely as the Lorde God of Israhel  
 lyeth, who hath kept me frome blouthe  
 thy, receyue thou hadde bydded and met me,  
 these thys hadde not bene left unto Nabal by the  
 beueninge of the daye, & spylle ag. and shall.  
 And so Dauid receyued of her hande that he  
 brought, and sayd to her: go in peace to thys  
 house. For I haue obeyed thy voyce and haue  
 receyued the to grace.  
 And when Abigail retourned to Nabal: be-  
 holde, he before a dead in his house is he  
 of a kynge, and Nabals beere was meet with  
 in him, so he was well by onke. Wherfore  
 he tolde him that he hadde bydded and met me,  
 yett the morowe. But in the morninge, he  
 Nabal hadde bygged the wyne, & he wote  
 tolde him these wordes, and he receyued  
 with him, and he became as a stone, and  
 upon a ten dayes after the Lorde smote Na-  
 bal, that he dede. Wherfore Dauid dede  
 that Nabal was dede, sayde: Blessed be the  
 Lorde that hath iudged the cause of my aduer-  
 sary.



of the bande of Cabal, and hath kept his ser-  
 uant from egypt, and hath turned the in-  
 iquities of Cabal upon his owne head. So  
 Dauid singe to eunimen with Abigail, to the  
 intent to take her to his wife. And when the  
 seruantes of Dauid were come to Abigail  
 to Carmel, they spake vnto her, saying: Da-  
 uid sent vs vnto thee, to take thee to his wife.  
 And she answeared, and fell on her face to the  
 earth and sayde: Beholde, thy hand maye be a ser-  
 uant to waite the see of the seruantes of  
 my Lorde. And Abigail bowed and stoode and  
 got her vp vpon an asse, with v. damuelles  
 of bees that went at her feete, and went: after  
 the messengers of Dauid, and was his wife.  
 Dauid also take Achinoan of Jezrebel, and  
 they were born his wives. But Saul gaue  
 Michal his daughter Dauids wife to Phalti  
 the soune of Laai of Galun.

¶ Saul strept him in ane, and Dauid catched  
 a bow and a cruic of water, that hee shot  
 at his head.

CAP. XXVI.

**A**fter that came Achishites vnto Saul  
 to Gath, saying: Dauid hath hid  
 himselfe in the hill of Hachilah before  
 Achish. And Saul arose and went to the  
 wilderness of Ziph, and the thousand eyo-  
 fer men of Ziph with him, to take Dauid in  
 the wilderness of Ziph. And Saul pitched in  
 the hill of Hachilah which lieth before the  
 wilderness, by the wayes side. But Dauid  
 dwelt in the wilderness. And when he sawe  
 that Saul pursued him into the wilderness,  
 he sent forth spies and understood that Saul  
 was come in the.

Wherefore Dauid arose and went to the  
 place where Saul had pitched, and behelde  
 the place where Saul lay with his horse  
 of feet, his chiefe captaynes. For Saul laye  
 within a round banke, and the people pre-  
 ched round about him. Then answered Da-  
 uid, and spake to Achishlech the Gethite and  
 to Abiath the sonne of Nethai and brother  
 to Iobab, saying: Who will go with me  
 to Saul to the host? and Abiath sayde: I  
 will goe with thee. And so Dauid and  
 Achish came to the people by night. And be-  
 holde, Saul laye sleeping within a round  
 banke, and his spear pitched in the ground  
 at his head, aboute the people sounge round  
 about him. Then sayde Achish to Dauid: God  
 hath inclosed thine enemy vnto thine hand  
 this daye. Now therefore let me smyte him: I  
 praye the with my speare to the eare, but one  
 stroke, and it shall nere be more. But Dauid  
 sayde to Achish: Destroy him not, for who can  
 laye his handes on the Lorders anointed and  
 be guiltlesse? And Dauid sayde further more:  
 as truly as the Lorde lyueth, vnto the Lorde  
 shall I smyte him, as his dare shall come to  
 dye: or he shall descende into helles and there  
 praye we: the Lorde kept me from laying myne  
 handes vpon the Lorders anointed. Now the  
 take the speare that is at his head, and the

crucie of water, and let vs goe. And Dauid  
 toke the speare and the cruce of water that  
 was at his head, and they got them away  
 and no man sawe or wist it or awoke. For they  
 were all a slepe, because the Lorde had sent a  
 slumber vpon them. Then Dauid went out  
 to thother side and rode on the toppe of an  
 hyll a litle of a great space beyng betwene  
 them, and cryed to the people and to Achish  
 the soune of Nethai, saying: Answerst thou not  
 Achish? and Achish answered and sayde: What  
 art thou that cryest to the kynge? and Dauid  
 sayde to Achish: art not thou a man, and who  
 is like thee in Israel? But wherefore hast thou  
 not kept the Lorde the kynge? for there came  
 one of the folke to destroy the kynge the Lorde.  
 It is not good that thou hast done. As truly  
 as the Lorde lyueth ye are worthy to dye, be-  
 cause ye haue no better hope the Lorders an-  
 ointed. And now ye were the kynge speare  
 and the cruce of water, that was at his  
 head.

Then Saul kyd the Dauids voyce and sayde:  
 is this thy voyce my sonne Dauid? and Da-  
 uid sayde: it is my voyce my Lorde kynge.  
 And he sayde further to wherefore wech my  
 Lorde pursue his seruant? to what haue I done?  
 what euill is in myne hande? Howe beate  
 thesore, my Lorde kynge, the wordes of thy  
 seruante. Is the Lorde haue heard the voyce  
 of me, let him smite the sinner. But if  
 they be the children of men, curse be they be-  
 fore the Lorde. For they haue called me out so  
 that I can not dwell in the endes: aunc of  
 the Lorde, saying: hence goe serue other gods.  
 And yet I hope my bloude shall not fall to the  
 earth: the face of the Lorde, though the  
 kynge of Ierusalem be come out to hunt me  
 as men doe: the plecteris in the mountaynes.  
 Then sayd Saul: I haue synned: come agayne  
 my sonne Dauid for I will doo thee no more  
 harme, because my soule was precious in  
 thyne eyes this daye. Beholde, I haue plucke  
 the sole and haue erred exceedinglye moche.  
 And Dauid answered and sayde: Beholde the  
 kynge speare, let one of the younge men come  
 out and let it. The Lorde retharde euery mis-  
 doctours synne and sayde: for the Lorde deli-  
 uered the into my hand this daye, but I wold  
 not laye myne handes vpon the Lorders anin-  
 ted. And as thy lyfe was moche set bye this  
 tyme in myne eyes: so be my lyfe set bye with  
 eyes of the Lorde, that he deliuer me out of  
 all tribulations. And Saul sayde to Dauid:  
 Blessed arte thou my sonne Dauid, for thou  
 wast be a fort and also habile to bringe to an  
 end. And so Dauid went his way, and Saul  
 turned to his place agayne.

¶ Dauid fleeth to Achish kynge of Gath, which  
 with him whyle he was in the wilderness  
 was. And when Achish demanded of him  
 he had rownd, he sayde he had rownd  
 he had rownd, he sayde he had rownd  
 he had rownd, he sayde he had rownd

CAP. XXVII.

**T**hen thought Dauid in his heart: I may  
 yet be at one daye or other by the handes  
 of Saul. There is no brecke thing for me  
 then



then to see in to the lande of the Philistines, that Saul of bryte dyspaye to fynde me, may cease (strunge me any more in all the coodes of Jherai: for so I may escape his hand. And Davyid arose, and he and the lxx hundred me that were wth him went unto Achis the sonne of Maach Kinge of Geth. And Davyid dwelle wth Achis at Geth, wth he & his men, every man wth his howseholde, and Davyid wth his two wyves: Abinoam the Jersalmeite and Abigail Achis wife of Carmel. So wth it was told Saul: & Davyid was fled to Geth, he soughte no more for him. And Davyid sayd unto Achis: Yf I have founde grace in thyne eyes, let me have a place in some towne in the seides, that I may dwell there. For what holder chyldes want dwell in the heed curre of the kinge to me wry the? Then Achis gaue him Zikeleg the same daye for whych cause Zikeleg perceyved vnto the bringes of Juda vnto this daye. And the tyme that Davyid dwelle in the countreye of the Philistines, was a yere and foure monethes. And Davyid and his men went and cam upon the Gittites, the Sinites, and the Amalites, wth the nations were from the begynnyng the inhabitants of the lande, as men go to Sur, and so wth to Cypre. And Davyid smote the lande, and lette nether man ne woman alive, and toke the wyffe, the streite, the asses, camels, and sheeps, and remoued & came to Geth. And Achis sayde, haue ye not bene a tounge this daye? And Davyid answered, yee in the southe of Juda and in the southe of the Jersalmeites, and in the south of the Amalites. And Davyid saide nether man nor woman alive to be yf to Geth, saying: lest they wold speake agaynst vs: Thus sayd Davyid, and so was his maner all the while he dwelle in the countreye of the Philistines. And Achis desired Davyid, saying: We hath wth you in the melle these agaynst his people Jherai, and yet for he shall be my seruant for euer.

¶ The Philistines moue warr agaynst Saul and he requyreth counsell: And but he can not answer: and then wth after an ynchance, wth carleto participate of Samucl.

CAPL XXVIII

It chaunced in those dayes that the Philistines gathered their host together to war, in bryng to fight wth Jherai. And Jherai sayd to Davyid: Be sure thou walke yo oute wth me in the how, and thy men also. And Davyid sayd agayn to Achis: then thou shalt know what thy seruant can do. And Achis sayde to Davyid: Then I wyl make the hepe of my hand for eue. Samucl was then dead, and all Jherai was lamented vnto, and buried bym in Ramath his vniuersity. And he had put the women that had spires of prophesye and the sozceres out of the lande. And the Philistines gathered wth lxxc, and came & pitched in Geth, and Saul and all Jherai gathered together and pitched in Geth. When Saul saw the host of the Philistines, he was afraid, & his heart was sore agayned. And Saul asked counsell of the Lord: But the Lord answered

him not, neither by dreame, nor by presides, nor yet by the Prophets.

Then said Saul vnto his seruautes: seke me a woman having a spire or p, heere, that I maye goo to her and aske of her. And his seruautes sayd to hym: se, there is a wyfe that hath a spire of prophesye at Enay. And Saul chaunged his clothes, and put on other eapment: and then went he & two men wth him, and they came to the wyfe by nyght, and he sayde: prophesye vnto me by the spire, and bring me him by whom I shall name vnto the. And the wyfe sayde vnto him: We wyl be thou knowest what Saul hath done, how he hath & vnto the women that had prophesye spires, & the sozceres out of the land. Wherefore thou sayst thou a net for my soule to kepe me? And Saul woode to see by the Lord, saying: as surely as the Lord liueth, there shall no harme chaunce the for this thinge. Then sayde the wyfe: whome shall I seke by nyght the? and he sayd: bring me by Samucl. When the woman sawe Samucl, she cryed to a loud voice and spake to Saul, saying: why haste thou mooued me? for thou art Saul. And the kynge said vnto her, be not afraid: what hast thou seen? And the wyfe sayd vnto Saul: I see a God ascending by out of the ceth. And he sayde: what nation is he of? And the woman sayde: these cometh by an othe man wth a mantle vpon him. And Saul perceyved that it was Samucl, and bowed wth his face to the grounde and bowed hym self. And Samucl said to Saul: why hast thou vnto me, to make me bawle by? and Saul answered: I am sore troubled. For the Philistines make warr agaynst me, and God is departed from me, and answered me no more, neyther by presides, neyther by dreames: & therefore I haue called the, to tell me what I shall do. Then said Samucl: wretche wth thou shalt thou? wth the Lord: is yest from the, & is thyne enemye. the Lord wyl do to the as he sayde by my hand. For the Lord wil cutt the from home oute of thyne hande, and geue it thy neyghbour Davyid, & cause thou obeyed not the voyce of the Lord, ne; therefore I haue called vnto the, & thou shalt be. For thou hast the Lord wth thee vnto the this daye. And turcher the Lord wyl helpe Jherai wth the m to the handes of the Philistines: & to morow shalt thou and thy seruants be wth me: and the Lord shall geue the gode of Jherai in to the handes of the Philistines. Then Saul fell backwarde vnto the ceth, and was sore a bryde of the wydes of Samucl.

And there was no strength in him, for he had eaten all the daye before. And the woman came vnto Saul, & sawe he was sore troubled, and sayd vnto him. He, thyne handmaye hee obeyed thy voyce, and haue put my soule in my hande, & haue hachened vnto thy wydes, wth the thou saydest vnto me. Howe therefore barchen thou also vnto the voyce of thyne handmaye, and let me see a morsell of bread before the, and eat and get the strength to go thy waye. But he refused it and sayde: I wil not eat. But his seruant was a the wyfe for the

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D



this is Dauid's prayer. And then Dauid came to the two hundred men that were out wepy to followe Dauid, whiche they made to abyoe at the river Besor. And they came to meete Dauid and the people that were with him. And when Dauid came to the people, he greeted the graciously. Then answered all the wyched and the badchylers of the men that went with Dauid, and sayd: because they went not with vs, therefore shall none of the praye that we haue recouered be giuen vnto them, saue to euery man his wyfe & his chyldren: whiche see theym carrye awaye and be walkynge.

Then sayd Dauid: ye shall not see so my chyldren, with that the Lo:de hath giuen vs, and hath preserued vs, and deliuered the companye that came agaynst vs in to our handes. For: who wolde hearken vnto you in this matter: But as his parte is that goeth and sygheth, in good what his parte be that carryeth by the sword they that parte it alped. And so soon that day toward, was that made a lawe and a custome in Israel, and dureth vnto this daye. When Dauid came to Zikeleg, he sent of his praye vnto the elders of Iuda, and to his brethren, in this wise: Is there a blessing for you, of the spote of the enemies of the Lo:de. We sent to them of Bechel: to them of South Hamath: to them of Bethel: to them of Ierico: to the of Megiddo: to them of CAdamo: to them of Masiph: to them of the cistes of the Ierusalem: to them of the cistes of the Beulues: to them of Haramid: to them of Bozanan: to them of Atzach: to them of Hedson: and to all places where Dauid and his men went vnto to haunte.

The battayle betwene the Philistines and Israel, and his chyldren are dayes in the battayle.

CAPIT. XXXI.

As the Philistines fought agaynst Israel, the rest of Israel fled awaye to the Philistines, & set downe here in mount Gelboe. And the Philistines made after Saul and his sonnes, and New Jonathan, Iudabab and Iudabab, Saul's sonne. And the battell here fought agaynst Saul, in so moche that the Philistines had sounde him, and he was

soze wounded of the hostes. Then sayd Saul vnto his harness bearer: O I am out the sword and thrust me thorow thy thorow, lest these badchylers come & thrust me thorow, and make a mockrye stocke of me. But his harness bearer would not: for he was soze asfayde. Wherefore Saul toke a sword and fell vpon it. And when his harness bearer saw that Saul was dead, he fell lykwyse vpon his sword & dyed with him. And so Saul dyed and the sonnes, and his harness bearer, & all his men that came here together. When the men of Israel that were of the other syde the valeye, & they of the other syde: & an herde that the men of Israel were put to flyght, and that Saul & his sonnes were dead, they lette the ciues and ran awaye, and the Philistines came & dwelle in them. & In the morow when the Philistines were come to keep them that were slayn, they founde Saul and his sonnes lyinge in mount Gelboe. And they cut of his heed, & scypped him out of his bannell, and sent into the land of the Philistines euery where, to publish in the houses of their goddes, and to the people. And they hanged by his bannell, in the house of Asaroth, but they hanged by his carrell on the walles of Bethsan. When the inhabitants of Iader in Galaad herd what the Philistines had done to Saul, they asse as many as were men of warre, and went all nyght and toke the coyses of Saul, and the coyses of his sonnes from the walles of Bethsan and broughte them to Iader, and burnede them there, and toke theyr bones and buryed them vnder a tree in Iader, and said seven dayes.

Saul's prayer  
1. Sam. 31. 13.

1. Sam. 31. 13.

1. Sam. 31. 13.

The ende of the firste booke of Samuel, whiche they commonly call the firste of the Iudges.

THE SECONDE BOKE OF SAMUEL, OTHERVYSE CALLED, THE SECONDE BOKE OF THE KYNGES.

¶ David commaunders to see the messenger, that he shal be hadde by Saul. The lamentacion of David for Saul and Jonathan.

CAPL

I.



After the death of Saul, wher David was returned from the slaughter of the Am.lechites, and had bene two dayes in Ziklag: Acheolde, there came a man the which came from Saul with his clothes rent, and sethe upon his head. And when he came to David he fell to the earth and besought him. To whom David said, wher comest thou? And the other answered him: Out of the hoste of Israel am I escaped. And David said to him agayne. How ward it chaunced? tell me. And he said: the people fled from the battell, and many of the people are overebowen and dreed, and Saul and Jonathan his sonne are dead there. And David said vnto the young man that tolde him how knowest thou that Saul and Jonathan his sonne be dead? And the young man that tolde him said: I was by chance in mounte Gelboe. And he, Saul leaned vpon his spear: and the chariots and horsemen followed him at the heels. And Saul looked backe and called me: And I answered: heere am I. And he said vnto me: what art thou? And I said vnto him: I am an Amalechite. And he sayde vnto me: come on me and see me. For anguyshe is come vpon me, and the life is yett all to me. And I wente on lym and lette him: for I was sure that he coulde not lyue after that he was fallen. And I toke the bowe that was vpon his backe, and the bracer that was on his arme, and haue brought them vnto my Lorde King. Then Saul toke his clothes and reue them, and so ord all the men that were with him and they mourned, wepte, and fasted seuerall dayes for Saul and Jonathan his sonne: and so the people of the Lorde, and for the house of Israel, because they were overebowen with the sword. Then sayde David vnto the young man that tolde him: wher art thou? And he sayde: I am the sonne of a stranger, an Amalechite. And David sayde vnto him. Wher is it that thou wilt not ascribe to lorde thyne hande as the Lorde annoyned to be thyne? And David called one of his young men, and sayde: go and runne vpon him. And he smote him that he dyed. Then sayde David vnto him: Thy blood be vpon thine own head, for thine owne mouth hath witnessed agayn thee, saying: I haue slain the Lorde annoyned. And David singeth a song of mouermy ouer Saul, and ouer Jonathan his son, and had to carie the chibrim of Israel the boue thereof. And behold it is written in the booke of the prophets. The glorie of Israel is

slain vpon the bryghthilles. Wher were the myghty ouerebowen? Let it not in Gerb, nor publyshe it in the streets of Ashalon: lest the daughters of the Philistines reioyce, and that the daughters of the vnicircumcised triumphe thereof: Ye mountaynes of Gelboe, vpon you be nere the dewe nor rayne, ne frutes wherof: because offerings come. For there the whyles of the myghty were called from them: the whyle of Saul, as though he had no frute annoyned with oyle. The bowe of Jonathan, and the lance of Saul turned nere backe agayne emptye, from the bloude of the wounded, and from the fatte of the myghty warriours.

Saul and Jonathan louely and pleasaunte in theyr frutes, were in theyr dayes not ouerbed men: whiche theyr eyes, and stronger then Lyons. Ye daughters of Israel wepe ouer Saul, whiche hee torbed you in purple and garments of pleasure: and boorded your capment with ornaments of golde. Wher were the myghty slaine in battelle? Jonathan on the bryghthilles was wounded to deeth. Wher was hee for the myghty brother Jonathan: delectable to me with thowre of brage. Thy loue to me was wonderfull passing the loue of women. How were thy myghty ouerebowen, and how were the weapons of warre footeing.

¶ David is annoyned in Bethon. The battelle of the Amalechites of David and Achish.

CAPL

II

After this David asked the Lorde, saying: Shall I go by into any of the cities of Iuda? And the Lorde sayde: yea: and David answered: to wher shal I go? He answered, vnto Bethon. And so David went thither with his two wyues also: Ahimelech the Ierusalemite, and Abiathar the Beershebaite. And the men that were with him, wher David came by also, euerye man with his bowe. And they dwelt in the towne of Bethon. And the men of Iuda came thither: they annoyned David byge ouer the house of Iuda. When it was tolde David how the men of Iuda in Beersheba had buyed Saul, he sent messengers vnto them, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue loved suche kynnes vnto your Lorde Saul, and haue buyed him. Wherfore the Lorde shewe you mercy and true the agayne. And I will do you good also, because ye haue done this thinge. And now let your handes be free: them and playe ye the men, though ye were made Saul be dreed. And finallye hee desired that the house of Iuda shoulde annoyned me byge ouer them. And wher the sonne of Achish that was capteyne of Sauls hoste toke Ithobech the sonne of Saul, and broughte him to Gath: hee made him king ouer Beersheba and ouer the Assurites, and ouer Ierusalem and ouer the Lybians and Beniamin, and ouer all Iuda.

¶ 18. 18.

¶ 18.

¶ 18.

And Iohseph Sauls sonne was fourtye yeres  
 olde when he began to raygne ouer Israel and  
 raygned two yeres. But the house of Iuda on-  
 ly followed Dauid. \* And the tyme which Da-  
 uid raygned in Hebison ouer the house of Iu-  
 da, was. lxx. yere and fixe monethes. And Ab-  
 ner the sonne of Nee and the seruantes of Iu-  
 dith the sonne of Saul towe out of Bethan-  
 oim to Sabaoon. And Joab the sonne of Zer-  
 uiah and the seruantes of Dauid went oute  
 and met them by the pole of Sabab. And they  
 fote rowne, the one parte on the one syde the  
 pole, and the other on the other syde. And Ab-  
 ner sayd to Joab. let the stronge men arse and  
 playe before vs. And Joab answered: Be it.  
 Then there arose a ment ourr. whiche was of Ben-  
 Janki: by nombre, whiche pertayned to Iho-  
 seph the sonne of Saul, and twelue of the ser-  
 uantes of Dauid. And they caughte eue his  
 shoulde that came against him by the heed, and  
 thruste his swerde in his syde, and so felle  
 downe all at once. Wherefore the place was  
 called: Helath Zuriim whiche is in Sabaoon.  
 And there began an rebryng twell battaile  
 that same daye. But Abner and the men of Is-  
 rael were put to the worse of the seruantes  
 of Dauid.

And these was the sonnes of Zeruah: Jo-  
 ab, Abisai, and Asahel: whiche Asahel was as  
 swyfte of fote as a wynde floo, and followed  
 after Abner, and toweid neyther to the ryght  
 hande nor to the lefte from Abner. When Ab-  
 ner looked behynd him, and sayd: art thou Asa-  
 hel? And he sayd, yea. Then sayd Abner, turne  
 the ryghte to the ryghte hande as to the lefte,  
 and catche one of the stronge men, and take the  
 his shoulde. But Asahel wolde not depart from  
 hym, but pursued hym. And Abner said agayne  
 to Asahel: tourne from me, and folowe not  
 me for I were lothe to smyte the to the ground.  
 For then howe wolde I holde vp my face be-  
 fore Joab thy brotther? howebeit he wolde in  
 do worse bypasse.

When Abner with the hundrede ende of the  
 thre smote hym under the fuste rybbes, that  
 the spere came oute behynde hym, that he felle  
 downe in the same place and thid there. And  
 as manye as came to the place where Asahel  
 hit downe and dyed, made dryll. But Joab and  
 Abisai followed Abner tyll the sonne wente  
 downe. And when they were come to the byll  
 Amah, that layeth before Gaba, in the waye  
 that goeth thowye the wyldernes of Sabaoon  
 the chyldren of Benjamin assembled after  
 Abner on a plump, and made dryll on the top  
 of an byll. Then Abner called to Joab, sayd:  
 what the sworde dauous is thou ende? knowest  
 thou not þe veremyle is towe to come in the la-  
 tere ende: howe longe shall I be as thou byd the  
 people retorne from followinge thy brotther?  
 And Joab answered: as feul as God spurst  
 þe thou haddest to saye, then euen in the mo-  
 ryng hadde the people heparded the some  
 followinge this brotther. And therewith \* Joab  
 blew a trumpet, and all the people made dryll  
 and pursued after Israel no more, nor soughte  
 no more. And Abner and his men walked all  
 that nyght by the wyldes side, and went ouer

Jordan, and passethow all Bethhoron, and  
 came to Bethanaim.  
 And Joab returned from Abner and as-  
 sembled all the people. And there lacked of  
 Dauid seruantes thynete personnes and  
 Asahel. But the seruantes of Dauid hadde  
 slayne of Benjamin and of Abners men, thie  
 hundred and thie score men. And they toke vp  
 Asahel, and buryd hym in the sepulchre of his  
 father in Bethlehem. And Joab and his men  
 wrote all nyght, and came in the daydynge  
 to Hebison.

Abner cometh to Dauid and bringeth him his  
 wife Michol. Joab killeth Abner. Dauid buryeth  
 his deuly, and curseth Joab.

CAP. III.

There was longe stryfe betwene the house  
 of Saul and the house of Dauid. And  
 Dauid ward stronger and stronger,  
 and the house of Saul ward weaker and  
 weaker. \* And Dauid hadde chyldren boie  
 hym in Hebison. His eldest sonne was Amnon  
 of Asitham the Jezrahelite the seconde che-  
 leid of Abigail the wyfe of Nabal the Car-  
 melite. the thirde Asahel the sonne of Ma-  
 chab the daughter of Tholmai the wyfe of  
 Selu the fourth cheleid of Abigail the sonne of Na-  
 gith, the fyfte Daphnath the sonne of Abital  
 the sixte, Jecozabab the wyfe of Hui.  
 These were boie to Dauid in Hebison. And  
 as longe as there was battaile betwene the  
 house of Saul and the house of Dauid, Ab-  
 ner the sonne of Nee helde vp the house of  
 Saul. And Saul hadde a concubyn named  
 Rihzah, the daughter of Iaij, and Iohseph  
 sayd to Abner. Wherfore sayd thou to my  
 father concubyn? When was Abner weye  
 to the wyfes of Joab, and sayd:  
 Am I not a \* boyers heid, whiche sayde  
 Iuda haue shewed me ye is daye unto the  
 house of Saul the fardie, and to his byrd;en  
 and trowde, and haue not deliuered them to  
 the hande of Dauid: shens thou fridest  
 a fault in me this daye is a woman? \* So  
 was to Abner and so onisthe as the Lawe  
 hath swome to Dauid, I so was to hym and  
 byng the kyngdome from the house of Saul,  
 and sette by the seate of Dauid ouer Israel  
 and ouer Juda, frome Dan to Berlebe. And  
 he coulde graue Abner not one word so any  
 swere, because he feared hym. Then Abner  
 sente messengers to Dauid sayd thus, say-  
 inge: What is the lande? And he sayd more-  
 ouer: Make a bond with me, and se, my  
 hande is with the, to byng all Israel into  
 the. And Dauid answered: will saye. I will  
 make a bond with the. But one thinge I see  
 quyre the, that thou se not my face, onisthe  
 thou syde byng Michol Sauls daughter,  
 when thou comest to se me. And Dauid sente  
 messengers to Iohseph Sauls sonne, sayinge:  
 deliuer me my wyfe Michol, whiche I mar-  
 ryed with an hundred shekynnes of the sil-  
 uer. And Iohseph sent and toke her frome  
 her husbande þe which the sonne of Law. And  
 þe

102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.









erthe to lye vnto thy people Israel, whiche  
 God betruered to be his people: and to make  
 him a name: and to draw them great and ter-  
 rible thynges in the earthe, before thy people  
 whiche thou redeemedst to the, out of Egypt/  
 such from the people and from thy gods.  
 And thou hast ordeyned thy people Israel to  
 be thy people for euer / and thou Loide arte  
 their God. And now, Loide God, the kynge  
 thou hast sayd of thy seruante s of his house,  
 that it good for mee, and wo as thou haste  
 sayde. And lette thy name be great for euer/  
 that men maye saye: the Loide of hostes is  
 the God of Israel: and lette the house of thy  
 seruante Dauid be assured before the. For  
 thou Loide of hostes, God of Israel hast toke  
 in the care of thy seruante, sayinge: I will  
 builde the an house. And therefore hast thy ser-  
 uant founde in his herte to praye this prayer  
 vnto the. And now Loide almyghty thou art  
 the God, a thy wordes muste be true for thou  
 haste tolde this goodwille vnto thy seruant.  
 Now therefore go to, and blesse the householde  
 of thy seruante, that it may continue for euer  
 before the. For thou Loide almyghty hast sayd  
 that of thy blysnyng, the house of thy seruant  
 shall be blessed for euer.

¶ David ouercometh the Philistines and maketh  
 the Lybia as pre. he of dayrthy and appoynteth his  
 officers.

CAPL VII

**A**fter that, Dauid beat the Philistines,  
 and subdued them, and toke the byrdell  
 of bondage oute of their bandes. And  
 he beat the Moabites, and mesured them w  
 a lyne, makynge them lye alonge on the eeth/  
 and then mesuryng the length of thre lynes to  
 sic, and the length of one lyne to saue a lyne.  
 And so became the Moabites Dauid's seruants.  
 And paye to, bute Dauid smote also Ido-  
 bash the sonne of Achish kynge of Zobah, so  
 he wente to make the end of his colles at the  
 stone Cup; ates. And Dauid toke a thousand  
 and seuen hundred horsemen of his, a twenty  
 thousande toke men, and destroyed all his cha-  
 cities, retaininge one hundred of them. Then  
 came the Syrians of Damasco to succoure  
 Hadadze kynge of Zobah. And Dauid drew  
 of them ten thousande men, and put soulye-  
 ders to sea Damasco. And the Syrians be-  
 came seruantes to Dauid, payynge tribute.  
 And thus the Loide lauded Dauid in all that  
 he wrought. And Dauid toke the byrdes of  
 golde that were vpon the seruantes of Ido-  
 bash, and broughte them to Jerusalem. And  
 drew oute of Beth and Beathan cities of  
 Edom, he broughte exceedinge great about  
 Dauid of byrdes.

¶ When Achish kynge of Gath had heere  
 howe Dauid had overcome all the hoste  
 of Edom, he sente Joab his sonne vnto  
 kynge Dauid, to salute him with pease, and to  
 desire him to salute him with pease, and to  
 desire him to salute him with pease. For the kynge  
 Hadadze, and Beathan: whiche sonne broughte

byrdes of syluer, golde, and of byrdes with  
 him. And them also kynge Dauid was present  
 vnto the Loide the syner and golde that he  
 hatowd feuerally of all nations whiche he  
 subdued: of the Syrians: the Moabites,  
 the chyldren of Ammon, the Philistines, the  
 Amalchites, and of the people of Hadadze son  
 of Achish kynge of Zobah. And Dauid made  
 him a name after he returned from the slaugh-  
 ter of the Syrians in the valley of salt where  
 he drew eghtene thousande men. And he put  
 kepres in Edom, such that some eate all  
 Edom put he to his byrde / and all Edom be-  
 came his subctes. And the Loide kepte Da-  
 uid what so euer he toke in hande. And Dauid  
 reygnd ouer all Israel, and executed righte  
 and iustice vnto all the people. And a Joab  
 sonne of Zarath was ouer the hoste / and Jo-  
 saphat, the sonne of Achish was receiter. And  
 Hadad the sonne of Achish and Achimelech  
 the sonne of Abiathar were the preetes / and  
 Azariah was the scribe. And Baasah the son  
 of Jehoiada was ouer the Leuites and the  
 phylitines, but Dauid's sonnes were of the  
 byrdes.

¶ David reboueth at the byrdes of Edom, to the  
 byrdes the sonne of Jonathan.

CAPL IX

**T**hen sayd Dauid: is there yett any man  
 lefte of the house of Saul, that I maye  
 drawe hym mercye for Jonathan sake?  
 And there was of the householde of Saul a  
 seruant named Zibah, who was called vnto  
 Dauid. And the kynge sayde vnto hym: art  
 thou Zibah? And he sayd: thy seruant is he.  
 Then sayde the kynge: remembre yett any  
 man of the knyghte of Saul, whome I maye  
 drawe the mercye of God vpon? And Zibah  
 sayde vnto the kynge: Jonathan hath yett a  
 sonne whiche is lame on bothe feete. And the  
 kynge sayde vnto hym: whiche is he? And Zi-  
 bah sayd vnto the kynge: behold he is in the  
 house of Achish the sonne of Amiel in Zoba-  
 ber. Then king Dauid sente and see him oute  
 of the house of Achish the sonne of Amiel out of  
 Zobah. Now, when Miphiboseth the sonne  
 of Jonathan the sonne of Saul was come to  
 Dauid, he bowed hym selfe, and fell on his  
 face. Then sayde Dauid: Miphiboseth? And  
 he answered: Beholde thy seruant. And Da-  
 uid sayde: feare not, for I will surely shewe  
 the kindness for Jonathan sake, and will re-  
 store the all the landes of Saul thy father/  
 and thou shalt eate meate on myne omne ta-  
 ble alwaies. And the other bowed himselfe and  
 sayde: what is thy seruant, that thou wol-  
 dest vouchsafte to take vpon suche a webbe dog  
 as I am? Then the king called Zibah his  
 younge man, sayynge vnto hym: I geue vnto  
 the myddes of the lande all that pertained to Saul  
 and to all his byrde. & therefore thou and  
 thy sonnes and thy seruantes eate the lande  
 for him, and mynge in, what thy misters sonne  
 eate, haue hode to eate. For Miphiboseth  
 thy misters sonne shall eate meate alwaies  
 upon



upon my table. For this Zibab had his servants  
 for me, and they were seven hundred. Then say he  
 Zibab unto the king: All that my lord hath  
 sayd vnto his seruantes, thy seruantes will  
 doe. For sayd the king: My seruantes  
 muste take vpon my table, as one of the kinges  
 for me. His seruantes had a sonne  
 that was fouge, named Haba, and all that  
 dwelled in the house of Zibab, were seruantes  
 vnto Haba. So Haba dwelleth  
 dwelleth in Jerusalem: for he ate euer at the  
 kinges table: and was there vntill he  
 was old.

The seruantes of Dauid are sperrfully entreated  
 of the kinge of Ierusalem: which they saye Dauid  
 saith.

CAPL X.

**I**t happened after this, that the kinge of  
 the children of Ammon dyed: and Hanon  
 his sonne reigned in his steede: Then sayd  
 Dauid: I will shewe my brotherly loue vnto  
 Hanon the sonne of Haba, as his father shewed  
 vnto me. And wherby Dauid sente to  
 Hanon his brotherly loue by the hande of his seruantes  
 euen the best of his father. For e, when Da-  
 uids seruantes were come in to the lande of  
 the children of Ammon, the lordes of the ci-  
 ty, then Hanon sayd vnto Hanon his brotherly  
 loue: Hanon sayd vnto Hanon his brotherly  
 loue: because he hath sent to Hanon his  
 brotherly loue: rather than his seruantes  
 to come to take the wyffe and to lye wth her,  
 as they do vnto other men. Wherfore Hanon  
 toke Dauids seruantes, and waied wth the  
 chiefe of euer man his best, and out of their  
 garments euen in the myddle waye by the  
 waye sides of the waye, and let them awaye. Wher-  
 fore when it was told Dauid, he sent agaynst  
 them, for they were men: (wonderfully ashamed)  
 and sayd: I will at Jericho spill your blood  
 as water, and then I will come. And when the  
 children of Ammon sawe that they wronged  
 Dauid, they sent and byred the lordes of Beth-  
 shan, and of the Suttans of Zibab, (thou-  
 sande forte men, and of Kinge Haba a thou-  
 sande men) of Iob and his seruantes  
 and when Dauid herd of it: he sente Iob  
 and all the hoole of Gerge men. And the  
 children of Ammon came out and gaue battayle  
 before the gate and the Suttans of Zibab,  
 of Kenob, Iob, and Haba, were their ser-  
 uantes in the fieldes. When Iob sawe that the  
 front of the battayle was before and after,  
 he chose of all the best of Israel and put  
 them in arraye agaynst the Suttans. And  
 the rest of the people he deliuered  
 in to the hande of Abisai his brother,  
 which put them in arraye agaynst the  
 children of Ammon. And he sayd: If the  
 Suttans overcome me, then I will  
 euen kill the kinge of Ammon: but if I  
 shall come and succour the, quite the  
 same man, and let us fight for our  
 people, and for the cityes of our  
 God. And the Lord do what he  
 will in his eyes. Iob fought wth Iob  
 and the people that was wth Iob in to

battayle agaynst the Suttans, which he  
 dyed before him. And when the  
 children of Ammon sawe that the  
 Suttans were dead, then they  
 also fled: and euen in to the  
 citye. And so Iob returned  
 from the children of Ammon,  
 and came to Jerusalem. And  
 when the Suttans sawe that  
 they were put to the worse  
 before Israel, they gathered  
 them together. And Haba  
 their kinge and brought out  
 the Suttans that were  
 beyond the river. And the  
 hoole of them came, and  
 Haba their kinge of the  
 hoole of Haba gathered  
 them.

And when it was shewed  
 Dauid, he gathered all  
 Israel and passed ouer  
 Jordan: and came to  
 Bethshon: where the  
 Suttans put them in  
 arraye agaynst Dauid,  
 and fought wth him:  
 howebeit the Suttans  
 fled before Israel. And  
 Dauid destroyed seven  
 hundred charrettes of  
 them, and souere  
 thousande horsemen,  
 and smote Haba the  
 capitaine of his hoole,  
 so that he there dyed.  
 And when all the  
 kinges that were  
 seruantes to Haba  
 sawe they were put to  
 the worse before  
 Israel, they made  
 peace wth him and  
 serued him. And so  
 the Suttans feared to  
 helpe the children  
 of Ammon any  
 further.

The aduourty of Dauid wth Bethshon the  
 wife of Iob, as she was gratifullly shewed. And  
 that Dauid wth Bethshon was wth.

CAPL XI.

**I**t came to passe in the begynnyng  
 of a newe yere, in the tyme when  
 kinges are wont to go  
 forth to battayle, that  
 Dauid sent Iob and his  
 seruantes wth him and  
 all Israel. And they  
 destroyed the children  
 of Ammon, and  
 besieged Haba. But  
 Dauid feared  
 lest he should  
 be taken, for he  
 was alone from his  
 hoole, and walked  
 upon the route of  
 the kinges palace,  
 and some tyme  
 sawe a very beautifull  
 woman walking  
 by herselfe. And  
 he went to enquire  
 what woman it  
 would be. And it  
 was answered  
 agayne, that she  
 was Bethshon the  
 daughter of Iob,  
 and wife of Iob  
 the Suttan. And  
 Dauid sent  
 messengers and  
 for her, and she  
 came vnto him,  
 and he laye wth  
 her. And she  
 was sent home  
 from his  
 house, and she  
 returned vnto  
 her house. And  
 when the woman  
 had perceyued  
 that she had  
 concouered,  
 she sente and  
 tolde Dauid,  
 and sayd: I  
 am wth the  
 child. Then  
 Dauid sente  
 to Iob to send  
 vnto him  
 Bethshon. And  
 Iob sente  
 Bethshon to  
 Dauid. So  
 when Bethshon  
 was come to  
 him, he  
 demanded  
 howe Iob  
 was, and  
 howe the  
 people  
 fared, and  
 howe the  
 warre  
 prospered.  
 And Dauid  
 sayd moore  
 to Bethshon:  
 go home  
 to thy  
 house, and  
 walke  
 thy  
 waye.  
 And Bethshon  
 departed  
 out of the  
 kinges  
 palace,  
 and she  
 was  
 followed  
 from the  
 kinges  
 table. But  
 Bethshon  
 kepte  
 at the  
 house  
 of Iob,  
 and  
 did  
 not  
 come  
 to  
 his  
 house.  
 And  
 when  
 she  
 tolde  
 Dauid  
 sayng:  
 I  
 was  
 wth  
 the  
 child.  
 Then  
 said  
 Dauid  
 vnto  
 Bethshon:  
 thou  
 art  
 come  
 from  
 countrye.



why dost thou not goe downe into thyne house: And Elias sayd vnto Dauid: the arke and Israel and Iuda, dwelt in paupiers: and my wife Joab and the seruantes of my lord lye in tentes vpon the same earth. and wolbe I go in to myne house, to eate and drinke and to lye with my wife? \* By the syde, and as sure as thy soule liueth, I will not do that charge. Then sayd Dauid vnto Elias: charge thee this daye also, and to morowe I will see the depaite. And so Elias abode in Ierusalem that daye and on the morowe. And Dauid called hym, and he ate and drinke before hym, and he made hym dyner. And as euen he went out to lye on his couche with the seruantes of his lord, and wrote out downe to his house. Wherefore on the morowe Dauid wrote a letter to Joab, and sent it by Elias. And he wrote in the letter, sayinge: put Elias in the fore fronte of the battyle where it is moode stronge, and come backe home hym, that he maye be suspect to deeth. So when Joab beleged the cite, he appoynted Elias to a place, where he was that strong men were. And the men of the cite came out and fought with Joab. And there were many quier bowmen of the people, and of the seruantes of Dauid, and Elias the Ierthite was also.

Then Joab sente and tolde Dauid all the poyntinges of the warre, and charged the messengers, sayinge: When you shall haue any word of retyringe the thyrnges of the warre vnto the kynge ye be begyt to tume and saye vnto the kynge: whiche waye approached ye to nye vnto the cite to fyghe? whye ye not that men wolde deale and choose some the wayes? Whye smote Iherusalem some of Ierusalem? Whye eat a woman eate a pite of a myllstone vpon her name of the wayes, that he dyed in Thebee: whye then went ye nye the wayes? Then saye thou, thy seruant Elias the Ierthite is so also.

And the messengers tume, and came and shewed Dauid all that Joab had sente hym with, and sayde vnto Dauid: the men preynt agaynste vs, and came sayd vnto vs in to the cite, and we facke vnto theym vnto the outryng of the garr, and forre shot from the wayes, and some of the seruantes of the kynge be deed. And thy seruante Elias the Ierthite is deed also. Then sayd Dauid vnto the messenger: thus wyse saye vnto Joab let not the charge trouble the. So: the sweede brouerth one as well as another: make thy battyle moze stronge agaynste the cite, and charge it and se thou encourage Joab. And when the wyse of Elias hadde that her husband was deed, we mourned for hym and as soone as the mourninge was ended, Dauid sente and sette her to his house, and he was to wyse and hadde hym a sonne. And the deede that Dauid hadde committed, displeasid the Kynde.

¶ Dauid is reposed to: the slaughter of Elias on the wayes. The kynge, was in an aduantage. 2 Kings 1: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

CAP. XII.

As the Kynde sente Nathan vnto Dauid. And he came vnto hym and sayd vnto hym: there were two men in one cite, a ryche and a poore. And the ryche had cerryngre greate aboundance of wyse and oren. And the poore hadde nothyng save one litle lambe, whiche he boughte and nourished vp. And it grew by wyse him and his children, and was as of his owne meate and drinke of his stone cuppe, and slepe in his bosome, and was as deere vnto him as his daughter. And there came a sheaunge vnto the ryche man. And he coulde not fynde in his litle to make of his owne shepe nos of his deeres to prepare for the sheaunge that was come vnto hym. And he toke the poore mannes lambe, and shepeth it for the man that was come to hym. And Dauid was cerryngre wroth with the man, and sayde to Nathan: as surely as the Kynde luyth the sheaunge that hath done this thyrng is worthy of deathe and shall sithore þe lambe house to de, because he dyd this thing and had no ppy. Then Nathan tolde to Dauid: thou art the litle man. This is: by the Kynde God of Israel: I amposed the shepe vnto Israel and sythe out of the handes of Dauid: and I gave the shep mayslers house, and the mayslers wyse in to thy deolme, and gave the the house of Israel and of Iuda, and wolde ye that hadde bene to spele: haue given the wyse to make moze. Wherefore haue thou despyred the commaundment of the Kynde, to do wylkynesse in his syght: thou haue spiled Elias the Ierthite with the sweede and haue taken his wyse to thy wyse. I haue starte hym with the sweerde of the chyrbid of ammon: Howe therefore the sweerde of all nyne departh from thynt house, because I sayeth the Kynde: thou hast despyred me and taken the wyse of Elias the Ierthite, so be thy wyse. Thou sayeth the Kynde: beholde I will fere by curill agaynste the euen of thyne owne house and will take thy wyse before thyne eyes, and grue theym vnto thy neyghbour, whiche shall slepe with theym in the syghte of the sonne. And thou dydest: keere the wyse I do this thyrng before all Israel and in the open soune syghte.

When sayde Dauid vnto Nathan: I haue sinned agaynste the Kynde. And Nathan sayde agayn to Dauid: the Kynde hath put awaye thy synne, thou shalt not dye. Now be it because in boryngre this deede thou haue grued the enemyes of the Kynde a cause to carle. The chyrbid that is done the, shall surely dye. And Nathan departed vnto his house. Then the Kynde broke the chyrbid that Elias wyse hadde Dauid, and it lychened. Dauid besoughte God for the chyrbid, and called and went and lay all night by the bed. And the euen of his house arose and tume to hym, to take hym by some þerch. But he wold not neryber see eate meate with them. It happened the surnych day that the chyrbid dyed. And the seruantes of Dauid durd not tel him the chyrbid was deed. For they sayde: se, whye the chyrbid was ret alur, we spake vnto hym, and he wold not heeden vnto

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our voyer. Howe moche more will he be in  
 in false, if we let him the child is dead? But  
 David sawe his seruantes whysperynge, and  
 wherbye perceyued that the chyld was dead,  
 and sayde vnto his seruantes: is the chyld  
 dead? And they sayde, yea. Then David arose  
 from the crosse, and washed, and annoynted  
 hym selfe, and chaunged his apparell: and  
 went: to the house of the Lord, and prayed:  
 and after came to his aunces house, and hadde  
 everye boorde set before him, and he byde  
 eate. Then sayde his seruantes vnto him:  
 what is this that thou hast done? Thou shalt  
 be dead, and weperst for the chyld whyle it was  
 alive, but as soone as it was dead, thou biddest  
 eate, and take meate. And he answered:  
 wherbye the chyld was alive, I fasted & weper.  
 For I thought: who can tell whether  
 God will haue mercy on me that the chyld  
 maye lyue? But nowe siche it is dead, wher-  
 fore wolde I faste? can I bynne hym agayne  
 anye more? I will goo to hym, but he shall  
 not come agayne to me. And David comforted  
 his seruaunts, and wente in vnto hys  
 and laye with her, and she bare a sonne whose  
 name was called Absalom: and the Lo: be-  
 loved hym. And he sent by the hande of Nathan  
 the p:phete, and called his name Ioram, on  
 the Lo:des behalfe.

And as Iob soughte agaynst Kabab, the  
 chyld of the chyldren of Amnon, he toke the  
 kynge's house and sente messengers to Da-  
 uid, sayinge: I haue made assaulte to Kabab:  
 and also haue taken the castell from whynce  
 they hadde theyr water. Nowe therfore gather  
 the rest of the people, and come and belinge  
 the curre, and take it. I feare if I take it, the vi-  
 ce of the curre shall be to me. And David gathered  
 all the people togyther, and went to Kabab  
 and assaulted it, and gat it. And he toke the  
 kynge's curre some of his heed, whiche  
 was as hundred weight of golde, and was  
 sette with p:ciuous stones: and David wore  
 it on his heed. And he broughte out the spoyle  
 of the curre in exceedinge greate aboundance.  
 And he broughte out the people that was  
 therein, and sawed them, and drewe barones  
 of yron vpon them, and drewe some of them  
 with theyr knyfes of yron, and thruste  
 some into the bowes. And so he slewed all the  
 chyldren of Amnon. And then  
 David and all the people returned vnto Je-  
 rusalem.

¶ Amnon Dauides soune despyeth his syster Tha-  
 mar. Absalom swertheth Amnon and slayeth  
 hym for cause of his syster.

CAPL XIII.

As it chanced that Absalom Dauides  
 soune hadde a syster named Thamar,  
 whome afterward Amnon an  
 other soune of Dauid loued. And this Amnon  
 was to be dead that he fell sick for the loue of  
 his syster Thamar: for it thoughte him hard  
 to come by his purpos of hir. siche he was  
 yet a byrgen. But Amnon hadde a companion

called Jonadab the sonne of Amad the bro-  
 ther of Dauid: whiche Jonadab was a verye  
 wysse man. And he sayde vnto hym, howe com-  
 meth it, that thou beinge the kynge's sonne art  
 thus consumed with thy moynynge? mayest thou  
 not tell it me? And Amnon answered hym: I  
 loue Thamar my brother Absaloms syster. Then  
 sayde Jonadab vnto hym: lye on thy bedde  
 and laye thy selfe sick: and when thy father  
 is come to se the: saye vnto hym: let my syster  
 Thamar come and geue me meate, and drinke  
 it in my sight, that I maye see it, and rate it of  
 her hande. So Amnon laye downe and made  
 hym selfe sick: and when the kynge was come  
 to se hym Amnon sayde vnto hym: let Thamar  
 my syster come and make me a couple of  
 fetters in my sight, that I maye rate of her hande.  
 Then Dauid sente home to Thamar, sayinge:  
 goo to thy brother Ammons house, and drinke  
 hym meate. When Thamar came to her bro-  
 thers Ammons house, he laye & he toke hys  
 and made p:ce, and made fetters in his sight  
 and byd bake them: and toke a platter and  
 poured theym out before hym. And Amnon  
 wolde not eate, but commaunded to haue out  
 all men from hym, and they wente all oute  
 from hym. Then sayde Amnon vnto Thamar:  
 bynne the meate into the chamber, that I  
 maye rate of thyne hande. And Thamar toke  
 the fetters which she had made, and broughte  
 them into the chamber: to Amnon her brother,  
 and set them before hym to eate. And he toke  
 her and sayde vnto her: Come lye with me my  
 syster. And she answered hym: Nay my brother  
 doo not thinke me: for it ought not to be done  
 I feare doo not thinke so. For wherbye shall  
 I god with my name? And thou shalt be as  
 one of the soones in Israel. But speake vnto  
 the kynge, and he shall not depre me vnto the.  
 Nowe he toke her word not harken vnto her word  
 but was to strong for her, and forced her and  
 laye with her. And then Amnon hated her ex-  
 ceedynge: so that the hate wherwith he hated  
 her, was greater then the loue whiche  
 he before loued her. And he sayde vnto her  
 and awaye. Then he sayde vnto hym: this  
 geat crueltie that thou puttest me to, paye  
 for the other that thou diddest vnto me. For  
 wherbye he wolde not depre her, but called  
 his ladde that waited vpon hym and sayde:  
 put her out at the doore from me, and bolle  
 the doore after her. And wherbye she was  
 of dyuers colours vpon her: for with such were  
 the kynge's daughters that were byrgens ap-  
 parayled, made stryde vnto them. Then his  
 seruante broughte her oute at the doore, and  
 locked the doore after her. And Thamar put  
 ashyes on her heed, and rente her gape with  
 that was on her, and put her hand on her heed  
 and so went, and as she went, cried. Then  
 Absalom her brother sayde vnto her: haty Amnon  
 thy brother hath done to thee: shume thou be  
 my syster, for let us thy brother and let not the  
 kynge geue thyne heed. And so Thamar re-  
 mayned skaued in her brother Absaloms  
 house. And kynge Dauid heede of all these  
 thynges, and was verye woful. And Absalom  
 sayde vnto his brother Amnon, nexte daye  
 goo

2 Sam. 12

1 Sam. 11

1 Sam. 11

Amnon

ne hadde. Wher be it Absalom hated Amnon because he had defoyled his syster Thamar.

And it happened two yeres after that Absalom hadde a wyrdewyng in Basal Hays by syster the tere of Sphzatin, and had all the kynges sonnes and he came to the kyng and sayd: beholde thy seruauit hat he a weydring, let the kyng and his seruantes come nith thy seruauit. And the kyng sayde unto Absalom. Oh naye my sonne, lette vs not goo curer one of vs, that we be not chargeable wto the. And Absalom laye loze vpon him howe he it be wold not goo, but blessed him. Then said Absalom, then see my brother Amnon go with vs. And the kyng answered, what nedeth it that he go with the? But Absalom made sache instance, that he see Amnon goo with him, and all the kynges chyldren.

Then Absalom commaunded his younge men, saynge: make wyen Ammons herte is merre with myne, and when I bid you smyte Amnon, then kyll him: feare not, for: is I that byd you be bold therfore, no playe the lusty pleasures. And the yonge men of Absalom serued Amnon: euen as Absalom commaunded the. And all the kynges sonnes were and toke the man his mule and flede. And whyl they were yet in the waye, tidynge came to Dauid that Absalom hadde slayne all the kynges sonnes, so that none was lefte alyue. Then the kyng aroose and cast his garments, and laye alonge on the earth; and all his seruantes stode by, with terys clothes rent.

Then Jonadab the sonne of Hamah Dauids brother answered and sayd: let not my lozde suppose, that they haue slayne all the younge men the kynges sonnes, for Amnon onely uerde, for that hat he ben euen; Absaloms mouthe, speke he sozed his syster Thamar

Some thesforz lettenot my to; de the kyng take the thynge so genuouly, so thynke that all the kynges sonnes be dead, when Amnon only is dead. But Absalom fled and the yong maner he kepte the watche stre by his yem and labed aboute; and beholde, there came mothe people by a waye that was behynde his backe alonge by an offere stre. When said Jonadab unto the kyng: beholde, the kynges sonnes are come. And as thy seruauit said, so it is. And as sone as he had lefted speake: beholde the kynges sonnes came and lyte vpon they; byrres and wepce, and therto the kyng and all his seruantes wepte exceedingly.

But Absalom escaped and went to Keolmat the sonne of Amihud kyng of Schar. And the kyng mourned for his sonne continually. And so Absalom escaped and went to Gethur, and was there thyr yeres. And by that tyme the kyng turned his mynde from pursuing Absalom for he had lesse mourninge for the deth of Amnon.

¶ By the wyrdynge of the woman of Thera Absalom was called. The comynesse and beautye of Absalom. Absalom by the name of Joab; for his father kyll him.

When Joab the sonne of Zerutah perceived that the kynges herte was turned agayne to Absalom, he sente to Thera, and let thence a wyse woman, and laye vnto her: sryn thy selfe to be mourne, and put on mourninge appatell. And anoyne nor thy selfe with oyle. But be as a woman that hadde longe tyme mourne for the deth of some body. And go to the kyng and speake on this maner vnto him. And Joab taught her what she shoulde saye. Nowe when the wyse of Thera was come to speake with the kyng, she fell on her face to the ground and byd obeyfaunce and sayde: helpe me O kyng. And the kyng sayde vnto her, what ayleth the? she answered, I am a wydowe, and myne husband is dead. And thy hande maye hadde two sonnes whiche soughte to gether in the felde wher was no man to go betwene them, the one slew the other. And beholde, the hote kyngde arose agaynste thy hande maye, and sayde: deliuer vs from that synne his brother: that we maye kyll him for the loue of his brother whome he slew, for we wyl destroye the beye also. And so the wyse shall quench my spakle whiche is left, tyl there remaine neither name ne liue vpon the earth vnto my husbande. The kyng sayde vnto the wyse: goo home to thyn house, and I wyl geue a charge for the. Then the woman of Thera sayde vnto the kyng. My lozde kyng, the respect be on me and on my fathers house, and the kyng and his leas be gyfittell. And then sayde the kyng: what man saye ought vnto the, byngge tyme to me; and he shall no moze trouble the. Then saide she, let the kyng remembre his wordes God, that the nyete of the bloude gather not on heapes togyther to destroye, and þ they see not my sonne. And he sayd: as truly as the Lord spureth, there shall not one heere of thy sonnes heed fall to the earth.

Then the woman sayde: let thyn hande maye speake one word moze to my lozde the kyng, and he sayd, saye on. And the woman sayde wherfo; euen hath thou determined on this same maner agayn the people of God? that the kyng wold speake this thing and he sauyr the, so that the kyng wold not see dome agayne his hande? for we wuld nedes dye and preywe, as water spyt on the grounde, wher he can not be gatpced by agayne and God wyl not take awaye the lit, but frunde the means that the hande maye be not breely expelled from hym. And now com receyvinge that I am come to speake of this thynge vnto the kyng my lozde; so; I rose in feare of the people, thy hande maye thoughte surely I wyl speake vnto the kyng: peraduenture the kyng wyl heare the request of his hande maye. And the kyng shall deare his hande maye and deliuer her forth of the hande of the man that wolde haue destroyed me and my sonne also, eue of the enbrysaunce of God. Then thyn hande maye sayd: I praye God that the wynde of my toide the kyng maye be vnchargeable. for my lozde the kyng is an aungell of God in hearing of good

good of habde: and therefore the Kinge shp  
Godde with the.

Then the kynge answered and sayde to the  
woman: whye not frome me I praye the: the  
thyng that I will aske the. And the woman  
sayde: let mye Lord the kynge saye on. When  
sayde the kynge. Is not the hande of Joab w  
the to all this matter? And the woman ans  
wered and sayde: a surety as thy soule sh  
with, mye Lord kynge. It is mye selfe on the  
right hande not on the left, that mye Lord the  
kynge sayde spoken. For thy seruant Joab  
had me, & he put at thise wordes in the mouth  
of thine handmaide. And that I wylde thus  
turne mye face an other waye, mye Lord the  
seruant Joab. And so I se that mye Lord is  
wylde, turne as an Angell of God, to vnder  
stande all thynges that are in the earth. Then  
sayde the kynge to Joab, beholde, I am con  
sent to do this thyng. So therefore see home  
the younger man Absalom. And Joab fell to the  
grounde on his face, and bowed him selfe, &  
blessed the kynge, and sayde: now thy seruant  
knoweth that I haue founde grace in thy sight  
of the Lord: the kynge in that he hath fulfild  
the request of his seruante. And so Joab  
arose and went to Jerusaleme, and brought Absa  
lom to Jerusaleme. Then sayde the kynge let  
him dwelle in his owne house, and let he come  
out in mye presence. And so Absalom went to  
his owne house, but came not in the kynge  
presence. And so our in all Israel there was  
not so goodly a man as Absalom, or so great  
ly worshiped, from the sole of his fote to the top  
of his heade, was no blemish in him. And wher  
he shewed his deede for all caryer feete ende he  
shewed it because it was hurt on him, & ther  
fore he shewed it the brethren therof wored two  
hundred sheles in right of the kynge weryght  
And so Absalom had thir hundred sheles in  
gold and one hundred sheles in silver, whiche  
was a large woman to lorde upon. When Ab  
salom had dwelt two yere in Jerusaleme with  
out commynge into the kynge presence, he  
sent for Joab, to thine use, to have sent him  
for the kynge. But he wold not come to him.  
And he sent agayne, & yet he wold not come.

Then he sayde vnto his seruantes: behold,  
Joab hath a parcel of lande fall by myne  
hande vnto the sea. So and let it ouer fire. And  
Absalomis seruantes went and set it on fire.  
Then Joab arose and came to Absalom vnto  
his house, and sayde vnto him: wherfore  
haue thy seruantes burnt mye seide lande for?  
And Absalom sayde to Joab: behold, I sent  
for the, desiringe the to come, because I wold  
haue sent the to the kynge, for to say: wher  
fore am I come frome vs? It had bene as  
good for me to haue dwelt here still. Nowe  
therefore let me come to the kynge presence,  
or elles if there be anye trespass in me, kill me.  
And Joab went to the kynge and tolde him.  
And he sent for Absalom: wherbye when he was  
come, fell to the grounde on his face before the  
kynge. And the kynge kyssed him.

Then Absalom made him a chariot and horse,  
and was famous for the speed of his horse.

After this, Absalom gat him chariots  
and horses, and sette men to run be  
fore him. And therto he bled to crye  
bye early in the morninges, and to stande by  
wayes side that led to the gate of the cite,  
and all the men of Israel that had complai  
tes came to the kynge for iudgement, he  
called vnto him and sayde: of what cause arte  
thou? and when the other answered: thy ser  
uant is of suche a tyebe of Israel. Then sayd  
Absalom vnto him: se, me surely thy mat  
ter is good and righteous, and yet no man is  
appointed of the kynge, to heare the. Then  
Absalom sayde further: Oh, that I were a  
iudge in the lande, and that all men whiche  
haue lites and matters in hande, wold come  
to me. For I wold do them iustice. And also  
when any man came bye to him to do hym  
obedience, he put forth his hande and take  
him to him, and kyssed him. And on this man  
ner byd Absalom to all Israel that came to  
him for iudgement, and thus he wanne the  
hearts of the men of Israel. And at thourte  
yere he was sayde to the kynge: Let  
me go to iudgement, and I will paye to the  
kinge what I shall be bounde to. For thy ser  
uant wold do a volente when I was in  
the lande of Gittai, sayinge: if the Lorde  
will I will be agayne to Jerusaleme. I will  
kisse the Lorde. And the kynge sayde: go in  
peace. And so he went and dwelt in Hebron.  
Then Absalom sent hymen throught out all the  
tribes of Israel, sayinge: as soon as ye heare  
the voyce of the trumpet blowe, saye: Absa  
lom sayeth the kynge to Hebron. And with Absa  
lom were two hundred men of Jerusaleme  
whiche were called. And they were to be put  
knowinge nothinge of the matter. Absalom  
sent also for Achitophel, the Gilonite Dauid  
counsellour, and let him out of his cite to  
Hebron, wher he had his inheritance, wher he  
wrought stronge treason. And the prophete  
came to Absalom in great thronye. And there  
was gathered to Dauid and sayde: The hearts  
of the men of Israel see to followe Absalom.  
Then sayde Dauid to all his seruantes that  
were with him at Jerusaleme: arise and let  
vs flee, for we shall not see the face of  
Absalom. Achitophel speke to depart: lett he come  
suddenly and catch vs, and bringe some w  
cheth. vpon vs, & saye the cite with thirde  
of the swerde. And the kynge seruantes sayd  
to him: beholde, thy seruantes see thy  
mhatloner mye Lord the kynge whiche appointe.  
Then the kynge & all his household departed  
a fote. And he left behynde ten ren men: whiche  
were his concubynes, to kepe the house. And  
so the kynge & all the people went with a fote  
& camped there frome the house, & all the ser  
uantes went bye to Hebron. And all the Gite  
ites & all the Philistines, & all the Be  
reites euen, whiche dwelt in the lande came  
a fote frome Geth men before the kynge. And  
sayde the kynge to Achitophel the Gilonite:  
wherfore shouldst thou go with vs? Achitophel  
sayde with the kynge, for thou art a  
stranger  
and

11. 11. 11.

11. 11. 11.

11. 11. 11.

¶ Absalom made him a chariot and horse,  
and was famous for the speed of his horse.







Abalom and saye vnto him: God saue the kynge, God saue the kynge. And Abalom sayd agayne to Dusat: is it in thy hande to bringe out to the fildes? Why wilst thou not bringe hym? And Dusat sayd vnto Abalom: maye not so, but whome the Lord and this people and all the men of Israel chose, his myght I be, and with hym myght I dwelle. And furthermore, vnto whome shall I do streame but to his soune? And so I was seruante before him by the sayde, so shall I be with the. Then spake Abalom to Achitophel, yee counsell what is best to; vs to do. Achitophel sayde to Abalom: get the men to thy father's counsailes which he hath sette to kepe the youe. For when all Israel shall heare that thou hast toyed thy father, then shall the hartes of all that are in thy the, be strouge. And so they preached Abalom a cent vpon the top of the hill. And he went in vnto his fathers counsailes in the sight of all Israel. And the counsell of Achitophel which he counsailed in that daye, euen as a man had adised counsaile of vnto: so was all the counsell of Achitophel, bothe vnto Dauid and also vnto Abalom.

6. Achitophel's appoynting his counsell vnto Abalom.

CAP. XVII.

**T**hen Achitophel sayd vnto Abalom: let me chose out the best thousand men. And I will goe with thee and solow after Dauid by night, and smite vpon him whyle he is weake, and weake hande, and he shall be as all the people that are with him shall be. And to all I myght the kynge successe, & thus by night agayne at the people vnto the, for thou wilt kill but aiee one man, and all the people shall be as dead. And the sayenge pleased Abalom well, and all the elders of Israel. Then sayd Abalom: call also Dusat the Adulterer and let he take his aduise. When Dusat was come to Abalom, Abalom spake vnto him, sayenge: Achitophel hath giuen such a counsell, whether it be best vs to aserue the sayenge or not, tell thou. Then sayde Dusat to Abalom: the counsaile that Achitophel hath giuen is not good of this tyme. For sayde Dusat, thou art the sonne of thy father and the men that are with him, how they be strouge men. And they be vnto in their myndes, as a Beag colled of the whelpis. And maye euen the father to a man panted in water, and he shall not be a whelpis amonges the sonnen people. Therefore let vs we take the waye for some cause of an some other place. And it ought some of his men be durted; but as the first thing, yet they shall heare it will thinke the people that he shall wech Abalom, be put to the worke. Dusat son wherof eue the best men thou hast whole hartes are as the heeles of yfons. And thus he said. For all Israel knewe that the father is a wimpy man, and that they would be with him be vnto the men. And my counsell is that all Israel be gathered together, to some place

to Bersaba, as the sande of the see in nombre, and that thou goe to battaile in thyne owne personne. And we shall come vpon him in one place or other, where we shall hit him, and we shall speche a seide agaynst him, euen as thine as the drue salseth on the grounde. And there shall not one of them be left, nor yet be anye of all that were with him. For euen yet he take a towne, then shall all the men of Israel compass that tyme rounde about with ropes, and we will hit it into the eyes, but there be not one stone found vpon an other, and Abalom and all the men of Israel saye: that the counsell of Dusat the Adulterer was better then the counsell of Achitophel. For it was euen the Lord's intente to deliuer the counsell of Achitophel: which was good, that the Lord myght charge euill vpon Abalom. Then sayd Dusat vnto Abalom and Abisai the preachers: on this I shall wante by Achitophel and the elders of Israel counsell Abalom. And thus and thus haue I counsailed. Now therefore sende quickly and betwe Dauid, sayenge: saye not all right in the fildes of the wilderness, but get the kynge the kynge be deuoured, and all the people that are with him. For Jonathan and Achimaas abode by the well Rogel for they might not be sent to come into the city. And a watch went and tolde them. And they to goe and told kynge Dauid. Therefore he that was a lad sent them to tell the tolde it to Abalom. And as they went both of them awaye quietly, and came to a mans house in Bethanien, where he had a well in his well, into the well they went downe. And the wyf take and set a courset on the top of the well, and the watchmen theye sayd haire to the. And the watch was not theye. So when Abalom's seruantes came to the wyf, to the house and asked where one Achimas and Jonathan were, the wyf saye vnto them: they be gone cure the lyte booke of the altar. And when theye soughte them and coude not fynde them, they returned to Jerusalem. And as soon as they were departed, the other came out of the well and went and tolde kynge Dauid, and sayde vnto him, arise and get you quicklye euen water, for such a counsell hath Achitophel giuen. The Dauid arose and all the people that were with him, and they were come euen Jordan by day light so that theye lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsaile was not folowed, he labelled his asse, and arose, and gat him home, to his owne cytie, and set his household in order and charged himself and dyed, and was buried in the buryall of his father. Then Dauid came to Bethanien. And Abalom passed euen Jordan, both he and all the men of Israel with him. Then Abalom made Amasa saye kynge of the booke in Gede of Jacob and Amasa was a mans soune named Ithra a Geraite the which went in to Abigail the wyf of Ithra, sister to Jonathan Joab's mother, and Israel and Abalom pitched in the lande of Salisa. And when Dauid was come to Bethanien, he beheld some of the

THE  
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Prophet

of Nabath the eye of the children of Ammon, and Baaber the sonne of Amul of Edaber, and Bezelet the Galaadite of Gogethai, brought beddes, basens and eiden defelles: and also cojne, barley, flower, and parched cojne, beens, and rice, honey, butter, oyle and: vale of hyme, for Dauid and all the people that were with him to eat of. For they supposed that the people should be hongry, faint, and euenlye in the wplacemete.

Abalom is overcome in battell. He hangeth by the heate on an Ashe. He is hiked and put in a ditch. Dauid is so ioyfull for the death of Abalom that he weepeth.

C A P I. X V I I I.

**A**s the kyng moubred the people that were with him, and let graund captaiues and pris captaiues ouer them. And he sent one parte of them with Joab, and an other parte with Abalom the sonne of Zabuab Joab's brother, and the thier part with Geuiath Berthe. And the kyng saye to the people: will I go with you? and the people answered: yaye, for ye be the, our aduersaryes will not care for us: nyghte though he half or to wite darne, will they requere us. But you were twenty ten thousand of us and yet themore it is beu that you be ready to succour us out of the tye. Abalom is the kyng: what kemeth you do, that will I do. And the kyng went by the gates tye, and the people came out of bundles and by the gates. And the kyng commannded Joab, Abalom, and Ethai sayenge: is that ye haue my sonne Abalom.

And all the people beate upon the aunge gane all the captaiues eyenge upon Abalom. And the people went out into the field against Israhel, and the battell was in the wood of Ephraim. Wher the people of Israhel were put to the weite before the seruantes of Dauid and ther was a great slaughter that daye, a num of twenty thousand men. And the kille was so by the water places, all ab; an oppd the catch. And the woods mouered in ope for that day, than by the sword. And Abalom to come before the seruantes of Dauid and charge upon a bulle whiche carryed him: wher the bulle was of a great size. And he beu caught in the whe, so that he bogg, betwene heauen and earth, and the bulle that was under him went away. And the bulle saye it to be Joab sayenge: behold, Abalom Abalom haue I man: and Joab saye to him: thou shalt be the man: so, saye the bulle: and why dydst not thou let me flye to the grounde, that I should haue gotten the ten tyles of siluer and a soulpourne dyke.

And the man answered Joab: thought I hadde a coulour. He is so in us toide in my hande, yet would I not directe our myght against the kyng's sonne. For we hadde wone me care when the kyng charged the, Abalom, and Ethai, sayenge: is that ye have no handes upon my sonne Abalom. Moreover thought I had wounded my tye, and wone

saide, yet could I nought of all the matter haue bene byd from the kyng: ye and thou thy selfe wouldst be against me. Then saye Joab I may not stande ioyenge with the, I will byd him before thy face.

And therwith he take thier speeres in his hande and thrust them into the body of Abalom: whyle he was yet aloue on the body of the tye and ten seruantes that were Joab's for a pde, tyners and smote Abalom and slue him. The Joab blaw a trumpet, and the people returned home pursuinge Israhel: for Joab feared the people. And they take Abalom, and calle him into a great pye that was in the wood, and call a wyndy great heape of stoune upon him. Then all Israhel led every man to his tent. And the Abalom yet in his tye tyme, was erd by a pyllar, which is yet in wynges sale. For he saye: I haue no male child: and therfore to kepe my name in remembrance to Israhel. And he called the pyllar after his owne name. And it is called unto this daye, Abaloms pyllar.

Then saye Abalom the sonne of Dauid: let me runne and beate the kyng's younges, howe the kyng hath gyne him against Israhel of the hande of his enemyes. Joab saye to him: thou art no man to beate younges: to day: thou shalt beate younges another tyme but to daye thou shalt beate none, because the kyng's sonne is dead. Then saye Joab to him: go and tell the kyng what thou hast done. And Abalom bowed him selfe into Joab and went. Then saye Abalom the sonne of Dauid agayne to Joab: come what come will, let me runne I praye the after. Then Joab saye: Wherfore shouldst thou summe up soune? for it be it them runne than getteth no shame: but he saye, Well, come what will let me runne. And he saye unto him: runne. Then Abalom ranne by the playne and ouer came Chust.

Dauid sat betwene the two gates. And the watchman went up to the souf over the gate unto the wall, and lyste by his eye and sawe: and beholds, there came a man carryinge stone. And the watchman called and tolde the kyng. And the kyng saye, If he come alone, there is no wyge in his mouth. And he came and byt tye. And the watchman sawe another man carryinge, and called unto the portie and saye: beholds, there cometh another carryinge stone. And the kyng answered, he is also a spynges spynges. And the watchman saye: me it wher the carryinge of the stone is to be the marriage of Abalom the sonne of Dauid. And the kyng saye: he is a good man, and cometh with good tyege. And Abalom called and saye to the kyng: good tyege, and bowed him selfe to the tye upon his face before the kyng and saye: blessed be the kyng: thy word is the beth that was up at the men that lyste by the hande agayne my lord the kyng. And the kyng saye, is that Abalom cometh? And Abalom answered, I sawe a great buske buske when the kyng's seruants Joab sent me thy seruants. But I would not wher it was. And

Abalom dead

Abalom's pyllar

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as my lord the kynge is come in pear to his own house.

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And Beseleai the Galaadite came from Rogidim, and wente over Jordan with the kynge, to accompanie him over Jordan: whiche Beseleai was a very aged man, and souerelye aged, and had purposed the kynge of iudgemente whyle he laye at Haboraim: for he was a man of very great substance.

And the kynge sayde vnto Beseleai: come thou with me, that I maye see the why me in Jerusalem. But Beseleai sayde vnto the kynge, Of what age am I, that I shoulde go with the kynge into Jerusalem? I am this daye fourtye yere old: and therefore can not beerne labour frome vnsauery, neyther hath thy seruante pleasure in that he rateth of byne: he is yet delectation in the songes of my women. It is no neede that thy seruant be a burden vnto my lord: the kynge: let thy seruant goe a lytle waye ouer Jordan with the kynge, so that whyle the kynge yeld me such a reward: But let thy seruant turye backe agayne, that I maye lye to myne owne cite, and be buried by the graue of my father and my mother. But too, vnto thy seruante Clauian, let him goe with my lord: the kynge, and so to him, what shall please the. And the kynge answered, Shall I goe with thee? And I maye to thy lord that is on wate: he contented with. Yea and wherfore thou hast requyre of me, that same will I do for thee. And all the people went ouer Jordan, and when the kynge was come ouer Jordan, he kissed Beseleai and blessed hym, and he wente backe agayne vnto his owne place. And when the kynge went to Calgal, and the massa wente with hym. Nowe, all the men of Juda were at the bynging ouer of the kynge, and the kynge called the men of Israel.

Wherfore all the men of Israel come to the kynge and sayde vnto him: why haue our brethren the men of Juda stolen the awaye, and haue broughte the kynge and his household and all Dauides men with hym ouer Jordan? And all the men of Juda answered the messer: I will: so that the kynge to see of hyme to be: wherfore be ye angrye for that matter? I praye ye that we see of the kynge to see, what the kynge sayeth vnto anye of us: And the men of Israel answered the men of Juda and sayde: we haue ten parties in the kynge and yue theete more to the to Dauid the ye. Why then do ye dyspise vs, that our aduise had not bene sayde vnto the: restoryngt ouer kynge agayne? And the wyghts of the men of Juda were fearece then the wyghts of the men of Israel.

Wherfore all the men of Israel come to the kynge and sayde vnto him: why haue our brethren the men of Juda stolen the awaye, and haue broughte the kynge and his household and all Dauides men with hym ouer Jordan? And all the men of Juda answered the messer: I will: so that the kynge to see of hyme to be: wherfore be ye angrye for that matter? I praye ye that we see of the kynge to see, what the kynge sayeth vnto anye of us: And the men of Israel answered the men of Juda and sayde: we haue ten parties in the kynge and yue theete more to the to Dauid the ye. Why then do ye dyspise vs, that our aduise had not bene sayde vnto the: restoryngt ouer kynge agayne? And the wyghts of the men of Juda were fearece then the wyghts of the men of Israel.

¶ The daye for the of Bechah was the first daye of the month. And the kynge and all his court wente to Bechah, and the kynge and all his court wente to Bechah, and the kynge and all his court wente to Bechah.

C A P I. XX.

**T**here happened also to be an vndiscreet person named Leba, the son of Bechah, a man of Beniamin, whiche was a scooper

of sayde: we haue no part in Dauid, nor shoulde we be in the sonne of Israel, & Israel, let us be packe therefore euerie man to his tent. And all Israel went from Bechah and to toward Bechah the sonne of Bechah. But the men of Juda came into the kynge, some Jordan to Jerusalem. And when Bechah was come to his house to Jerusalem, he took the women his concubynes that he had left behynde hym to kepe the house, and put them in ward and mynistered all thynges vnto them: but saye no more with them. And so they were clothed with the boye of the teach of them, and they were a wythowes life.

**8**

¶ Then sayde the kynge to Amasa: asamble me the men of Juda: and in this daye I will sende the kynge to Bechah. And Amasa wente to asamble the men of Juda: but sayde longer then the kynge appointed hym. Wherfore the kynge sayde to Amasa: nowe shall I be to thee: whiche he was to see vnto Bechah. Take thou then the men of Juda: and Amasa wente to asamble the men of Juda: and he got hym manye speere and shafte. And these went out after hym: Joab and the Gittites and the Philistines and the men of Issachar. And they departed out of Jerusalem to pursue Bechah the sonne of Bechah. And when they were come to the great stone in Bechah, Amasa met hym. And Joab that he was grieved that he had about hym, sayde vnto him, and he that sayde vnto him: I have taken to me thy horses in a theete out of the kynge: I shoulde rather come to thee. And Joab sayde to Amasa: aske of thynges in this and put my hand vnto the: and Joab sawe Amasa by the chynne to the right hande, as though he wolde haue killed hym. And Amasa toke no heed to the knyfe that was in Joabes hande, with which Joab smote hym in the wost syde, and he drew his bowelles to the grounde, and smote hym out one trocke, and he dyed. And when Joab and Amasa his brother pursued Bechah the sonne of Bechah. And one of Joabes men that stood by the de: to the of Amasa sayde: What is he that he wolde be as Joab, and what is he that he wolde be vnto Dauid in steede of Joab? And Amasa saye walowynge in bloudes in the meddes of the waye. And there was a man that sawe howe all the people stode till to gaze vpon hym, and he comide Amasa out of the waye to the sette, and cast a clothe vpon hym. And as soone as he was tombede oute of the waye all the people went after Joab, to pursue Bechah the sonne of Bechah.

**8**

**Joab by the chynne**

**8**

**the kynge**

¶ And he wente thow the tribes of Israel vnto Abel Bethmaach and all Bechah. And the people gathered vnto him and went after hym. And they came and besyged hym in Abel Bethmaach. And they cast vp a dyke against the cite. And it was besyged. And the people that was in the towne labored busily to curst by the wall. Then cryed a wyf to a man out of the cite, hearken, hearken, hee Joab that he come heere, to the kynge I maye speake vnto hym. When Joab was come, the woman sayde: aske thou Joab? And Joab answered, I am. And she sayde to him: heere the wordes of thy handmaide, and he sayde: I am

**the wyf**

**8**



redy to beare. And he sayde: it hath bene a  
common sayinge in olde tyme / men muste  
a. he in Ibe. & the it come to good passe. Abi  
is one of the quyetest and saychfuller ciuils  
that are in Israel. And thou goest aboute to  
destroye a cyte that is a motye in Israel.  
Why doouerst thou the subtilliance of the  
Lozde? And Joab answered and sayde: God  
forwydde, God wyppode it me, that I shoulde  
destroye because of destroye it. For thyng is  
not so: But there is a man of mount Ephraim,  
whiche is the soune of Hozi by name, who  
hath vsyt by his hande agaynst kynge Da  
uid. Destroye vs with ony, and I will depart  
frome the ctyte. And the woman sayde vnto  
Joab: Wholoe, is hee shall be thy wench  
to: what hee shall be. And then the woman  
went vnto all the people in her wyl domie.  
And shee saide of the word of Hoda the sonne  
of Hozi, and called to Joab, and he blewe  
her frome, and they scattered from the ctyte  
euer in that daye. So Joab returned to  
Jerusalem vnto the kynge.

And Joab was the ground captiue ouer  
all the part of Israel, and Amasai the sonne  
of Hozi was ouer the Cherethites & the Ithe  
bitans. Abiram was ouer the Itebitans  
and Ishai the sonne of Iud was ouer  
the Itebitans. And Ishai and Abiram  
were the pyrales. But Jaedee Iaiue was  
confidential as euen to Dauid self.

The best pte. For beinge ouer of the froude  
of Dauid, hee had on his face a wounde  
which hee had receyued in the daye  
of his fall, which Dauid thoughte  
agaynst the Philistines.

CAP. XXI.

**T**hen there fell an hunger in the dayes  
of Dauid thre yeres in all the lande,  
and Dauid enquired of the Lozde. And the  
Lozde answered: it is for Sauls sake and the  
house of blout, because hee slew the Sabao  
nites. And hee kynge called the Sabao  
nites, and sayde vnto them: (Nowe these Sabao  
nites were not of the chyldren of Israel, but a  
remnant of the Ammonites, for the chyldren  
of Israel had sworne vnto them, & yet Saul  
soughte to slaye them, of a kynde he had to the  
chyldren of Israel and of Iuda.) Dauid therefore  
sayde vnto the Sabao nites: What shall I do  
for you? and wherewith shall I content you,  
that ye maye blisse the enbrytall of the Lozde?  
The Sabao nites sayde vnto him: Our mat  
ter is not vpon siluer & gold but agaynst Saul  
and agaynst his house: neyther haue we any  
man that we woulde kepe in Israel. And hee sayde  
vnto them: What then woulde ye do for me? And they  
sayde vnto the kynge: the man that consumed  
and imagined to bringe vs to nought, hee  
me oughte to be slayd, that not one of his locke  
be left in all the corner of Israel, let the leue  
men of his sonnes be destroyed vnto vs, that  
we maye hang them vnto the Lozde in Ba  
bath, of Sauls sonnes the Lozde is cleare.  
And Dauid sayde: I will graunt them you.

But the kynge had compassion on Hithai the  
sonne of Jonathan, the sonne of Saul,

because of the Lozde, that was becomen  
Dauid and Jonathan the sonne of Saul. But  
hee toke the two sonnes of Hithai & the  
daughters of Saul which hee bare vnto Saul,  
Armoni and Chiboni, and the syue sonnes of  
Michol the daughter of Saul which hee bare  
to Adriel the sonne of Bariel the Gathite,  
& destroyed them vnto the handes of the Sabo  
nites, and theye hanged them in the hill be  
fore the Lozde. There seuen were all daye  
at once in the first dayes of Ieruel: euen in  
the beginninge of water Ieruel.

And Hithai the daughter of Saul toke  
clothe and spred it vnder her vpon the Roche,  
euen frome the beginninge of Ieruel, vntill  
euen & dropped vpon them out of heauen and  
suffered neyther the wydes of the ayre to fall  
on them by daye, nor the rades of the fele by  
night. Wherof was tolde Dauid what Hithai  
the daughter of Saul the concubine of  
Saul had done, hee went and toke the bones  
of Saul & of Jonathan his sonne, of the men  
of Jabes in Galaad, whiche theye had stolen  
frome the secres of Bethsan, whiche the Phil  
istines had hanged vnto in the dayes whiche  
Hithai had sayde Saul in Geth. And  
Hithai toke the bones of Saul and the  
bones of Jonathan his son, and theye set awaie  
the bones of euen two: were hanged, and  
buried them with the bones of Saul and Jonathan  
in the rouner of Ben Jamin,  
in Zelai, in the sepulchre of Nisaias father.

And when theye hadde performed all that the  
kynge commaunded, God was appeased  
of the lande. And the Philistines had yet agayne  
warre with Israel. Dauid therefore went downe  
and his seruantes with him, and soughte  
the Philistines. And Dauid march sayde,  
& Ithai of Gath one of the sonnes of Hithai  
whiche was his wyfe & his daughter  
of Hithai, and was spore with a new wyde  
thoughte to haue sayde Dauid. But Hithai  
the sonne of Zetui succoured him and smote  
the Philistines and killed him. Then the  
seruantes of Dauid swore vnto him sayinge:  
Thou shalt go no more forth with vs to the  
warre, for the syght of Israel be not put out.  
And there was yet alce this, battel with the  
Philistines at Gath, in whiche Goliath the  
Gathite slew Haph of the sonnes of Hithai.  
And there was yet eue thre battel in  
Gath, with the Philistines, whiche Goliath  
the sonne of the Iace Gygim, a Gathite,  
slew one Goliath a Gathite: & the whole  
prent was as good as a turren cloth by him.

And there was yet battel in Gath, whiche  
was a man of a great height, who had on  
euer hande sixe fingers, and on euer foote  
seuen. And he was also of the kynne  
of Hithai, and he slew Ithai. And Jonathan  
the sonne of Hithai the wyde of Saul  
slew him. These foure were of the sonnes  
of Hithai in Gath, and were ouerthrowen  
by the hande of Dauid and his seruantes.

The wyde of Dauid for his daughter frome  
the Philistines.





by beasts of the sayne. And is not myne house  
 to worship God? what he hath made with me  
 on euery thinge countaune perfect in all pow-  
 ers: and so that he shall fulfill all that is  
 healthfull vnto me, & all my desires therto.  
 Where as the vncircumcised men are as as thornes  
 taken forth of their places, whiche can-  
 not be taken with handes: but the man that  
 shall touch them, must be armed with iron  
 on a longe helme. And then shall they be burnt  
 with fyre, to sit therto.

**T**hese be the names of the myghty men  
 which were aboute Dauid: Iosab of Bebeth the  
 Thachmonite, first of thise, which she called  
 Adino the Jonathite, which were six hundred  
 at one tyme. And next to him Eleazar the son  
 of Dobi the sonne of Abiath, one of the thise  
 principall that were with Dauid, which whil-  
 they kept the Philistines that were three ce-  
 hundred in battell, and the men of Israel were  
 gone by arrowes and layd on the Philistines epi  
 his banke shod and slaw into the sword. And  
 the Lo:rd made a great victory the same daye.  
 And the people returned and were after hym  
 onely to spoyle. After them was Hema the sonne  
 of Achiz the Harazite: which when the phi-  
 listines were gathered in Gath where was  
 a parcel of land full of eyes, and the people  
 were led for feare of the Philistines. And in  
 the myddes of the ground, and returned to  
 slaw the Philistines. And the Lo:rd gaue him  
 a great victory.

**A**nd these thise of the thirtie of the lordes  
 went to warre and came to Dauid in Harath  
 tyme vnto the caue of Barak. And the host of  
 the Philistines had pitched their pavilions in  
 the vale of Gezer. And Dauid was then  
 in a stronge hold. And the souldiours of the  
 Philistines were then in Bethlehém. And Da-  
 uid longed and sayd: Oh, that I had of the  
 water that is in the well in the gate of Beth-  
 lehém to drinke. And anone the thise myghty  
 men showed the host of the Philistines and  
 set water out of the well of Bethlehém that  
 was in the gate, and toke and brought it to  
 Dauid: neuertheless he wold not drinke ther-  
 of, but offered it vnto the Lo:rd, and sayd: the  
 Lo:rd forbid that I should do so, would I drinke  
 the bloud of men that were in scythes of  
 their spurs? and so he wold not drinke it.  
 These things did these the myghty men. And  
 Abisai the brother of Joab, the sonne of Na-  
 ab: he was captayne ouer thise, and he spake  
 by his speare against thise hundred and slaw  
 them, and was named with the thise. For he  
 was noble man then the thise and was thise  
 captayne. Howe he it he attained not vnto  
 these thise in actes. Then Banai the sonne  
 of Joab the sonne of a iustice man valiant  
 in actes of Harari, he slaw two Lyons of  
 Beeroth. He went to warre and slaw a Lyon in a  
 prey in tyme of snow. And he slaw an Egyptian  
 a goodly man, which had a speare in his  
 hand. And Banai went down to him with  
 a staffe, and plucked the speare out of the  
 Egyptians hand and slaw him with his owne  
 speare: by these things did Banai the son  
 of Joab and was the noblest of thise: Out

not like to any of the thise in feates of warre.  
 And Dauid made him of his counsell. Gabele  
 the brother of Joab was one of the thise.  
 Then Elichanan the sonne of Dodo of Beth-  
 lehem: Achish the Harazite: Elia the Har-  
 azite: Heli the Parthe: Iea the sonne of  
 Ithra the Thichite: Abiath of Anathoth: Ho-  
 bonai the Busathite: Zimmon an Ephraimite:  
 Mahath the Netophathite: Heled the sonne  
 of Naanah an Ephraimite: Sibai the sonne  
 of Hui of Gabaath a tyte of the children of  
 Beniamin: Banai the Phiarathite: He-  
 dal of the tyte of Gaas: Abialbon the Gaba-  
 thite: Amaud a Berthomite: Elhadab a Sa-  
 labonite: Of the sonnes of Isachar Jonathas:  
 Hemah the Harazite: Itham the sonne of Sa-  
 caraharite: Eliphaz the sonne of Asbat  
 the sonne of a Naachathite: Elam the sonne  
 of Achiochiel the Silonite: Hecai the Ca-  
 melite: Pharaith the Ashurite: Igal the sonne  
 of Nathan of Zobab: Bani the Gadite: Ze-  
 lee an Ammonite: Nabath a Berthite the de-  
 velbearer of Joab the sonne of Zeruiah: Iea  
 the Jerahme: Saab the Jerahme, Deua the  
 Bethite: in all thise and seven.

**B**ecause Dauid caused the people to be numbered,  
 hee was plagued with pestilence: which in thise dayes  
 dyed ten thousand.

C A P I. X X I I I I.

**A**s the Lo:rd was wrothe with the stiffneckes  
 against Israel, & reed by Dauid against  
 them, sayinge: So and nombring holde  
 Israel and Juda. And forthwith the kynge said  
 to Joab the captayne of his host goe aboute  
 I praye the, thowgh our all the tribes of Is-  
 rael, then come Dan to Bersabe: nombring the  
 people: I maye knowe the nombring of them.  
 And Joab sayd vnto the kynge: I beseeche  
 the Lo:rd thy God make the people as many  
 mo as they be: yea and an hundred tymes so  
 many mo, and that the eyes of my Lo:rd the  
 kynge maye se them. But howe is it that my  
 Lo:rd the kynge hath a lust in this thinge?  
 Forwithstanding the kynge wold: pre-  
 ced against Joab and against all the captaynes  
 of the host. Then Joab and the captaynes of  
 the host went out from the kynge, to deuise  
 people of Israel. And they passed ouer Iord  
 and pitched in Beeroth on the north side of the  
 crite that lyeth in the myddes of the valeye  
 of Gad and so forth to Jazer. And then they  
 went to Galaad: to the north hande of Ro-  
 bell, and thence to Dan Jaan, & aboute  
 to Gizon, and came to the Stronge towne of  
 Tzer, and to all the cirtes of the Beuithes,  
 of the Canaanites, and then went out to the  
 south of Juda, then to Bersabe. And so when  
 they had bene aboute thowgh out all the labe,  
 they returned to Jerusalem at the ende of  
 thise monethes and thienty dayes. And then  
 Joab desired by the reheringe of the nom-  
 bing of the people vnto the kynge. And thise  
 were found in Israel thise hundred thousand  
 men of might that were in swordes. And thise  
 of Juda were thise hundred thousand men.

And Davids hert smote him after that he had numberd the people. and he sayd unto the Lord: I have synned exceedingly in that I have done. and now the Lord take away the guilt part of thy servants: for I have done folowly, and when David was risen in a morning, the word of the Lord came unto the prophet.

**Sea.** And Davids Dear, sayenge: So and say to David. this sayth the Lord. I will be thy strength, those which of them I will do to. And Gad came to David and bewoed him, & sayd unto him: whiche wilt thou have. by yeres hunger & thy lawe, or that thou see the mouerbes betwix thyne enemies and they to lawynge the, or that euen by thre dayes pestilence in thy land. How auise the and se, what word I will bring agayne to him that sent me. Then sayth David unto Gad: I am in a right great feare. But whateuer it be I will do. or for the Lord, for much is his mercy, but to stand in the hands of men. And the Lord sent a pestilence in israel for the mourning done the eny of his to me appointed. and there dyed of the people betwix Dan and Beersheba. ten thousand men. and when the angell had scribbed out his name into Jerusalem to have destroyed it, the Lord repented byon flourge and saye to the angell that destroyed the people. se to iherusalem, let thine hand cease. and the angell was at the beginning place of Jeronah the iherusalem. Then spake David unto the Lord when he saw the angel that smote the people, and sayde. Lord, it is I that have sinned, and I that have done wickedly. but these theye wordes have theye done: let I praye petyne hand be on me & on my fathers house, and Gad came the same daye to David, and sayde unto him. So vp and arose he also by to the Lord in the thre daye house of Jeronah the iherusalem, and David accordinge to the

sayenge of God, wrote by as the Lord commaunded. And when Acurah looked and saw the kyng and his seruantes comminge to ward him, he went out: and bowed him self to the kyng flat on his face to the ground. & sayde: Wherfore is my Lord the kyng come to his seruant? And David sayde: to bre the thersprynge house of the, for to make an offering unto the Lord that the plague may cease from the people. And Acurah sayde vnto the kyng: Let my Lord the kyng take and offer what seemeth him good in his eyes: Beholde, oren for sacrifice, and Grades and the other instruments of the oren for woode. And Acurah the kynges stonde gave all to the kyng, and sayd morouer vnto the kyng / the Lord, the Lord thy God accept the. but the kyng sayde vnto Acurah: not so, but I will bre it of the at a pyre, and will not offer sacrifice by to the Lord my God that shall cost me nought. And so David bought the thersprynge house, and the oren, for syfye cycles of silver.

And David buyde there an altar vnto the Lord, and offered burnt sacrifices and peace offerings. And so the Lord was appeased by the the land. And the plague ceased some iherusalem.

**C** The ende of the seconde booke of Samuel: commonly called the seconde of the Kynges.

21. 19.

THE THYRDE BOKE OF KYNGES. BUT AFTER THE HERVES, THE FYRST OF THE KYNGES.

¶ The younge virgin Dabab kepte Dauid in his house. And Abonias occupeth the realme betwixt Dabab to his father. And Salomon is crowned kynge and then Abonias lieth.

CAP. I.



**W**hen King Dauid was waxen olde & nyeuen in years, & thought they couched hym w<sup>th</sup> clothe, yet he caught no beast. & hee seke his seruantes saye vnto hym: let there be sought for my Lo:de the kynge, a younge maynto stand before him and to charye him. And let her lye in thy bosom, & at my Lo:de the kynge may get heare. And so they sought for a layse d. moel: theye show out all the routes of Israel and founde one Abiag, a Humane, and brought vnto the kynge. And the Kinge said: what is this childe? and theye said: this childe is a maynto, and thou w<sup>st</sup> the kynge and thou w<sup>st</sup> to charye him: but the kynge had noo to do w<sup>th</sup> hym.

¶ But Abonias the sonne of Dabab created hym selfe saynge: I will be kynge. And he gat hym a charre, and hollynes, and frey men to raine before hym. And his wyche rebuked hym not at any tyme: he saye to moche to him as why dost thou so. And he was charye a goodly man and his wyche was charye: as for Abolom. And he continued to charye the kynge of Zarahab, & hee charye the kynge. And theye holpe Abonias: but Dabab & yeast & Ananias the sonne of Joraba, Nathan the prophete, Demet and Ke: & the men of wyche which were with Dauid: trusted not Abonias. And Abonias furnished wyche and oten and castynges of the stone of Zarahab, w<sup>ch</sup> hee cast by the wel of Rogel, and had a place all his brethren the kynge's sonnes, and all the men of Juda the kynge's seruantes. But Nathan the prophete and Ananias and the mystrye men and Salomon his brother hee had not.

¶ Whereupon Nathan spake vnto Bethsabe the mother of Salomon, sayng: hast thou not here how Abonias the sonne of Dabab theye charge him to charye vnto our maister Dauid? for we thre tose come that I maye giue the counsell, how to come vnto our kyng, and I lye of thy sonne Salomon. Demet and gre: byn's kynge Dauid, and saye vnto him: why dost thou not show my Lo:de kynge w<sup>ch</sup> were vnto thy handmaide, sayng: Salomon thy soue shall charye after me, and hee shall lye vpon my seate, why is thou Abonias made kynge? And se, whyle thou yet talkest here w<sup>th</sup> the kynge I will come in after the: and will ende thy wo:des.

¶ So Bethsabe entred vnto the kynge into the chambere. And the kynge was very olde & Abiag the Humane mynister vnto him.

¶ And Bethsabe kowped and made obeysaunce vnto the kynge, and the kynge sayde: what is thy matter? she answered and sayde: my losse, thou shalt by the Lo:de thy God be to thyne handmaide: Salomon thy soue shall charye after me, and shall lye vpon my seate. But now se, Abonias is kynge and thou my Lo:de kynge wote it not, & he hath oken, satyrages, and wyche abundantly, and hath called all the sonnes of the kynge and Abiag the yreast, and Jeah the Captayne of the host, & Salomon thy seruante hath hee not bydden. And now my lo:de kynge the eyes of all Israel wryte on the, to see them who shall lye on the seate of my Lo:de the kynge after hym. For elles w<sup>ch</sup> my Lo:de the kynge is sayde to see with his sa:llers, I and my soue Salomon shall lye there.

¶ And betwixt, whyle she yet talke w<sup>th</sup> the kynge, Nathan the prophete was come. And theye toke the kynge, sayng: here cometh Nathan the prophete. And when hee was come before the kynge, hee made obeysaunce vnto the kynge, & vpon his face vnto the greunde, & sayde: my lo:de kynge, hast thou charye, w<sup>ch</sup> thou shalt charye after me, and hee shall lye vpon my seate: for hee is gone w<sup>ch</sup> hee this day and hath oken oten, satyrages, and wyche plentifully, and hath called all the kynge's sonnes and the captaynes of the host, and Abiag the yreast. And se, theye cast and byn: hee before thy face. God our kynge Abonias. But me the kynge & Abonias the yreast and Ananias the sonne of Joraba, and thy seruante Salomon hee had not called. Is this thinge come of my Lo:de the kynge and yet wote it not extreme thy seruante, who shall lye on the seate of my lo:de the kynge after hym?

¶ Then kynge Dauid answered and sayde: call me Bethsabe. And she came in and stode before him. And the kynge swore, sayng: as surely as the Lo:de that hath charye my soule oute of all aduersite, I wote vnto the by the Lo:de God of Israel, sayng: Salomon shall charye after me, and hee shall lye vpon my seate for me, so will I doo this daye. And Bethsabe bowed on her face to the earth, and byde vnto vnto the kynge, and sayde: I praye God my lo:de kynge Dauid maye lye vnto. Then sayde kynge Dauid call me Abonias the yreast and Nathan the prophete, and Ananias the sonne of Joraba. And when theye came before the kynge the kynge sayde vnto them: take ye drouthe seruantes of me, & my lo:de, and let Salomon my sonne vpon myne owne w<sup>ch</sup> hee, and carrye hym downe to Gidon. And keere Abonias the yreast, and Nathan the prophete: & Ananias the sonne of Joraba: to be kynge oute of Israel. And then blowe ye w<sup>th</sup> a trumpet, and saye: God our kynge Salomon. And then come by after hym, and let hym

2 Sam. 14.

1 Sam. 24.

come and sette vpon my frate. For he shall be kynge in my steed. And hym I haue commaunded to be leader ouer Israel and Iuda. And Danaiab the sonne of Iordab answered the kynge, and sayd: Amen. And so I praye God that the Lorde God of my Lorde the kynge saye so. And as the Lorde had he him with my Lorde the kynge: so I praye God he may be with Salomon, and that he make his frate more glorious then the seat of my Lorde King Dauid. So Sadock the p̄iest, and Sarhan the p̄p̄hete, and Danaiab the sonne of Iordab, and the Leuit̄es and the Elders wente downe, and sette Salomon vpon kynge Dauides thron, and sette hym to Gihon. And Sadock the p̄iest took an horn of oyle out of the tabernacle, and anointed Salomon. And they blew a trumpet, and all they sayd: God saue kynge Salomon. And all the people came by asse vpon kynge with pipes, and they played greatly, so that the earth rang with the sounde of tym̄.

And Abiathar and all the gentes that were with him heare it, such as they had made a name of carnyge. And when Iob heide the wounde of the trumpet, he sayd: how happenyt it that there is such a noyse in the cytye? And as he yet spake: so, Jonathan the sonne of Abiathar the p̄iest came. And Iob was sa, he. I come for you aske a luty bloud, and byngest good c; bynges. And Jonathan answered him saye to Iobias: Alcey ouer Lorde kynge Dauid had made Salomon kynge, and the kynge sette with him, Sadock the p̄iest, and Sarhan the p̄p̄hete: and Danaiab the sonne of Iordab, and the Leuit̄es, and the Elders, and they haue set hym vpon the thron. And Sadock the p̄iest, and Sarhan the p̄p̄hete haue anointed hym kynge in Gihon. And as they came by agayne, they respyled that the kynge had sounde agayne. And that is the noyse that ye haue heide. And these Salomon s̄t̄t̄ly out of the seat of the kyngdome. And monowen the kynge sawe Iob wente in to bidde me Lorde kynge Dauid, saynge: thy God make the name of Salomon more full of fauour then thyne, and his seat more glorious then thyne. And the kynge bowed hym self vpon the dilt̄. And Iane of all thus saye the kynge: blessed be the Lorde God of Israel, who hath made me to sette on my frate the thron, vpon the thron. Then all the gentes that were with Iobias were straide, and they by and by met Iobias man his waye. And Iobias sayng to Salomon, I will, and wente and saide vnto the hoyses of the salter. And it was to Iob Salomon that Iobias for frate of kynge Salomon, had caught holde by the pointe of the salter, saynge: let kynge Salomon thece vnto me this day, that he wil not see his seruante with the sword. And Salomon sayd: yf he will be a good man, thece shall not auerence of hym fall to the cyty. Ynt yf he shall be ill: shall be founde in hym, he shall dye for it. And the vpon kynge Salomon sent and set him downe from the salter. And he came and byd obertourer vnto kynge

Salomon. And Salomon saye a hym: get the to thyne thron.

¶ Dauid dyeth. Abiathar requyret to haue thron to his consubine, and therefore Salomon commaundeth to flye hym. Iobias to put thron to his thron. Iobias and Iob are slayne.

C A P I.

II.

**W**hen the dayes of Dauid were bypast, I saye that he wolde dye, he charged Salomon his sonne, saynge: I must waite by the waye of all the world, neuerthelesse be stronge, and quyte thy selfe manfully. And se thou kepe the appoyment of the Lorde thy God, that thou waite in his wayes, and hope vnto his cōmūnūmēt, o; cōmūnēt, fauour and testimonies as it is written in the lawe of Moyses, that thou mayste vnderstande all that thou oughtest to do, and al that thou shouldest make with, that the Lorde maye make good his p̄misse, whiche he hath p̄p̄t̄t̄ me, saynge: yf thou shalt do all that thou shalt kepe, that thou shalt waite before me to keue thyng all thyng, heere, and vnto all thyng soules: & then thou shalt neuer be withoute our s̄t̄t̄yng on the seat of Israel.

¶ How comes thou wotest howe Iob the sonne of Abiathar hath reued me, and what he hath done to the two captaynes of the Res of Israel: vnto Abner the sonne of Ner, and vnto Amais the sonne of Iether how he sleme them, and spede the bloud of warre in cytye of yre, and put the bloud of warre vpon his gyuic that was aboute his sonnes, and in his spore that were on his feet. Deal with hym thece agaynse to the wysdom and se thou byngest no: his grace been downe to the grave in pear. ¶ And when he had vnto the sonnes of Abiathar the thron, and let hym be amonge them that were at the table, because they saide to me when I fle from Iobolom thy byocher. ¶ And so thou shalt with the, Iobias the sonne of Beea the sonne of Beniamin of Baguon, which curied me with a bylde cutte, what tyme I wente to Iobias. But he came agaynse me to Iobias, and I sware to hym by the Lorde, saynge: I wyll not see the with the swerde. Ynto yadon thou hym not. Thou art a man of wysdom, and shalt knowe what to do to hym: se therefore thou byngest his grace vnto the grave with Iobias. And so Dauid called with his children, and was buried in the cytye of Dauid. And the dayes whiche Dauid reigned vpon Israel were fourty yeres: seuen yeres in Hebron, and thretyre and thretye in Ierusalem. ¶ So Salomon late vpon the seat of Dauid his father, and his kyngdome was enlarged mygdyr.

¶ After this, Abiathar the sonne of Baguon came to Bethsabe the mother of Salomon. And she said: becometh thy commyng pear. And he sayde it becometh; pear. Then saye he, I haue a matter to shewe the. And she sayd: saye ou. And he sayde: thou knowest that the kyngdome

¶ II. Reg. 12.

¶ II. Reg. 11. 2. and 31. 4

¶ II. Reg. 11.

¶ II. Reg. 11.

¶ II. Reg. 11.

¶ II. Reg. 11.

¶ II. Reg. 11.





and the walles of Jerusalem rounde aboute. Only the people sacrificed in altiers made on hilles, because there was no doubt buyte to: the name of the Lorde, tyll those dayes. Salomon haudstesse founde the Lorde, & walke in the ordinaunces of Dauid his father, sawe only that he sacrificed and offered incense upon altiers in hilles.

And the kynge wrote to Sabaoth to offer there, for that was a greake offeringe place.

And there Salomon offered a thousand burnt offeringes upon that altier. And in Sabaoth the Lorde appeared to Salomon in a dreame by nyght. And God sayde: Alike what I shall give thee. And Salomon sayde: thou hast be-  
 word vnto thy seruants: Dauid my father great mercie, because that he walked before the in-  
 truth and in ryghteousnesse and pietye of  
 here with the. And thou hast kepte so; hym  
 this greake mercie, that thou hast given hym  
 a sonne to spee on his seate: as it is come to  
 passe this daye. \* And now Lorde my God, it  
 is thou, that hast made thy seruant kynge in  
 the towne of Dauid my father. \* And I am  
 a yonge litle, and not now to order my  
 seite. And thy seruants is in the myddes of thy  
 people, whiche thou hast chosen, a people that  
 art in manye that they can not be tolde nor  
 nombred so; multitude. \* Grue therefore vnto  
 thy seruants, an vnderstandinge heart to  
 iudge thy people, for I desire bytwene good  
 and badde, for who is able to iudge this thy  
 so manye a people. And it pleased the Lorde  
 will, that Salomon had perceyved this thing.

Wherefore God sayd vnto him: because thou  
 hast asked this thing, and hast not asked long  
 lyfe, neither hast asked riches, nor the lruce  
 of thine enemyes, but hast asked the discre-  
 tion to vnderstande requite: Lo, I haue done  
 accordyng to thy petition: and beholde, I  
 haue given thee a wylde and an vnderstanding  
 heart, so that there was none like thereto; for,  
 neither after the Egipt nor after the Greke  
 into the. And here I haue given thee that thou  
 askedst not, bothe ryche and honoure: so  
 that there shall be no kynge like the, all thy  
 dayes. And yet thou wilt walke in my wordes  
 to kepe my ordinaunces and commaunde-  
 ments, as Dauid thy father had done, I will  
 lengthen thy dayes also. When Salomon a-  
 woke, he vnderstode this was his dreame.

And he came to Jerusalem and pickered byn  
 selfe before the arche of the Lorde's couer-  
 nant, and offered burnt offeringes and pray-  
 er offeringes, and made a steade to all his ser-  
 uants.

Then came two women that were barfote  
 vnto the kynge, and stode before him. And the  
 one of them sayde: O my Lorde, I and this  
 woman dwell in one house. And I was deli-  
 uered of a chyld with her in the sardhouse. So  
 the thyrde daye after I was deliuered, she was  
 deliuered also: we two beruge to ryche, and  
 no change to vs in the house save we two a-  
 lone. And this myne chyld bred in a night,  
 for she had buryed it. And then we arose at  
 mynnyght, and she my sonne from my syde,  
 whyle she was handmayde slepe and laye in us

her bosome, and put her deede chyld. I my be-  
 come. And when I arose up in the mornyng  
 to gyue my chyld sucke: lo, it was her. Wher-  
 upon I hadde looked more diligently by  
 in the mornyng: beholde, it was not my  
 sonne whiche I byd deare. And the other wo-  
 man sayde: It is not so: But the surnge is  
 my sonne, and the deede thine. And she sayde  
 agayne: thou sayest vnto me, for the deede is thy  
 sonne, and the surnge myne. And thus they  
 chydred before the kynge. Then said the kynge:  
 the one sayth, this that is alme is my sonne,  
 and the deede is thine. And the other sayth  
 maye: But the sonne is the deede, and the  
 chyld alme is myne. Then sayde the kynge:  
 bringe me a swerde. And they broughte a  
 swerde before the kynge. And the kynge sayde:  
 cutte the surnge chyld in two, and gyue  
 the one halfe to the one, and the other to the  
 other.

Then spake the woman that was mother  
 to the chyld alme vnto the kynge, for her be-  
 welles pined vpon her sonne, and sayde: I  
 desire the my Lorde, gyue her the surnge  
 chyld, and in no wyse see it. And the other  
 sayd: it shall be neither thine nor myne, but  
 dryue it. Then the kynge answered and said:  
 \* gyue her the surnge chyld and see it not,  
 for she is the mother therof. And all Israel  
 heard of the iudgement whiche the kynge had  
 gyven, and feared the kynge: for they percey-  
 ued that the wysdome of God was in hym to  
 do iudice.

The Virgins and riches vnto Salomon. The  
 provision for his viaticke. The nombre of his work-  
 men, and of his parasites.

C A P I. IIII.

Salomon was kynge ouer all  
 Israel. And these were his lordes: Iasi-  
 as the sonne of Hadoch the petch, Elizo-  
 zeph and Abiah the sonnes of Shiscribes. Jo-  
 saphath the sonne of Ahith, the recorder. And  
 Banaiah the sonne of Joiada was ouer the  
 hothe. And Sadock and Abiathar were the  
 prestes. And Asaiah the sonne of Sachan was  
 ouer the generall receyvers. And Zadub the  
 sonne of Sachan was a wayte, and the kyn-  
 ges companion. And Abias steward of hous-  
 holde, and Aboniam sonne of Aba ouer the  
 tributes. And Salomon had twelue generall  
 receyvers ouer all Israel, whiche susteyned the  
 kynge and his household, eche man his mo-  
 neth in a yere. Whose names are these: the  
 sonne of Dur in mount Ephraim: the sonne of  
 Dekan in Manasse in Bethanien, in  
 Elon and in Berchanan: the sonne of Hisek  
 in Ashuboth, and so him performed Huron, and  
 all the lande of Egipte: the sonne of Abia-  
 had, whiche had all the regions of Ros, and  
 Naphtali the daughter of Salomon was his  
 wyfe: Baanah the sonne of Abiud had Ido-  
 nach in Agedon, and all Beethon whiche is by  
 Zarchanad beneath Jerabel, and from Beeth-  
 san to Abel Bethulah, and vnto beyonde Jer-  
 oolam. The sonne of Sabas had Hamoth  
 Gilaad

200  
 210  
 220  
 230

Luc 19  
 \* Luc 19

240  
 250

260





The building of the house of God. The house of Pharaoh daughter. The tower of the pillars of Salomon the King.

CAPL VII.

And Salomon buyte his stone house in thyrre yere space, and full finished it. And he buyte the house of the wood of Libanon, an hundred cubites longe, and thretye brode, and thretye hygh, four square with coves of Cedar pylles, and Cedar beams alonge upon the pylles. And the coule was Cedar above an yght upon the beams that laye an yght on the pylles, whiche pylles, were fourtye and fyve in nombre / thyrre on a rowe: and the spaces betwene the pylles were one agaynste an other thretye foote. And all the wayes with the fyve postes were four square one agaynste an other thretye foote.

And he made a porch of pylles fiftye cubites longe, and thretye cubites brode and yere a poynte by the waye of the pylles and a thretye pyle by the waye. And he made a porch to the porch and iudged in iudgement with Cedar cun from the pavement, unto the top. And his stone house was in the high court in all of the court. And the porch was of the same wood. And Salomon made an house to Pharaoh daughter, which he had made to work, the wood that porch.

And all the pillars were of the stones hewed after a measure, and labored with letters within and without, such from the foundation, unto the top of the walls, and on the eate side thretye toward the great court. And the foundation was of the stones, and that they were great stones of ten cubites, and of eight. And above were the stones hewed according to the same size, and also with Cedar. And the great court rounde aboute was with the stones of hewed stone, and one rowe of Cedar planks, and likewise was it in the inner court of the house of the Lord, and of the porch of the temple. And King Salomon and all the men of the house of the Lord, a word of the house of the Lord of Sepheraim / his father being of the house. Whiche Hiram was a peesye southerer, and full of wysdome, understandinge, and cunninge, so to make all maner of worke in brasse. And he came to King Salomon, and broughte all his worke. He had two pylles of brasse, of gyrene rubies a pece by gyrene, and a spherge of gyrene rubies myght compass the gyrene about. And he made two bred pees of molten brasse to sette on the toppes of the pylles, of fyve cubites long a pece, with galyandes of byrden worke, and heapes of thyrre wood for the bred pees that were on the pylles, such as the one and such for the other. And he made the pylles and for sides of the bred pees a yonand with two rowes of gomeyantes to cruce them with. And the ledyeres that were on the toppes of the pylles, were broughte with spires in the porch, the space of four cubites of them. And the poyntes aboute and by,

with on the wyther chapite that compassed the myddle of the bred pees, were in nombre two hundred on eche bred pece. And he set up the pylles in the porch of the temple, and when he had set up the ryght pylle, he called the name thereof Zabin / and when he set up the lefte pylle, he called the name thereof Boaz. And the coves of the pylles were done broughte with letters, and so was thyrre workmanship finished.

Then he made a see of brasse ten cubites wythe frome byrme to byrme, and rounde in compass, and fyve cubites hygh. And a spherge of thyrre cubites myght compass the aboute and under the byrme of it as it were apples compassed and embraced the see of brasse wythe in two rowes call with it with it was made. And it stood on twelve oxen of brasse, three toward the north, three toward the south, and the east, and the west on high with them. All thyrre byrme partes were inward. And it was an hand bred byrme, and the byrme broughte like the byrme of a cup with floures of pylles. And it compassed two thousand cubites.

And he made ten botomes of brasse, four cubites longe, and four cubites brode a pece, and fyve hygh. And the two sides of the botomes was on this maner that the sides were, as it were flatte boies betwene the loages. And on the dille boies betwene the loages were irons, oxen, and cherubes. And up the loages that were above and betwene the irons and oxen, was topped pendant worke. And eache botome had four brasse wheles / whole axletrees were also of brasse. And in the four corners were underletters under the launcoys call the sure agaynste his fellowe.

And the flanke of the launcoys was in the myddle of the botome our cubite hygh, and a cubite and an half rounde. And it had knoppes thereon in the bare places, toward the four square, not rounde. And under the sides were four wheles: and thyrre axletrees were faste in the botome. And the byrge of eache whelle was a cubite and an half. And the workmanship of the wheles was like the worke of a chace whelle. And the axletrees, the gallyes, spokes, and whelles were all molten, and the four underletters in the four corners, were of the bred botomes.

And under the flanke of the launcoys in the myddle of the botome, was there a rounde see of brasse a cubite hygh. And there was a planie place and ledges of the see. And he graued in the planie, and also on the ledges, cherubes, oxen, a palme tree, euerie whiche rounde aboute. And on this maner he made the ten botomes call worke: all of one maner and our size. Then he made ten launcoys of brasse, call spherge fourtye cubites a pece, and they were of four cubites a pece for euerie one of the botomes a launce. And he put fyve of those botomes on the ryght corner of the temple, and other fyve on the lefte, and put the see on the ryght corner of the temple. And so was the

Salomon

the

the

the



and towards the South. And Hiram made  
 sockets, Douets, and basons, and so finished  
 all the worke that he made kyng Salomon  
 for the house of the Lord: that is to say, two  
 pillars, and two scalpes of the heedes were  
 on the toppes of the two pillars, and foure  
 hundred pomegranets upon two wythes,  
 two wythes on eche wythe, to couer the two  
 scalpes of the heedes, that were on the toppes  
 of the two pillars: and the ten bellomes of  
 baine, with ten iucles upon them, and a see  
 which was open on her side, and pottes Douets and  
 basons. And all these vessels which Hiram  
 made to kyng Salomon for the house of the  
 Lord, were of bryer of bryse. And in the plarne  
 of Jerusalem, by the wyng gate them: euen in  
 the day of the eighth. And Salomon left all the vessels  
 which he made, for the exceeding abundance of bryse  
 that was in Jerusalem.

And Salomon made all the vessels that pre-  
 cised vnto the house of the Lord: the sulter  
 of gold, and stable of gold, whereon the wythe  
 bryse was put. And byr canel wythes for the  
 light, and as many for the left, as for the  
 right of pure gold: with flowers, lampes, and  
 crowns of gold, and bellies, plaitens, bails,  
 spoons, and sic pannes of pure gold, and hyn-  
 ges of gold, both for the wythes of the sulter,  
 the place most holy, and for the wythes of the  
 temple.

And so was ended all the worke that kyng  
 Salomon made for the house of the Lord. And  
 kyng Salomon bought in the streges which  
 Dauid his father had dedicated in syluer, gold,  
 and of the vessels, and put them to the sturture  
 of the house of the Lord.

The word to be done in the temple, & Clout  
 by the temple, & the temple to be build.

CAPL VIII

Then Salomon gathered the elders of  
 Israel, all the heedes of the tribes, and  
 all the lords of the children of Israel,  
 and went to Jerusalem, to bring by the ark  
 of the testament of the Lord out of the city of  
 Dauid, which is Bethleem. And all the men of Is-  
 rael assembled vnto kyng Salomon, in the feast  
 that is called in the moneth of Ethanim, which  
 is the seventh moneth. And when all the elders  
 of Israel were come, the priests take by the  
 ark of the Lord, and brought it, and also the table  
 of the golden shewbread, and all the holy vessels that  
 were therein. And the priests and the Levites  
 brought them by. And kyng Salomon and all  
 the company of Israel that were assembled,  
 went with hym before the ark, by the way  
 which is called in the city of Dauid, and  
 when they were come to the place which is  
 called in the city of Dauid, they offered  
 sacrifices, and burnt incense, and sang  
 psalms, and danced, and made a great  
 noise, as they used to do in the day  
 of the temple of Dauid.

And so the priests brought the ark of the  
 Lord to the place which is called in the  
 city of Dauid, and placed it in the  
 place which is called in the city of Dauid,  
 and the ark of the Lord was there  
 until this day.

that the ends of them appeared out of the ho-  
 ly place before the quere: but on the sixte day  
 were they not sent, and there they be vnto this  
 day. And there was nothing in the arch, save  
 two tables of stone, which Moyses put there  
 at Horeb, when the Lord made an appoin-  
 tment with the children of Israel, when they  
 were come forth of Egypt.

And when the priests were come out of the  
 holy place, then a cloude spied the house of  
 the Lord, that the priests could not entere  
 to minister because of the cloude: for the glo-  
 rie of the Lord had spied the house of the  
 Lord. Then spake Salomon: the Lord said  
 that he wolde dwelle in darkness. I haue  
 buyt the an house to dwelle in, and an habi-  
 tation for the to abyde in for euer. And I haue  
 turned his face, and blessed all the congrega-  
 tion of Israel, all the congregation of Israel.  
 And he said: Blessed be the name of the Lord  
 God of Israel, which hath fulfilled vnto his  
 word, that he spake vnto my father Dauid my  
 father: for I haue chosen Dauid to be ruler  
 ouer my people Israel.

And it was in the brete of Dauid my father  
 to buyt an house for the name of the Lord  
 God of Israel. But the Lord God said vnto  
 Dauid my father, in that it was in thy  
 heart to buyt an house for my name, thou  
 saydest well, that thou wouldest do my  
 will, that thou wouldest do my will. But  
 thou shalt not buyt the house, but thy  
 sonne that shall come out of thy loynes,  
 shall buyt an house for my name. And the  
 Lord hath made good his word that he  
 spake for I haue chosen Dauid my father,  
 and I haue chosen him to be ruler ouer  
 my people Israel, as the Lord promised,  
 and haue buyt an house for the name  
 of the Lord God of Israel. And I haue  
 prepared therein a place for the ark, when  
 the Lord God of Israel was in the  
 land of Egypt. And Salomon rose before  
 the ark of the Lord in the sight of all  
 the people of Israel, and kneeled out  
 his knees, and said: Lord God of Israel,  
 there is no God like the in heaven above,  
 or in the earth beneath, that keepeth  
 appoyntment, and mercie with the  
 seruantes that walk before the  
 Lord, with all thy seruantes, which  
 thou hast kept with thy seruant Dauid  
 my father, that thou promisedst him,  
 saying: Thou shalt not be without  
 one of thy seruantes, for I haue  
 chosen him to be ruler ouer my  
 people Israel, as the Lord promised,  
 and haue buyt an house for the  
 name of the Lord God of Israel.

But in beds can I not dwell on the earth?

Dr. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Par. 2. 26

2. Chron. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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**B** of the Zions, and Whilom the abhominacion  
of the Ammonites. So Salomon wrought  
wickedness in the sight of the Lorde, and con-  
tinued not after the Lorde as Daud his  
father. After that Salomon buyte an eulter  
for Chamos the abhominacion of the Egyp-  
tians in the hill that standeth before Jerusa-  
lem, and into Moloch the abhominacion of  
the Chydren of Ammon. And semblably ope-  
re for all his outlandybe wyues which were  
incense and offered unto theyr Goddes. Then  
**Ex b** was the Lorde anger with Salomon, because  
his heart turned from the Lorde God of Israel  
which appeared unto hym wyse, and gave  
him a charge of this thinge that he shold not  
followe other Goddes. But he kepte not that  
whiche the Lorde commaunded hym: where-  
upon the Lorde sayd to Salomon: for as much  
as this is done of the, and thou hast not kept  
myne appoyntmentes & myne ordinaunces whiche  
I haue commaunded the, therefore I will rent  
the kyngdome from the, and wil geue it to thy  
neighbour. Howbeit standing in thy dayes I wil  
not wryte, because of Daud thy father: but wil  
take it out of thy hand. Howbeit I wil not take  
away it: but wil geue one tribbe to thy sonne,  
because of Daud my seruante, and because of  
Jerusalem, whiche I haue chosen.

**Ex b** Then the Lorde stirred by an aduersarye into  
Salomon, one Hadad an Edomite, and of the  
kynges image of Edom. For whiche Daud was  
in Edom, and Iosb the captiue of the hoste  
was gone by to burye them that were slayne,  
had slayne all the men chyldren in Edom. For  
her moethes ope Iosb remaine there, and at  
Israel. Whiche had becomen all the men chyld-  
ren in Edom. And this Hadad had, & carryed  
with hym some of his fathers seruantes whiche  
went with hym, to go to Egypt, Hadad bringe yet a litle  
lad, and carrye out of Arabian, and went  
to Pharan, and toke men with them oute of  
Pharan, & came to Egypt into Pharas kyng  
cheyre, whiche gaue him an house, and appoynted  
him a bicler, and gaue him landes. And  
Hadad gat great fauour in the sight of Pha-  
ras, so that he gaue him to wyfe the frutes of  
his stoue wyfe, the sister of Thabaphnes the  
gorne. And the sister of Thabaphnes bare him  
Kemabath his sonne. And Thabaphnes weare  
him in Pharas house. And he was a Pha-  
ras house among the sonnes of Pharas. And  
when Hadad heere saye in Egypte that Da-  
uid was sayde to depe to thys father, and  
that Iosb the captiue of the hoste was dead,  
also he saye to Pharas: let me departe, that I  
maye go to myne owne countrey. Then sayde  
Pharas unto hym: what lackest thou here  
to thine owne countrey? And he sayd, nothinge: how be it  
let me go. And God stirred by an other aduer-  
sarye, one Hason the sonne of Chada, whiche  
led from Hadadeter kynge of Zob by his ma-  
ster. This Hason gathered men into hym, and  
brayne wyte wyte ouer an iunye, when Da-  
uid slewe thym. And they went to Damasco,  
& dwelte there, and reigned in Damasco. And  
he was an aduersarye to Israel all the dayes  
of Salomon, whiche the quill that Hadad ope,

which abhoyed Israel, and reigned in Siria.  
And Jeroboam the sonne of Naba: an E-  
phraimite of Zeredah whose mother was sal-  
mo Zruah, and was a wyfower, and he Sa-  
lomons (scilicet) lyfte by his hande agaynst  
the kyng, and heereof came it, that he lyfte by  
his hande agaynst the kyng. Salomon buyte  
Meto, and mended by hym places in the cite  
of Beaus his father. And this felow Jeroboam  
was an aucter man. And when Salomon  
saw the yong man that he wrought so iuste-  
lye in the wo:ke, he made hym ruler ouer all  
the charge of the house of Ioseph. And it cha-  
nced at that season, as Jeroboam was gone out  
of Jerusalem, that the prophete Achab the  
Silonite met hym by the waye, hauing a new  
mantell on him, & they two alone in the feild.  
And Achab saide the newe mantell that was  
on hym, and rent it in twelue peces, and said to  
Jeroboam: take the ten peces. For this sayeth  
the Lorde God of Israel: be whiche I will rent  
the kyngdome out of the hande of Salomon,  
and will geue ten tribbes to the. The wail haue  
one, for my seruant Dauds sake, and for Je-  
rusalem, the cite whiche I haue chosen out  
of all the tribbes of Israel. Because they haue  
forsaken me, and haue bowed thym selfes un-  
to Baalim the God of the Egypciens, and to  
Chamos the God of the Ammonites, and to  
Moloch, the God of the Chydren of Ammon,  
and haue not walkid in my wayes, so do they  
pleaseth me: and myne ordinaunces and ty-  
tes: as ope Daud his father.

Howbeit I will take none of the kyng-  
dome oute of thy hande, but will in the yere  
of thy life all his life longe, for Daud my ser-  
uante sake, whiche I geue, &c. whiche I geue  
my ordinaunces and tytes. But I will take  
the kyngdome to thy hande, and will geue  
the ten tribbes to thy sonne, that Daud  
my seruante maye haue a tribbe, alwaye be-  
fore me in Jerusalem the cite whiche I haue  
chosen me, to put my name there. And I will  
take the, and thou shalt saye upon all that  
the soule desireth, & shall be long ouer Israel.  
And if thou shalt haeken unto all that I com-  
maunde the, and shalt walke in my wayes,  
and do that is righte in my sight, that thou  
maye kepe myne ordinaunces and commaundmen-  
tes as Daud my seruant ope: then will I be  
with the, and buyde the an house that shall  
continue as I buyde for my seruante Da-  
uid: and I will geue Israel unto the. And  
therwith will I bere the seed of Daud, but  
not for euer. And Salomon sought to hyl Je-  
roboam wherfore Jeroboam eschid, and fledde  
into Egypte, unto Nisch kyng of Egypte,  
and continued there tyll the death of Sa-  
lomon. The rest of the actes of Salomon, and  
all that he ope, and his wysdom, are wyrtten  
in the booke of the actes of Salomon. And the  
tyll that Salomon reigned in Jerusalem  
upon all Israel, was fouertye yeres. And  
then he sayde hym to rest with his fathers,  
and was buryed in the cite of Daud his fa-  
ther, and Rehoboam his sonne reigned in his  
steede.





CAPL XIII.

**A**nd beholde, there came a man of God out of Juda with the worde of God, to Bethel, as Jeroboam stode by the altare of the, and cryed agaynst the altare at the commaundment of the Lorde and sayd: altare, altare, thus sayth the Lorde. Beholde, a thyde shall be hozne of the house of David, Iostad by name, whiche vpon the wall of the prestes of the hyll altare that sacrifice vpon the, and shall burne mens bones vpon it. And he gaue them the same same a signe sayenge: this is the signe of that the Lorde hath promysed. Beholde the altare that shall stand and the altar that is in it shall fall out. And when the kynge heerd the sayeng of the man of God whiche he cryed agaynst the altare in Bethel, he dretyed ouer his hande from the altare sayeng: hold him, and his hande whiche he put sojey towards him, dyed by, that he coulde not pull it in agayn so vpon the altare clawe and the altar ran out of the altare accoringe to the token whiche the man of God had ghyuen at the commaundment of the Lorde. And the kynge answered and sayde vnto the man of God: Ouyse vnto the Lorde thy God, and make intercession for me, that my hand may be restored me agayne. And the man of God: almight the Lorde, and his hande came to him agayne as well as before.

Then sayd the kynge vnto the man of God Come home with me and receyue thy selfe, I will graue the a swaerde. But the man of God answered the king, if thou wouldest graue me here thyne house, I woulde not goe with the neither woulde I eat meate or drynke water in this place. For so was it tharged me: the howe the worde of God and sayde to me: eat no bred, no; drynke water, no; turne agayne by the same waye thou wentest. And so he went an other waye and restouered not by the waye he came to Bethel, and there dwelt an olde prophete in Bethel, whose sonnes came and tolde him all the wordes that the man of God had done that day in Bethel, and the wordes whiche he spak vnto the kynge they tolde their father also. And they sayd sayde to them: what waye went he? for his sonnes had tene what waye the man of God wente wher they came home Juda. Then sayd he to his sonnes: I will graue you. And they said: him an alle. And he gat him by thron and wence after the man of God, and sound him lying vnder an oke, and sayde vnto him: see thou the man of God that caused thou Juda: and he sayde, yea.

Then he sayd to him: come home with me and see thyne. And the other sayde agayne, I maye not retorne with the, to goe with me, my the waye I eat bred or drynke water with me in this place. For it was iurde to me by the commaundment of the Lorde, eat no bred nor drynke water in this place, nor turne agayne by the waye thou wentest. And the other prophete sayde vnto him: I am a prophete as well as thou, and an angel of the Lorde is with me

with the Lorde, sayenge: I will bringe him agayne with the to thyne house, I let him eat bred and drinke water, and yet I had vnto him. And to the other went agayne with him & ate bred in his house and dranke water.

And as they sate at the table, the worde of the Lorde came vnto the prophete & brought him agayne. And he cryed vnto the man of God that came frome Juda, sayenge: Thus sayth the Lorde: because thou hast dretyed the mouth of the Lorde, and hast not kept his commaundment whiche the Lorde thy God commaunded the, but canstt backe agayne & hast eaten bred and dronke water in the place in which he had sayd that thou shouldest take no bred nor drinke water: therefore thy carnall shall not come vnto the sepulchre of the iustes.

And when he had eaten bred and dronke, he satte on an asse for the prophete tolde he had broughte agayne. And as he tounered, a lyon met him by the waye, and slew him, and his carnall laye alonge in the waye, and the asse stood vnto it, and the lyon stode by the tompie alle. And men that pass by, saw the carnall call a longe in the waye and the lyon stanting there, & went & tolde it in the towne wher the olde prophete dwelt. And wher the prophete laye, broughte him darke agayne from the waye, heede therof, he sayde: It is the ma of God whiche shodred the mouth of the Lorde. And there was the Lorde hath he set vnto the lyon wher he had slain him, and drake him, accordinge to the worde of the Lorde, whiche he sayde to him. And he sayd to his sonnes: I will graue you an alle, and so they dyd. And he wote and sounde the body cast alonge in the waye, and the asse and the lyon stanting there. And the lyon had not eaten the carnall nor hurt the asse. And he toke by the doore of the manne of God, and put it vpon the asse, and broughte it agayne, and came to the cite of the olde prophete to lament him, & so burye him. And he sayde his body in the owne gaue, and lamented ouer him. O my brother, and whiche he had buryed him, he spake to his sonnes sayenge: When I am dead, seye burye me in the sepulchre wher the man of God is buryed, and lay my bones by the. For the sayeng whiche he cryed at the bydinge of the Lorde agaynst the altare in Bethel, and agaynst the all the houses of hyll altares whiche are in the cite of Hamath, shall come to passe.

Now be it so all this, Jeroboam turned not from his wicked waye: but cutted a waye and made of the lowest of the people prestes of the hyll altares. And he so cutt wote, he bylde three handes, and they became prestes of the hyll altares. And this byng was vnto the house of Jeroboam, euen to this daye it and so put it awaye frome of the late of the earth.

¶ Jeroboams worde after countre of Thib, whiche the people saye the death of her thyne and the resurrection of the beaue. Jeroboam dyed. Herk king of Egypte tolde the house of the Lorde. Jeroboam dyed. Thibom the death of the

**A**t that tyme Ithab the sonne of Jeroboam fell sicke. And Jeroboam sayd vnto his wife: arise and chaunge thyne apparell, that thou be not knowne to be the wyfe of Jeroboam, and get thee to Bethel: for there is Ithab the prophete, which tolde me that I should be kynge ouer this people. And take with thee ten louses and cransturles and a scale of hony, and goe to him: for he will tell thee what shall come of the child. And Jeroboams wyfe sayd so: We arose at thre in the mornynge, and came to the house of Ithab. But Ithab could not se, for his eyes were taken downe for age.

And the Lord sayd vnto Ithab: Behold, the wyfe of Jeroboam cometh, to question thee about her sonne which is sicke. His wyfe and it is his wife answer her. And when she came, he sayed her selfe to be an oider woman. And when Ithab heide the sounde of her feet as she came to the wyfe, he sayd: Come in thou wyfe of Jeroboam, why sernest thou thy selfe to be an oider? I am come to the an hony messenger. So and tell Jeroboam, thus sayd the Lord God of Israel: For as much as I hauiued the aboute the comen people, and made the prince ouer my people Israel, and byd ynto the kyngdome away from the house of Dauid, and gaue it the: and thou hast not byt as was my seruant Dauid, who kepte my commandmentes and solued me with all his heart, to do only iohurys sighte in myne eyes: but had done euyl aboute all that were before the, and best gone and made the other yotres and ymages, of uerall to pious: therfore beholde I will bynne auyll vpon the house of Jeroboam, and will drye he seome Jeroboam all that I lieth against the wall, and what so euer is in prison or forsaken in Israel, and will take away the cernmount of the house of Jeroboam, as when she away a long byll, tyll it be consumed. And who so euer of Jeroboams louses dye in the towne, bym will the dogges eat, and him that dyed in the feld, will the foules of the ayre eat: for the Lord hath sayd it, arise and get thee to thine house, and as sone as thy soone restreth the cytie, the shyll wall drye. How be it all I seell shall moune him and burye him, for it is only of all Jeroboam wall comie to the sepulchre, because in him there is founde goodnesse to make the Lord God of Israel in the house of Jeroboam. How euer the Lord walde kee him by a kynge ouer Israel who shall occupy the house of Jeroboam in that day. And what is that that is riden in bank? And the Lord shall saye to Israel, as a rebe that groweth in the mornynge is taken, and will weoe Israel out of it: as good lande which he gaue to thre sathies, and will scatter them beyonde Suphates, becaus they haue made them geouens to rauge the Lord, and byd ynto the well by, because of the synne of Jeroboam, which he had byd synne, and made Israel synne alle.

And Jeroboams wyfe arose and departed, and wente to Bethel, and by that we was come to the thersholde of the wyfe, the ladde was dead. And all Israel buried him and lamented him, according to the word of the Lord which he spake by the hande of his seruaunte Ithab the prophete. The end of the dyde of Jeroboam, how he warred and how he reigned, are written in the booke of the Chronicles of the kynnes of Israel. And the dayes which Jeroboam reigned, were thre score and seuen. And when he sced with his father, and Nabab his sonne reigned in his place.

And Rehobam the son of Salomon reigned in Juda, and was. xii. yeres olde when he began to reigne, and reigned. xlii. yeres in Ierusalem the cytie which the Lord had chosen out of all the cyties of Israel, to put it to name there. His mothers name was Naamah an Ammonite. And Juda brought forth the wyll in the sight of the Lord and angered him aboute all that their sathies byd, with their synne which they sinned. For they also made them hillawtres and ymages and greues of curre byd byll, and vnder curre greue tree. And therfore there was a floure of male thow in the lande, and they byd according to all the abhominacions of the Lytyden, which the Lord had cut before the chylde of Israel.

And the first yere of kynge Rehobam came he sath kynge of Egypt by to Ierusalem, to keepe away the seruatur of the house of the Lyde and the seruatur of the kynnes house, and all that was to be had. And he toke away the wyll of golde which Salomon made, in whose name kynge Rehobam made by an wyllers, and put them in the kyng of the collynes of the gates, which were at the wyll of the kynnes house. And as ofte as the kynge went into the house of the Lyde, they off to gates bare them, and euer brought them agayne to the gate chambre.

The end of the dayes of kynge Rehobam and all he byd, are written in the boke of the dayes of the kynnes of Juda. And there was warre betwene Rehobam and Jeroboam at their truce. And Rehobam sathed him to go with his father, and was buried with his father in the cytie of Dauid. And his mothers name was Naamah an Ammonite. And Ithab his sonne reigned in his place.

¶ Ithab Ithab reigned ouer Juda, and reigned xii. yeres: which he reigned in the house of the Lyde. The name of his wyfe was Naamah, which was an Ammonite. And Ithab had louses by the name of Nabab.

CAP. XV.

**T**he xliij. yere of kynge Jeroboam the sonne of Nabab, reigned kynge Ithab ouer Juda, and ruled thre yeres in Ierusalem. His mothers name was Naamah the daughter of Ithab. And he walked in all the synnes of his father which he byd do for hym, and his herte was not holt with the Lord his God, as the herte of Dauid his father. He used the lyll for Dauid sake, etc.

at the 1st of the 13th ch.

at the 1st of the 13th ch.

at the 1st of the 13th ch.

at the 1st of the 13th ch.

at the 1st of the 13th ch.

at the 1st of the 13th ch.

at the 1st of the 13th ch.

the Lord his God gave him a light to Jerusa-  
lem, that he see by his sonne after him, to re-  
turne Jerusalem. Because that Dauid dyd p-  
worb please the Lord, and tourned from  
nothing that he commaunded him at the dayes  
of his life, & sawe only in the matter of Cir-  
cumcise the Debre. And there was warre betwene  
Rehoboam and Ieroboam as long as he ly-  
ued. The rest of the actes of Aham and all p-  
he dyd, are written in the booke of the Chroni-  
cles that were done in the dayes of the kynge  
of Iuda. And there was warre betwene Aham  
and Ieroboam. And Aham entred with his fa-  
ther, and they buried him in the cite of Sa-  
mari. And Aha the sonne reigned in his stead.

**Chap. xii.** The reigne of Ieroboam kynge of Israel  
beganne Aha to reigne ouer Iuda, and twise  
in Jerusalem. c. yere. Whose mothers name  
was Maacah the daughter of Abesalom.  
And Aha dyd that seemed eyght in the eyes of  
the Lord, yke Dauid his father. And he made  
the Actes of males departe the lande, and  
purchaure all the Yoolles that his fathers  
had made. And there he put downe Maacah  
his mother from beinge rule, because she had  
made an Idoir in a groue. And Aha destroyed  
the Idoir and burne it by the shoote Cedron.  
And he put not downe the high places. He  
seethelle Ahas bette was hold with the  
Lord all his dayes. And he brought in, that  
his father had bet that, and the thinges hat-  
we done in the house of the Lord, siluer, gold  
and Jewels, and there was warre betwene  
Aha and Baasa kynge of Israel at these dayes.

And Baasa kynge of Israel went up against  
Iuda, and hurte Hamah, because he wolde  
hit none of Ahas people kynge of Iuda, so in-  
deed out. Then Aha toke all the siluer and gold  
that was left in the treasure of the house of p-  
the Lord, & all the treasure of the kynge house,  
and shipped it vnto his seruantes, & sente  
them to Benaad the sonne of Rabieon p-  
soner of Dison kynge of Syria that dwelle  
at Damasco, sayinge. There is a bond betwene  
the and me, as was betwene thy father and  
mine. Therefore I sende the bothe golde & sil-  
uer for a grise, that thou gon and make the  
bond betwene the and Baasa kynge of Isra-  
el, that he maye departe from me. And Bena-  
had broken vnto kynge Aha, and sent the  
captaine of the heards which he had against  
the cities of Israel, and smote Athon, Dan,  
Abel calico Beth Lussay and all the cities  
that were all the lande of Syria. And when  
Baasa heare that, he lete his yong of Hamah  
and dwell in Tirsah. Then kynge Aha made  
proclamatione to his yongoure all Iuda, p-  
none shuld be trusted. And they toke the yongoure  
of Hamah and p- remember wherewith Baasa had  
burie, and kynge Aha burie ed. which Sabad  
in Beth Iamin and sayed. The rest of all  
the actes of Aha, and of all his myght, and of  
all his proceutiges, and the cyres whiche he  
dyd, are written in the Chronicles of the  
dayes that were in the dayes of the kynge of Iuda.  
p- Seethelle in his old age he was diseasid  
to his feet. And Aha lorde him to rest with his  
father, and was buried with his father in

the cite of Dauid his father. And Iosaphat  
his sonne reigned in his stead. And Baasa  
the sonne of Ieroboam began to reigne ouer  
Israel the secont yere of Aha kynge of Iuda,  
and reigned vnto Ieroboam the yere. And he  
cruell in the sight of the Lord, and walked in  
the waye of his father and in the synne wher-  
with he made Israel synne. But Baasa for son  
of Aha of the house of Iachet conspired a-  
gainst him, and slew him at Seberton a cite  
of the Philistines, for Baasa and all Israel  
laye at Seberton; Seberton. And it was p-  
the yere of Aha kynge of Iuda, when Baasa  
slew him, and reigned in his stead. And as  
long as he was kynge, he flew at the house of  
Ieroboam and let him naught that he led,  
but till he had utterly destroyed him, ageringe  
vnto the layinge of the Lord, which he spake  
by his seruantes Ahas the Philistine, for the  
synne of Ieroboam wherewith he spured and  
made Israel synne, and for his angering that  
he auged the Lord God of Israel. And the  
rest of the actes of Baasa, and all his proceut-  
iges, are written in the Chronicles of the kyn-  
ge of Israel. And there was warre betwene  
Baasa and Baasa, kynge of Israel, all these  
dayes.

In the thirde yere of Aha kynge of Iuda,  
Baasa the sonne of Ahiab began to reigne ou-  
er all Israel in Tirsah, and reigned thre-  
tyne yere. And he dyd that displeasid the  
Lord, for he walked in the waye of Ieroboam  
and in his synne, wherewith he made Israel  
synne.

The Iuda propheteis againste Baasa, of whom he  
to darre and succedid Baasa. 2. yeres by which he  
murdered Aha, and destroyed the house of Baasa.  
p- the rest and the rest of the same. And he  
loure and his cure. Whiche also Iocubid Baasa,  
and Iocubid Baasa by which Iocubid

CAPL XVI

**T**hen came the worde of the Lord to  
Iehu the sonne of Hanani agaynst  
Baasa, sayinge: for as moche as I re-  
uiled the out of the dust and made the cap-  
tayne ouer my people Israel, and thou had  
walked in the waye of Ieroboam and had  
made my people Israel synne, to angre me  
with thy synne: I wyl make cleare rebusa-  
me of Baasa and of all his house, and wyl  
make his house like the house of Ieroboam,  
the sonne of Nabat. And he that speech of  
Baasa in the cite, him wyl wygge care: and  
him that speech in the felde, wyl the fowles  
of the arie eat.

The rest of the actes of Baasa, and what  
he dyd, and his water, are written in p-  
booke of the Dynstres of the kynge of Israel. And  
Baasa set on slepe with his father, & was bu-  
ried in Tirsah. And Elah his sonne reigned  
in his stead. And by the hande of the prophete  
Iehu the sonne of Hanani, the worde of the  
Lord came agaynst Baasa, & agaynst his house  
because of all the wyrmene that he dyd in

Rom.

B

Jehu

ul. Reg. 2. 41  
ul. Reg. 1. 14  
and 1. 14

B  
u. Paral. 15









slunge his enemies, as happy he saith) (that he may) awake. And they cryed aloud & cut their haire (as their maner was) with knives and launces, till the blood flowed in them. But when midday was passed, and they hadde played the Prophetes (it was tyme to eate) and yet was neither voyce, ne answer, ne anye that regarded them. Eliah sayd to all the folke, come to me. And all the people came to him. And he divided the water of the Rode that was bychen, & and fourten. Forso, accordyng to the nombre of the twelve tribes of the sonnes of Jacob, unto whom the trode of the Rode carie, sayng: Israel shall be thy name. And he took the stones he made an auter in the name of the Rode. And he made a gutter rounde aboute the auter, habie to receyve the pyches of coyne and he put the wood in it, and fetred the oxe in pieces, and put him on the wodde, and sayde: fill thoue pyches with water, and pour it on the sacrifice and on the wodde. And he sayd wole agayne. And they drc to agayne. Then he sayd: wo is the childe frine. And they drc to the childe frine. And the water came rounde aboute the auter: and the gutter was full of water also. As when childe frine was come, Eliah the Prophet went to and sayd: Rode God of Abraham, Isaac, and of Israel let it be knowen this daye, that thou art the God of Israel, and that I am thy seruante. And that I wolde this thyng at thy commandement. Rode me. O Rode, heere me. that this people may knowe that thou art the God; and that thou hast tourned theyr pecces backe to them. And ther fell fyre from the Rode and consumed the sacrifice, and the wodde, and the auter, and the water, and the water that was in the gutter. And when all the people sawe, they fell on theyr faces and sayd, the Rode is God, the Rode is God. Then sayde Eliah unto them, laye handes on the Prophetes of Baal, lest not one of them escape. And when they had taken them Eliah brought them downe unto the brooke Arnon, and slew them there.

Then Eliah sayde unto Achab, get the byrd and eate and drynke. For here is a sounde of myche saynre. And whd Achab went by to eate and to drynke Eliah went to the toppe of mount Carmel, and bowe hym selfe to the east, and put his feet byt. And he sayde: and sayd to his seruante: go by and loke to, wache the see. And he went by and loke, and sayd: here is nothyng. And he sayd go agayne seven tymes. And the seventh tyme he sayde: behold, there appereth a lytle cloude out of the see, lyke the pauise of a mannes hand. Then he sayde: go and saye to Achab, putte the boyses in the charete, and get the downe by the rayne shappt the nos. And within a lytle while heuyn was blacke with cloudes and wynde, and there was a great rayne. And Achab rote and went to Jezabel and the harte of the Rode was on Eliah, and he gydded by the toppe and came before Achab, till they came to Jezabel.

Eliah sayde from Jezabels mouth of the anger of God. He complained that he is after a lawe, and that they like he is to be as common: he is amonge Israel, Jew, and Churite.

CAPL XIX.

As Achab tolde Jezabel, all that Eliah hadde done, and all together, howe he had slayne the Prophetes with the swerde. Then Jezabel sente a messenger unto Eliah, sayng: & lo the God to me, and so theste, but yet I make thy soule lyke one of theyr by to morow this tyme: when he shall that he stole and went to his fyre, and came to Jezabel in Juda, and sette his seruante there, and he went a daye towardes in to the wyldernesse and when he was come, let wote vnder a Juniper tree and dryed so: his soule, that he myght dye, and sayde: & it is nowe enough. O Rode, take my soule for I am not better then my fathers.

And as he laye and slepe vnder the Juniper tree: beholde there came an angell and touched hym, and sayde vnto him: aryse and eate. And he toke aboute hym: and loe there was an Imber cake, and a cuse of waite at his heed. And he ate and drynke, and layde hym downe agayne to slepe. And the angell of the Rode came agayne the second tyme, and touched hym, and sayde: aryse and eate, for thou haste a longe journey to goo. And he aroste and drc eate and drynke, and went in the strengthe of that meat fourtye dayes and fourtye nyghtes vnto Horeb the mount of God, and entred there in to a cave, and lodged there all nyght.

And then the wodde of the Rode came to him and sayde: what doest thou here Eliah? And he answered: I haue ben thus wching for the Rode God of hostes sake. For the childe of Israel haue forsaken thy commandment, and haue broke downe thyre auters, and slayne the Prophetes with the swerde, and I only am left. and they like my soule to haue it so. And he sayd: come ouer and stande before the Rode. And beholde, the Rode went by, and a myghy streunge wynde that rent the mounte saynes, and brake the rockes before hym: but the Rode was not in the wynde. And after the wynde, came an earthquake: but the Rode was not in the earthquake. And after the earthquake came fyre: but the Rode was not in the fyre. And after the fyre, came a small Oyl wynde. And when Eliah beheld it, he covered his face with his mantell, and wnce oute and stood in the mouth of the cave. And loo, there came a voyce vnto him, and sayde: what doest thou here Eliah? And he answered: I haue ben veruouly angry for the Rode God of hostes sake: because the chyldren of Israel haue forsaken thyre appoyntment, and haue cast downe thyre auters, and slayne thy Prophetes with the swerde, and I only am left, and they like my soule to haue it. Then the Rode sayde vnto hym: go and counte thy waye to: by the riuer bryck of Damasco, and go and orpue Dama: to be byge of Siria. And Jechu the sonne of

1 Jeru. 11. 12  
2 Cor. 1. 11

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

part II. anmore to be kyng ouer Israel. And  
 Cirus the sonne of Saphat of Idel Sabu-  
 lan anmore to be Prophete in thy towne.  
 And thus he escaped the swerde of Basael,  
 the Wall Iehu kape / and ys any man cleape  
 the swerde of Iehu, him Wall Cirus kape.  
 And thereto I haue left me seven thousande in  
 Israel, of which neuer man bowed his knees  
 vnto Baal nor kered him wch his mouth.

And he departed thence and founde Cirus  
 the sonne of Saphat plowinge with two iur  
 yoke of oxen before him, & he wold the swerf.  
 And Cirus went to him and cast his mantle  
 vpon him. And he left the oxen and ran after  
 Cirus and sayde: let me I praye the, kysse my  
 face: and moyste, and then I will folow the.  
 And he sayde to him: go backe agayn, for what  
 haue I done to the? And he went backe agayn  
 from him, and toke a yoke of oxen and drew  
 them, and drew the delow, wold the instru-  
 ment is of the oxen, and gaue it the people, &  
 the oxen & cart. And then he arose and went as  
 the Cirus and manured vnto him.

C Cirus: he and I haue determined that Damaria was  
 brought to Menabad by age of Siria.

CAPL XX.

**A**nd Menabad kyng of Suta gather-  
 ed all his host so: iudex, and. xxx. kyn-  
 ges with him, with horse and charret:  
 and went to p and besieged Damaria and war-  
 red against it. And he sent messengers to Achab  
 kyng of Israel into the cytie, and sayde vnto  
 him: thus sayth Menabad, Thy siluer & thy  
 golde is myne, and the best of thy wyues, and  
 the best of thy children be myne. And the kyng  
 of Israel answered and sayde: my Lord kyng  
 according to the saying, I am thyne with al  
 I haue.

And the messengers came agayne to Achab  
 and sayde thus sayth Menabad, I haue thee  
 set sent vnto the saying: dryuer me then thy  
 siluer and thy golde, and thy wyues, and thy  
 children. And I will send my seruantes  
 vnto the by to myn; and this tyme: & they shall  
 sette thine house, and the houses of thy ser-  
 uantes, which shall take all that is gyltlesse  
 in thine eyes, and bringe it awaye to thy them.  
 Then the kyng of Israel sent for the elders  
 of the lande and sayde: the he heere I praye you,  
 & I knowe this sayinge goeth about myselue.  
 For he sente vnto me, for my wyues and my  
 children, and my siluer and my golde: and I  
 wored him waching of it. And all the elders  
 of Israel and all the people sayde: he hath not  
 to him nor consail. Whereupon he sayde vnto  
 the messengers of Menabad: tell my Lord  
 kyng, all that he sent for the first tyme.  
 I will do: but this tyme I will not do. And  
 the messengers departed & brought him word:  
 And Menabad sent vnto him and sayde thus  
 sayth the Lord to me and so I haue, of the kyng  
 of Damaria be knowe the for all the people  
 I haue me, that: every man may haue a: had-  
 do: I. And the kyng of Israel answered and  
 sayde: Tell him, let not him that putteth on

his harness boill him selfe, as he that putteth  
 it on. And when Menabad heere that answer  
 as he and the kynges were dirckinge in the  
 patione, he sayde vnto his seruantes: put  
 yourselves in aray. And they put them selves  
 in aray agaynste the cytie. And beholde there  
 came a Prophete vnto Achab kyng of Israel  
 and sayde to him: Thus sayth the Lord: Heere  
 thou art this great multitude? Beholde, I will  
 direct them into thine hande this daye, that  
 thou shalt knowe that I am the Lord. And  
 Achab sayde, by whome? And he sayde, thus  
 sayth the Lord: euen by the gouernours men  
 of the threes. And Achab sayde: who shall first  
 forme batayle? And he sayde, thou. Then he  
 nombred the men of the gouernours of the  
 threes: and they were two hundred & xxx. And  
 after them he nombred all the people, and all  
 the children of Israel were seven thousande.  
 And they marched forwarde at none when Me-  
 hadad was a dyckinge beongr dante in the  
 paurillrons with the. xxx. kynges that help  
 him. And the men of the cutes of the threes  
 went out first. And Menabad sent for the, &  
 they drew him sayinge: There come men  
 from Damaria. And he sayde: ys they come  
 to make a pray, take them a pray. And also ys  
 they come for waere, take them yet a pray.  
 And when those men of the wyues of the: the  
 threes were come out of the cytie and the host  
 set them, they drew euerie one of them his  
 enemy that stood in his waye. And the Syrians  
 fled, and Israel folowed after them. And Me-  
 hadad the kyng of Suta escaped on a horse  
 with his hostmen. And the kyng of Israel  
 went out and smote horse and charret, & drew  
 a great laughter of the Syrians.

Then there came a Prophete to the kyng  
 of Israel, and sayde to him: So sayth the Lord  
 and sayth the man, be wyse and take heed what  
 thou doest: so: when the yere is gone about,  
 the kyng of Suta will come agayn: & agayn  
 Then sayde the seruantes of the kynges of  
 Suta to him: The goddesses of the helles see  
 thy goddess, and therefore they had the drect  
 of vs. But let vs fight with them in the plaine  
 and vnto the: we shall haue the better of  
 the. And this do: take the kynges awaye eue-  
 ry man out of his place, & put Dukes in their  
 sowmes. And surny the a new host, I haue  
 had that thou hast lost, and horse for horse, &  
 charret for charret, and let vs fight with the: in  
 the plaine, and for a wyage, we get the bet-  
 ter of the. And the kyng hearkened vnto their  
 counsell and drd euen so.

And as sent as the yere was gone about,  
 Menabad nombred the Syrians and went by  
 to Iphet to warre with Israel. And the chil-  
 dren of Israel were nombred and purged of  
 by the, and went agaynst them, and pnted  
 before them Iphet the cycle docke of hordes  
 but the Syrians fled the countrey. Then  
 there came a man of God and sayde vnto the  
 kyng of Israel, thus sayth the Lord: Be-  
 cause the Syrians saye, that the Lordes but  
 a God of the helles, & not God of the valleyes  
 to therefore will I deliure all this great mul-  
 titude into thine hande: & ye may knowe I am  
 the

the word. And they preached one ouer aganſt the other. By dayes, and the ſeventh day they ſpokene daſaple. And the child of Iſrael ſue of the Syrians an hundred thouſand ſcore of ſilver daye. And the ſecond daye he ſpake with the ſyrians. And they ſell a wall upon. And ſome of them that were left. And Nababab ſed and went into the citty, from thence to thence.

Then ſayd his ſeruauntes vnto him: Behold, we haue been ſaye, that the kyngs of the howſe of Iſrael ſee moſt myſterious things. Let vs put ſuche cloſe about our ſorces, and ſpeake about our debtes, and go out to the kyng of Iſrael: happily he will ſaue thy lyfe. So they put ſuche cloſe about their ſorces, & put cloſe about their debtes, and went out to the kyng of Iſrael and ſayd: thy ſeruaunt Nababab ſayth, I pray the let me ſee thee. He ſayd: To be ſer a true? what he is my brother. And they toke that word for good lucke and haſtily caught it out of his mouth & ſayd: Ye are thy brother Nababab. Then he ſayd: go and bringe him. And Nababab came out to him, and the wyke toke him by in to the chaſer. And Nababab ſayd: the citty will be my ſache. Like he is my father, I will ſer thee againe. And thou wilt make ſeruaunt for the ſyrians, as my ſache is to the ſyrians. And he will make a ſeruaunt to the ſyrians. And ſo made a ſeruaunt with him and ſent him aſtore.

Then aſtore man of the children of the prophete ſayd vnto a ſeruaunt of the word of the word, ſmyte me I praye the. And the man ſmyte not ſmyte him. And he ſayd, because thou haſt not obeyed the word of the word: beholde, as thou art departed from me a ſeruaunt ſmyte the. And as thou art as he was ſpokene ſeruaunt, & a ſeruaunt ſmyte him & ſent him. Then he ſounded an ſtoure and ſayd to him: ſmyte me I praye the. And the man gaue him a good ſtoure and wounded him. And the prophete went ſouth and waſtes ſayd the wyke of the wyke and ſed a ſeruaunt oute his eyes, and put him ſelle oute of knowledge. And when the kyng came by he ſerued vnto him and ſayd: thy ſeruaunt went out in the myſteries of the battell. And ſo, there was one began to ſer. And there came a man to me and ſayd: hepe thou this man. And if he be myſter, thy lyfe will goe for his, or if thou wilt paye a talent of ſiluer. And as the ſeruaunt had been there ſo, he was gone. And the kyng of Iſrael ſayd vnto him: curſe ſo thy judgement be as thou haſt done to thy ſelfe.

And he haſted and unfolded the brechele as maye ſome ſeruaunt: and the kyng of Iſrael ſerued him. And he was of the prophete. And he ſayd vnto the kyng, thou haſt ſerued because thou haſt let goe a ſeruaunt to haue bred. thy lyfe & al goe for his lyfe, & thy people for his. And the kyng of Iſrael went to his houſe at ſab & hee went, & ſed into Samaria.

Then ſayd Nababab to Iſrael, for the ſeruaunt thou haſt ſerued to ſerue Iſrael. Nababab ſerued Iſrael, and he ſerued.

After theſe thinges were done, it came to paſſe that Naboth the Jeſabelite had a vineyarde in Jeſabel ſayd by the palace of Achab kyng of Samaria. And Achab ſpake vnto Naboth ſayenge: let me haue thy vineyarde, to make me a garden of herbes & ſeruaunt, because it lyeth ſo neare my houſe: & I will giue the a better vineyarde ſeruaunt: or if it pleaſe the I will giue the the worthe of it in ſiluer. But Naboth ſayde to Achab: the word ſayde that ſerue me, that I would be giue the inheritance of my fathers vnto the.

Then went Achab into his houſe & hee was angry and euill aparde, because of the word which Naboth the Jeſabelite had ſpokene to him ſayenge: I will not giue to the the inheritance of my fathers. And he ſayde: I will ſerue vnto his bed, and I will ſerue away his face and make ſeruaunt meat.

Then Naboth his wyfe came to him, and ſayde vnto him: Why art thou ſeruaunt, that thou eatſt no meat? And he ſayde vnto her, I ſpake vnto Naboth the Jeſabelite & ſayde vnto him: Giue me thy vineyarde for ſiluer, or els ſerue thou wilt. I will giue the another vineyarde for it. And he ſayde: I will not giue the my vineyarde.

Then ſayde Jeſabel his wyfe vnto him: What a goodly thinge were thou able to make in Iſrael? by and ſerue me, and ſerue thee at ſeruaunt, for I will giue the the vineyarde of Naboth the Jeſabelite. And he toke a letter in Achab name & ſealed it: with his ſeale, and ſent it vnto the elders and chiefe men of his citty that dwelt in Jeſabel ſayde. And he wrote in the letter ſayenge: declareme ſayenge and ſerue Naboth on byght among the people, and ſerue two naughty ſeruaunt vnto him, and let them ſerue againſt him: ſerue thou & ſerue diſpeme both & ſerue the kyng. And upon that ſerue him out and ſerue him to death.

And the elders and nobles of his citty, which dwelt in the citty, as Jeſabel had ſerue vnto them, and as it was written in the letter which he had ſerue vnto them. They were dismayed ſaying, and ſerue Naboth on byght among the people, and there came two naughty perſons and ſerue before him. And the two naughty perſons ſerue Naboth before the people ſayenge. Naboth & ſerue curſe God and the kyng. And upon that ſerue ſerue them out of the citty and ſerue them in the ſerue to death. And then they ſerue Jeſabel ſayenge: Naboth is ſerue to death. And when Jeſabel herde that Naboth was ſerue to death: ſerue ſayde to Achab: ſerue and take poſſeſſion of the vineyarde of Naboth the Jeſabelite, which he ſerue to giue for ſiluer, for Naboth is not a true, but dead. And when Achab herde that Naboth was dead, he wote to goe vnto the vineyarde of Naboth the Jeſabelite, to take poſſeſſion of it.

And the word of the word came vnto Jeſabel the Theſſe ſayenge: ſerue and ſerue to ſerue Achab kyng of Iſrael which is in Samaria.

Argus

G

Argus

Nab

e



matte. Beholde, he is in the bynyerde of Sa-  
 bor: for he is gone downe together, to take  
 possession of it. And say vnto him: thus saith  
 the Lorde, thou hast kylled a mozeour: got-  
 ten possession. And saye after that vnto him,  
 thus saith the Lorde: in the place where my  
 ges lapped the bloude of Saboth. Shall we  
 ges lappe euery bloude also. And Achab  
 sayde to Aijah: hast thou found me threene  
 my of any syn? And he sayde yee, because  
 thou art vterely appointed to worke wicked-  
 nesse in the sight of the Lord. Behold, I will  
 bring euill vpon the, and will make cleare  
 euidence of thyne synne, and will destroye  
 Achab all that pfectly against the wall, and  
 euery the include and lueit. In Israel: a wyl  
 make thine house, like the house of Iacob:  
 as the house of Iacob, and like the house of  
 Isaac the sonne of Iacob, because thou hast  
 psequed me to synne, & made Israel synne.

And also against Jezabel came the word of  
 the Lorde, sayenge: digges shall see Jezabel  
 vnder the wall of Jezabel. And let dyeth  
 of Achab in the towne, him shall digges take:  
 and he that dyeth in the felde, him shall the  
 foules of the ayre take. For there was none  
 of all the Achab, that was so vterely appoint-  
 ed to worke wickednesse in the sight of the  
 Lord, and that because Jezabel his wyfe pic-  
 ked him forward. And because he dyd ex-  
 ceedynge abominably, in followinge holes, in  
 all things like a dyd the Amozites wch the  
 the Lorde call out before the chynce of Israel.

When Achab herde those wordes, & brack  
 his clothes and put sackcloth about his shy-  
 and fasted, and lay in sacke and went conso-  
 lelle. And the wordes of the Lord came to Aijah  
 the Thibira sayenge: sayst thou how Achab  
 humbled himself before me? because he so  
 humbled himself before me, I will not bring  
 euill in his dayes: but in his synners dayes  
 will I bring euill vpon his house.

These hundred fiftie Prophetes be counsell  
 and Josaphat to wate against Hamoth on:  
 the thibira betwixt the death, for which he is  
 taken and put in prison.

CAP.

CXXII

As they continued the yere withoute  
 warre betwixt Syria and Israel. And  
 the thirde yere Josaphat kynge of Iuda  
 came to the kynge of Israel. Then sayde the  
 kynge of Israel vnto his seruantes, know ye  
 not what Hamoth in Galaad is ours, and we  
 be till and take it not out of the handes of  
 the kynge of Syria? And he sayd vnto Josaphat:  
 wilt thou go with me to batarle, to Hamoth  
 in Galaad? And Josaphat sayd vnto the kynge  
 of Israel: I will be as thou art, & my peo-  
 ple shall be as thine, and my horses as thine.

And Josaphat sayde vnto the kynge of Is-  
 rael: since it is self I praye the of the Lord to  
 daye. And then the kynge of Israel gathered  
 of the Prophetes to iudice, vpon a foure hun-  
 dred men, and sayde vnto them: shall I go to  
 Hamoth in Galaad to batarle, or be still?  
 And they sayde, go: for the Lorde shall de-  
 spise

it into the handes of the kynge. And Jo-  
 sapath sayde: is there not one prophete of the  
 Lorde here moze, that we might enquire of  
 him? And the kynge of Israel sayde to Jo-  
 saphat: there is yet one, by whom we may aske  
 counsell of the Lorde, one Aijah the sonne  
 of Iemilab. But I haue him: for he neuer pro-  
 pheseth good vnto me, but euill. And Josa-  
 phat sayd: let not the kynge say so. Then the  
 kynge of Israel called vnto one of his cham-  
 beraynes and sayd: see Michah the sonne of  
 Iemilab bringe a coner. And the kynge of Is-  
 rael and Josaphat the kynge of Iuda sat  
 there in the seat and theye appeill on them, in  
 a voyde place beynde the entree of the gate  
 of Hamoth, and all the Prophetes of Ierobo-  
 am were there. And Zedchiah the sonne  
 of Canaanah made homines of yron and sayd,  
 thus sayth the Lorde: with thine homines thou  
 shalt destroye the Syrians but if thou haue  
 made an ende of them. And all the Prophe-  
 tes prophesed turne to, sayenge: go to Ha-  
 moth in Galaad and prosper, for the Lorde  
 shall deliuer it into the handes of the kynge.  
 And the messenger that was gone to call  
 Michah, sayde vnto him: se, the wordes of the  
 Prophetes speake good vnto the kynge: &  
 one voyce, let thy wordes I praye the, be like  
 the wordes of one of them, and speake that is  
 good. And Michah sayde: as surely as the  
 Lorde spake, wch the Lorde, pfect in my  
 mouth, that will I speake. And when he was  
 come to the kynge, the kynge sayde to him:  
 Michah shall we go to Hamoth in Galaad  
 to batarle, or shall we be still? And he sayde  
 vnto him, & go and prosper, the Lorde shall  
 deliuer it into the handes of the kynge. And  
 the kynge sayd vnto him, howe often shall I  
 ature the, that thou tell me nothing but  
 truenge, in the name of the Lord? Then he sayd  
 I saw all Israel scattered vpon the bysses, as  
 sheepe that haue no shepheardes. And the Lorde  
 sayde those haue no matter, let them returne  
 euery man to his house in pear.

Then said the  
 kynge of Israel to Josaphat: had I not tell  
 the, that he wold prophesie no good vnto  
 me, but euill? And Michah sayde: Where thou  
 shewest the wordes of the Lorde, I sawe the  
 Lorde sit on his seate, and all the company of  
 heauen dancing about him, on his cryethill  
 and on his list. And the Lorde sayd: & who  
 what deceiuest thou? that he may go & be  
 taken at Hamoth in Galaad? and one sayd on this  
 maner: an othe on that. Then came so: he  
 a spirit & stode before the Lorde & sayd: I will  
 deceiue him. And the Lorde sayd, when I:  
 and he sayde: I will goe out and be a false  
 spyre in the mouthes of all the Prophetes.  
 And the Lorde sayd, Thou shalt deceiue him  
 and also praye, go to: thine euens. Thou  
 shalt see beholde, the Lorde hath put a lying  
 spyre in the mouthes of all these the Prophe-  
 tes when in very dede the Lorde had spake  
 euill to the kynge.

Then Zedchiah the sonne of Canaanah  
 went to and smote Michah on the cheke, and  
 sayde: howe is the synne of the Lorde gone  
 from me, so speake in the? And Michah  
 sayd

Michah

K

the wordes of  
the Lorde

Q

the wordes

Michah

Michah

Michah

Michah

Michah

Michah

Michah

Michah

Michah

Michah



carde: Who is, thou wilt se in that bape, we en thou wilt go frome thou, dit to cham- die to dy: he. And the kynge of Isea: I saye Take Iudab and carry him backe agayn vnto among the gouerners of the cite, and vnto Iacob the kynge's souner, and saye thus sayde I. hynge. But ye it is selome in person and in the hynge and water searfy, still I returned in pear. Even as I. head sayde, I thou come late agayne, the Royle hath not spoken in me. And he sayde, whether ye people succere out of you.

And to the kynge of Irael and Josaphat of kynge of Iuda went by to Hamoty in Samaria. And the kynge of Irael sayd to Josaphat I will change myne apparell and get me to waite: but yet thou on thyne same apparell. And the kynge of Irael changed his saynde and went to bachel also. But the kynge of Irael had commaunded the Captaynes of his charrettes of whyche he had. xiiii. saynge: whyche neyther with small nor greate, came with the kynge of Irael only. And when the captaynes of the charrettes sawe Josaphat, they thought he had bene the kynge of Irael, and they all turned to him to fight. But Josaphat credd out. and when the captaynes of the charrettes sawe he was not the kynge of Irael, they turned backe to him. And a certayne man dyng: he a bowe vnto Isea, and in othe the kynge of Irael betwene the wyches of his wa- nelt. Wherefore the kynge sayd vnto the dy- uce of his charret, turne thy hand and carry me to: yd of thy best, for I am hurt. And the seyn credded that daye, and the kynge commaunded in a charret before the Amans, and dyd a- bout nyght. And the bloud ranne oute of the h charrettes the bottome of the charret. And there went a Proclamation thowone oute the best after the sonne was downe, saynge: let euery man departe to his wyche and to his own countere. And when the kynge of Irael was dyd, they came to Hamatia and buried hym there. And whyle they walked the charret in the pole of Hamatia, the wyches syched by his bloude, and halloles walked vnto accom- pange vnto the woerde of the Royle who he spake. The end of the dedes of Achab, and all

he dyd, and the Iuoye house which he made, and the cyties that he buylt, are written in the booke of the Chronicles of the kynge of Irael. And when Achab was layde to rest with his saygers, Oholab his souner sayged in his grave.

Josaphat the souner of Aia began to raygne vpon Iuda, the souerth rege of Achab kynge of Iseall, and was. iiii. yere of the wyche he began to raygne and rayghed. xvi. yere in Je- rusalem. His mothers name was Iudab the daughter of Baalati and he walked in all the wayes of Aia his father and bowed not ther- to, but dyd that was right in the eyes of the Royle. Whyle he dyd not put the brail- ces out of the wyche: for the people offered a burnt boue sauidices yet, in the bylanians. And he had pear vnto the kynge of Irael.

The end of the dedes of Josaphat, and the myght that he dyd, and he to be waerd, are written in the booke of Chronicles of the kyn- ges of Iuda. and also the remanue of the bug- gey boyes, which he commaunded in the dayes of his father, he put cleane out of the land.

There was then no byge in Iuda, the kynge was but a depute. And Josaphat made wy- ptes in these, to go to Spayn to gold, but they went not: for the wyppes dyde at a man Ca- der. Then sayde Oholab the souner of Achab vnto Josaphat: Let my seruantes go with thyme in the wyppes. And Josaphat wolde not, and Josaphat sayde vnto Oholab with his saygers, and was buried with his father in the cite of David his father: a

Jehozan his souner sayged in his counte.

The end of the byche booke of the kynges, as the latest is reu- en, the byches call it the spylle of the kynges.

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in. Sig. r. r.

4. P. 1.

5. 1. 1.



word, and so fiercely as thy soule lyueth, I wyl not leaue the, and so they went to Jeru-  
 salme the children of the prophetes that were  
 at Jericho came to Elieus and sayde vnto  
 him: see thou not waie that the Loide wil  
 take away thy mayter from the. And he  
 answered: I knowe it also, hold your  
 peace. And Eliah sayde to him: saye I pray  
 the vnto, for the Loide hath sent me to  
 saye vnto thee: as I haue sayde as the Loide  
 lyueth, and as thy soule lyueth, I wyl not  
 leaue the. And so they went both of them to  
 grauer. And spere man of the sonnes of the  
 prophetes went and stode in syde a farte of,  
 as they two stode by Jericho.

And then Eliah toke his mantel a waye  
 et together, and thore the water, and it  
 becometh sicke. parte one waye, and parte  
 another and they two went out on the cap-  
 and as he went as I saye vnto thee, Eliah  
 sayde to Elieus vnto what I wyl do to the, et  
 be taken awaye from the. And Elieus sayde:  
 let me haue thy spire double in me. And he  
 sayde: thou hast aske an vncle thinge. He  
 uer: beleeue in the, in the when I am taken  
 awaye from the, et thou shalt see it so: for  
 thou shalt see it. And as they went  
 walkinge and talkinge: beholde, there came  
 a chariot of fire, and horses of fire, and they  
 ascended. And Eliah went by in the  
 whorl: and he went. And Elieus sawe and cryed:  
 O my father, my father, the chariot of  
 Israel, and he chariot man, but he sawe  
 no more: and he toke his wher clothes,  
 and went thence in two yeres.

And then he toke by the mantell of Eliah  
 that fell from him, and went backe agayne  
 and dyed by Jericho. And when the mantell  
 of Eliah fell from him, he smote the water,  
 and sayde: where is the Loide God of Eliah,  
 where is he? And when he had sayden these  
 wordes, it rained parte this waye and parte  
 that waye, and Elieus went ouer. And the  
 children of the prophetes of Jeru. who were  
 with him, sayde: the spire of Eliah, bothe  
 red on Elieus and went agayne vnto him,  
 and bowed to the erth before him. And they  
 sayde vnto him: where be amenge thy  
 seruantes theye lude men: let them go  
 and see the matter. Haply the spire of  
 the Loide hath taken them by the  
 castell vpon some mountayne, or in some  
 valley. And he sayde: sende not. For  
 if theye laye vpon him, it will be as a  
 shame, and sayde: sende, and theye  
 sent spere men whiche sought him  
 by the daries and theye myghten: but  
 found him not. And theye came agayne  
 to him, for he sayde at Jericho. And he  
 sayde to them: wher I not saye vnto  
 you that ye wold not go? Then the  
 men of Jericho sayde to Elieus: beholde,  
 the cyfe standeth vnto us, as my Loide  
 seith: but the water is drye, and the  
 account barren. And he sayde: bringe  
 me a newe reule, and put salt therein.  
 And theye brought it to him. And he  
 went vnto the springe of the water,  
 and call the salt in the. And he  
 sayde, thus sayth the Loide: I heale  
 the water, there shall not come here  
 anye more of this. And the water was

heilsome euer after, according to the  
 sayinge of Elieus whiche he spake.

And he wente thence by to Bethell.  
 And as he was comyn in the waye: there  
 came lytle laddes out of the eyre, and  
 moche sun, and sayde to him: goo  
 vp thou shalt here. Goo by thou  
 shalt here. And he turned backe,  
 and loked on them, and cuffed them  
 in the name of the Loide. And there  
 came two beeres out of the woodde,  
 and fere. And he wente from  
 thence to mounte Carmel, and  
 thence wente agayne to Samaria.

The kynge of Israel Juda and Edom  
 lake water, when theye dwelt  
 together agaynst Jericho:  
 with their obaynment through  
 the prayer of Elieus. The  
 kynge of Edom likewise  
 the same and also he  
 cryeth vnto his kinne.

CAPL

III.

Howe am the sonne of Achab begid to  
 come vpon Israel in Samaria the  
 thirtieth yere of Josaphat kynge  
 of Juda, and continued  
 thretye yere. And he wroughte  
 euill in the sighte of the Loide:  
 but not like his father  
 or his mother: for he put  
 awaye the image of Baal  
 that his father had made.  
 Nevertheless he continued  
 in the synne of Jeroboam  
 the sonne of Nabat whiche  
 made the Idoles, and  
 thoughte not therof. And  
 Achab king of Ido-  
 m, whiche was reche of  
 wyche and was wont  
 to sende vnto the kynge  
 of Israel an hundred  
 thousand lambs, and as  
 manye oxen, and as manye  
 mules, rebelled agaynst  
 the kynge of Israel. And  
 the kynge of Ido-  
 m went out of Samaria  
 the same yere, and  
 numbered all Israel. And  
 then wente and sente  
 to Josaphat kynge of  
 Juda, sayinge: the kynge  
 of Ido- m hath rebelled  
 agaynst me. Wilt thou  
 go with me agaynst the  
 Idolaters to battell? And  
 he sayde: I wyl go, and  
 my people shall be as thyne,  
 and my horses as thyne.  
 And he sayde: what wyl  
 the god do? And the  
 other answered: the  
 wyche of Ido- m.

And the kynge of Israel  
 toke his iourney with  
 the kynge of Juda and  
 the kynge of Edom. And  
 when theye had comyn  
 to the waye, there was  
 no water for the houlde  
 nor for the cattell that  
 theye had with them.  
 Then sayde the kynge  
 of Israel: Alas, the Loide  
 hath called togither these  
 kynge, to deliuer them  
 into the handes of the  
 Idolaters. But Josaphat  
 sayde: In these dayes  
 there is a prophete of the  
 Loide, that we maye  
 see the synne of the Loide  
 by him? And one of  
 the kynge of Israel's  
 seruantes answered and  
 sayde: here is Elieus  
 the sonne of Nabat,  
 whiche poured water  
 on the handes of Eliah.  
 And Josaphat sayde:  
 the wyche of the Loide  
 is with him. And so  
 the kynge of Israel and  
 Josaphat, and the  
 kynge of Edom  
 wente with him.

And Elieus sayde to  
 the kynge of Israel:  
 what

what haue I to do with the? Get the sothe  
 prophets of thy father and of thy mother.  
 And the kynge of Israel sayde vnto him: Oh  
 myghte, but hadde the Lorde called thee thre  
 hundredes to deliuer them into the hands of the  
 Moabites? And Eliseus sayd: as truly as the  
 Lorde of goodis luyth (in whose syghte I  
 stande) and it were not that I regarded the  
 presence of Iosaphat the kynge of Iuda, I  
 wolde not luke towards the, nor see the.

At that tyme, byngge me a mynistrall. And as the  
 mynistrall playde, the hande of the Lorde was  
 vpon hym. And he sayde: thus broodesth the  
 Lorde: make steeles bykes heeds, ditches and  
 briches agayne. For thus sayth the Lorde: ye  
 shall se mynistrall wynde no; tyme, and yet it is  
 bryke shall be fylled with water that ye may  
 drynke, and your breddes and your cattell also.  
 And this is yet but a small thyng in the syght  
 of the Lorde. But he will gyue the Moabi-  
 tes into your handes also. And ye shall de-  
 stroy all stronge townes, and all goodly cy-  
 ties, and walle all the pleasaunt places, & stop  
 all the welles of water, and marre all good  
 places of good wyllowes. And in the moor-  
 layre aboute vnto myghte me, there came iueue  
 a water the waye from Edom, thence the coun-  
 trey was dryed with water.

When all the Moabites herde the kynge  
 were come to dryde a . . . all them, they alle  
 d. ed from the pynge that was had to put  
 on barnes, and to bypwaide; and wayed in  
 eddowes, and they felinge by cause in the  
 moynng, the sonne atise and wode vpon the  
 water, and when the Moabites sawe the wa-  
 ter a face of as red as bloude, they sayde: it  
 is bloude, the kynge haue foughte togyther;  
 e one slayne an other. For to the first ye shoul-  
 d. d. to get you to the wynde, and when they  
 came to the bod of Iseuel, the Itraclites wode  
 by and layd on the Moabites, but they fled  
 before them, and so they entred the lande and  
 destroyed the Moabites. And they ouerthrew  
 the ctytes; and on euery good pynce of lande  
 cadd surrye man his stone and ouer couere  
 it, and dreyt all the welles of water; and  
 seide all the good trees. And as long as  
 the sonne therof had remayne in the welles  
 of dryke, the kynge went vpon it and  
 bled it.

Also when the kynge of Moab sawe that  
 the battaile was to streuge for hym, he toke  
 the . . . . . men that bytwe the  
 sword to haue bychen by vnto the kynge of E-  
 dom, but they could not. And then he toke his  
 eldest sonne that shoulde haue taigned to his  
 bedde, and offerd him so: a burnsoffering vpon  
 the walle. And there came so grete wythe  
 vpon Israel, that they departed from him, &  
 returned to theyr owne lande.

For graue a certayne poore woman orle, and  
 . . . . . of God a child  
 for his byrthe: which breith and is after comd in  
 the thowme hym the maketh sweete the potage: and  
 . . . . . the thowme.

**A**nd there cryed a certeyn woman of the  
 wyues of the chyldren of the prophetes  
 vnto Eliseus, saying: thy seruant my  
 husbande is dead, and thou knowest that thy  
 seruant byd frauce the Lorde.

And the man that lene he money to come  
 to see my two sounes, to be his bondmen. And  
 Eliseus layd to her: What shall I do for thet  
 Tell me, what hast thou in thyne house? And  
 she sayde, thynne handmayde hath nothyng at  
 all in her house, save a pytcher with oyle. And  
 he sayde: Go and do; open the in order pla-  
 ces of all thy nereghouces, emptye vessels  
 and that not a fewe: and then goo and wulle  
 the woxe to the, and to thy sonnes; and poure  
 out in to all these vessels, and put the full  
 away asyde. So she went from him, and wut  
 the woxe to her, and to her sonnes. And they  
 brought to her, and she poured out. And whē  
 the vessels were full, she sayde to her sonne:  
 byngge yet a vessel. And he sayde: there is no  
 moo. And then the oyle ceasid. Then she came  
 and toke the man of God. And he sayd: god  
 and sell the oyle, and pay thy byttes. And she  
 thou and thy chyldren of the esse. And it be-  
 fell on a daye, that Eliseus came to gundam  
 where was a syche woman that toke him in  
 wyte to cate byed. And as she as he came that  
 waye, he souned in thyntes to cate byed.  
 And she sayde vnto her husbande: se, I per-  
 ceue that this is an holpe man of God, and  
 comendeth offermyes by vs, let us make him  
 a chambere with a pytche walle, and let us se  
 him there a bed, a table, a stole, a cantrycke,  
 that he maye soune in thyntes when he com-  
 meth to vs.

And it fortunad on a time that he came thir-  
 ether, and souned in to the chambere, and laye  
 there. Then he sayde to Sycheus his seruante:  
 call it to gundam. And he called her, and she  
 came before him. And Eliseus sayde to hym,  
 saye to her I wylle the: se, thou had made all  
 this poyntion for vs, what shall we do for  
 the: wouldest thou be spoken for to the kynge,  
 or to the capytayne of the best? And she sayd:  
 I wylle amonge mynne other people. Then he  
 sayd: what is to be done for her? And she sayd:  
 Clerly the barynne chyche, and her hus-  
 bande is old. And he sayde: call her. And he  
 callid her. And she came and stode at the dore.  
 Then he sayde: by swithe a tyme, and in suche  
 an hour, if thou luyth, thou shalt enbrace a  
 sonne, and she sayd: And myghte my Lorde, thou  
 man of God, wo not lye vnto thynne hande  
 mard. And the wyfe conceyued and bare a  
 sonne that same ceason and hour that Eliseus  
 had sayde vnto her.

And when the chyche was well to seen, it  
 fel on a daye, that he went forth to his father  
 to the daryngmen. And there he complained  
 to his father, my herd my heed. And his father  
 sayde to a seruante, carrye him to his mother,  
 & he toke him and brought him to his mother.  
 And he sat on her breest tyll monne, and then  
 dreyd. And she carryed him vp and layde him on  
 the bed of the man of God, and wut the wote  
 to him, and wut out, and came to her husband,  
 and sayde: sende me one of thyr yonge me and  
 an

an ass, that I may runne to the man of God. And he sayd: wherfore wilt thou go to I am so bare, to seeke newe shoes. And he sayd: I have the sayd: be content. Then he labled an ass, and sayde to her seruantes: I shall be here, and will be with you till I have the. And she wente and came to the man of God to mount Carmel. And when the man of God sawe her, he sayde to her: what dost thou doe here? she sayde to him: I am here because I have heard that thou art here, and I have come to see thee. And he sayde to her: what dost thou doe here? she sayde to him: I am here because I have heard that thou art here, and I have come to see thee. And he sayde to her: what dost thou doe here? she sayde to him: I am here because I have heard that thou art here, and I have come to see thee.

C

2 Kings 4.1

2 Kings 4.2

2 Kings 4.3

people, that they were ease, and there was no famine in the land.

Then came a woman from Dothan, and brought to the man of God a bottle of olive oil. And she sayde to him: I have brought to thee a bottle of olive oil. And he sayde to her: what dost thou doe here? she sayde to him: I have brought to thee a bottle of olive oil. And he sayde to her: what dost thou doe here? she sayde to him: I have brought to thee a bottle of olive oil.

Then the man of God said to her: what dost thou do here? she said to him: I have brought to thee a bottle of olive oil. And he said to her: what dost thou do here? she said to him: I have brought to thee a bottle of olive oil.

CAP. V.

Naaman captaine of the kynges hoste of Syria was great in his might, and well taken: for thowke him the kynges lady. And he was on anye such thinge, but yet a leper. And there was a toungue of scythians come out of Syria a toungue, and had brought of the remayne of Israel a lute. And he was with Naaman's wyfe. And the camoell wyde lady her sayde: I woulde myghte to see with a prophete that is in Syria. And she went and tolde her husbande, sayinge: thus and thus sayde the wyfe of the lady of Israel. And she sayde to her: go thou to the kyng of Israel, and thou shalt see the prophete that is in Syria. And she went and tolde the kyng, sayinge: thus and thus sayde the wyfe of the lady of Israel. And the kyng sayde to her: what dost thou doe here? she sayde to him: I have brought to thee a bottle of olive oil.

Then Naaman came to the house of Eliseus, and he sayde to him: I have brought to thee a bottle of olive oil. And he sayde to him: what dost thou do here? he sayde to him: I have brought to thee a bottle of olive oil. And he sayde to him: what dost thou do here? he sayde to him: I have brought to thee a bottle of olive oil.

C

C

C

C



was he in them and be cleme? And so he turned  
 and departed in anger. Then came his serua-  
 nts, and talked with him and sayd. Father, ye  
 the prophet had byd the doone some geate  
 thing ouer us thou not to haue done it: how  
 maye rather then woldst thou do it, whyle  
 he sayth to the onely, waithe and be cleme? \*  
 Then he went downe & waithe & feuen tymes  
 in Jordan, as the man of God had & his seruy-  
 chanted, like vnto the sheepe of a shepe boye,  
 and he was cleme.

Then he turned agayne to the man of God  
 and all his company with him, and came and  
 rode before him and sayd. Woldst thou, I knowe  
 that is no word in all the world, but in Isra-  
 el. And now I praye the take a reward of thy  
 seruaunt. But he sayd \* as truly as the Lord  
 speaketh, before whom I stand, I will receiue  
 none, and the other wold haue constrained  
 him to receiue it: but he wold not. And Jaan-  
 man sayd: yet thou wilt not, yet I praye the  
 make there not be giuen to thy seruaunt  
 the burthen of two milles of castyle. For thy  
 seruaunt will be receiued: the chere neyther burne  
 castyle nor castyle, nor anye oyer God,  
 then to the Lord. And because the Lord he inter-  
 ceptfull to thy seruaunt: for when my maister  
 goeth in to the house of Remon to worshyp  
 ether, he leaneth on myne hande and I make  
 worshyp in the house of Remon, let the Lord  
 I praye the be mercifull vnto thy seruaunt  
 in this case. And he sayde to him: good is þis.  
 And when he was departed from him a fur-  
 longe he giuen: & he was the seruaunt of Ci-  
 sus the man of Israel: & he made him to be  
 prysed to it, as he was Jaaman, that he wold  
 no: receiue of his hande that he offered. As  
 truly as the Lord he speaketh, I will runne af-  
 ter him & take for what, and so he wente  
 after Jaaman. And when Jaaman sawe him  
 come runninge after him, he came downe of  
 the chere & sayd vnto him, and sayd: is all well?  
 And he sayd yea. But my maister hath sent me,  
 sayng: so, there be two yonge men come to  
 me out of Ephraim of the children of the pro-  
 phetes: giue them I praye the, one castylle of  
 siluer, and a couple of good garmentes. And  
 Jaaman sayd: auncient and take two talen-  
 tes of siluer and be constrained him & beuind  
 two talentes of siluer in two bagges, with  
 two goodly garmentes, and beuind them  
 vnto two of his seruaunts to be receiued before  
 him. So when he came to the towne, he took  
 of their handes, and beuind them in the house,  
 and let the men go, and they departed.

Then he wente and rode before his maister.  
 And Cirus sayde to him: wher is cometh  
 thou? And he sayde: thy seruaunt wente to  
 Ephraim. And he sayd: went not myne brer to  
 the, when the man turned and came of his chere  
 agayne the? Did not I knowe the crime  
 when thou wente to receiue siluer, and to re-  
 ceiue garmentes, siluer tees, druryardes,  
 veyn, wepe, men seruaunts, and mayde ser-  
 uaunts? The leys: & therfore of Jaaman  
 cleue vnto the, and vnto thy seruaunt for cure.  
 And he went out from him a leper as whyle  
 he was.

Cirus made thynge to sayme about the wo-  
 ser. The seruaunt of Cirus, so that two women  
 were together to care that, & were in the.

CAPL VI.

Then sayd the children of the prophetes  
 vnto Cirus: se, the place wher we  
 dwell with the, is so little for vs. Let vs  
 therfore take euery man a peece of syluer, and  
 buyd vs a place there to dwell in. And he sayd  
 go ye. And one sayd: begyn I praye the, and go  
 with thy seruaunts. And he sayd: I will. And  
 so went he with them.

And when they came to Jordan, they cut  
 downe wether. And as one was beuynge of a  
 feet, the aye hied fell into the water. And he  
 crept out and sayde: what matter, for it was  
 sent me. And the man of God sayde: Where  
 fell it? And he answered him the place. And he  
 cut an helue and cast it in the water, and made  
 the aye beed cryme. And he sayde: take it  
 vnto the. And the other receiued it in pants and  
 caught it.

And the kynge of Israel sought agayne Ja-  
 man, and toke counsell with his seruaunts.  
 sayng: Ie suche a place and in such a way, I  
 praye the. And the man of God sette vnto the  
 kynge of Israel, sayng: Beware thou go not  
 by such a place, for there set the Syrians youe  
 downe. And the kynge of Israel went to the  
 place wher the man of God tolde him & rap-  
 ned him of, and saued him with great myght  
 vnto the kynge. And the kynge of the kynge of  
 Israel was troubled therin, that he sente  
 for his seruaunts, and sayde to them: \* why  
 ye not shewe me, who beuynge me to the  
 kynge of Israel? And one of his seruaunts  
 sayde: mar my lord kynge: Cirus the pro-  
 phete that is in Israel, he tolde the kynge of  
 Israel, the wordes that thou speakest in thy  
 pryue chamber. Then he sayd: you and  
 espre where he is, that I maye see him and see  
 hym. And one tolde the kynge, sayng: se,  
 he is in Bethan. And he sente thretye horse  
 and charytes, and a geate troupe. And they  
 came thither by night, and surrounded the  
 towne aboute.

And when the seruaunt of the man of God  
 rose by castyle and was gone oute, beholde,  
 there was an hoste comde aboute the towne  
 with horses and charytes. Then sayd his ser-  
 uaunts to him. What matter, what shall we  
 do? And he sayd: feare not, for we are mo-  
 uen vnto them. And Cirus prayed and  
 sayd. Let me open the eyes of the people man:  
 and he same. And beholde, the mountayne was  
 full of horses and charytes of fyve thousand  
 aboute Cirus. And when the soundours came  
 downe to him, Cirus prayed vnto the Lord  
 and sayd. Shyde this people from thy hande.  
 And he direct them with thy hande, according  
 to the desire of Cirus. Then Cirus sayde  
 vnto them: it is not the waye, nor it is  
 of the towne. But let some me and I will  
 direct you to the man ye seek. And he led them  
 to Samaria.

When they were come to Samaria, Cirus



Then the messengers returned and told the kynge and the people what was done, and robbed the tents of the Syrians. And so a buswell of house was tolde for a spyle, and two buswells of baileys for a spyle, accordynge to the wordes of the kynge. And the kynge sette the Duke on whose hande he leaned, to kepe the gate. And the people stode him in the gate, that he shoulde according to the saying of the gods ma, whiche he sayde when the kynge came downe to him. And it came to passe accordynge to the wordes of the man of god spoken to the kynge sayinge: thou buswelles of baileys for a spyle, and a buswell of baileys for an other, shall be as moche to this tyme in the gates of Samaria. Wherunto the Duke answered the man of god, and sayd: though the Lorde made thynghes in heuen, yet wolde it is not be. And the other sayd: behold, thou shalt see it with thynne eyes, and shalt not eate thereof. And so it chaunced: for the people stode him under the gate, and he dyed.

*Cilias Prophecieth into the Sunnyside the Emperour in xxx. After the death of Benhadad king of Syria in Syria. Jehoram the sonne of Joas, was reared in Juda. Whom Salathiel from Juda. Whom Salathiel from Juda.*

CAPL VIII

**T**hen spake Cilias unto the woman whose sonne he had begotten, sayinge: arise and go with thee and thine house, and sojourn where thou thyngest best: for the Lorde will call a decree: whiche shall come on the lande seven yeres. And the woman arose and dyd after the sayinge of the gods man, and wente with her and his household and sojourned in the lande of the Philistines seven yeres. And at the seven yeres ende, when the woman was come agayne out of the lande of the Philistines, she wente out to speake to the kynge for her house and for her lande. And the kynge was with her, and she said: the servant of the man of god, sayinge: tell me I praye the, all the greates dedes whiche Cilias dyd. And it chaunced as he was tellinge the kynge howe he begot a beere by the spyle agayne, came to the woman whose sonne he begot, and ceryd to the kynge for her house and lande. Then sayde Cilias: My lord kynge, thus is the woman, and this is her sonne whiche Cilias brought to lyfe agayne. And the kynge asked the woman, and she tolde him, and so the kynge stode with her one of his chamberlaines, sayinge: restore all that pertayneth to her, with all the fruites of the lande, whiche she hath the lesse the lande, unto this tyme.

After this Cilias wente to Damascus, and Benhadad the kynge of Syria: still lyke. And one tolde the kynge, sayinge: The man of god is now a prophet. Then sayde the kynge to David: make a present with the, and go agayne to the man of god, and after the Lorde shal showe whiche I shall recover of this my disease of me. And Hazael went to write to him, and com-

presented with him, such of all the good thynges of Damascus, as moche as southe came in coulde beare, and came and presented him selfe before him, and sayde: the sonne Benhadad kynge of Syria hath sent me to the, sayinge: Shall I recover of this my disease? Cilias said to him: god and sere to him: thou shalt recover: howebeit the Lorde hath shewed me that he shall surely dye. And the man of god shode dyll by him, and was taken with a sore maladye. It cometh that he chynge countenance and wepte. And Hazael sayd: why wepeth my lord? And he answered: for I knowe that thou shalt be as a curse unto the chyldren of Israel: they shal charge it upon thee thou shalt set on fyre, and they shal slay men thou shalt slay the swerde, and shalt halve oute the byrgnes of thers suchynge chyldren: and all to lease thers women with chyldren. And Hazael sayde: what is thy servaunt, whiche am but a togge, that I shoulde do this great thyng? And Cilias sayde: for the Lorde hath shewed me, that thou shalt be kynge of Syria. And so he departed from Cilias, and came to his maner, whiche said to hym: What sayd Cilias to the? And he sayde: he tolde me that thou shalt recover. And on the morowe he toke a sougher clothe, and dypte in the water, & spred it on his face, and he dyed, and Hazael layned in his syde.

The first yere of Jehoram sonne of Achab kynge of Israel: Josaphat yet kynge of Juda, Jehoram sonne of Josaphat, kynge of Juda, began to reigne: thirtie and two yeres olde was he when he began to reigne, and he reigned eight yeres in Jerusalem. And he walked in the waye of the kynge of Israel, as did the house of Achab: for the daughter of Achab was his wyfe: and he dyd as she pleased the Lorde. Nevertheless the Lorde wolde not destroye Juda, because of David his servaunt, as he promised him to give him a light in Jerusalem alwaye.

And in his dayes, Edom fell awaye from under the bande of Juda, and made them a kynge of thers owne. And Jehoram wente to Samaria, and all his charrettes with him. And he toke by wyght, and larde on the Edomites, whiche compassed him in: and the capitaynes of his charret and the people fledde to thers tentes. And so the Edomites wyte awayed beinge under the bande of Juda unto this day. And then Roboam wyte awaye to, such that came from.

The firste of the dedes of Jehoram, and all the dedes, are written in the cronicles of kynge of Juda. And Jehoram belied with his factes, and was buried with his fathers in the cite of David. And Oboliah his sonne reigned in his syde. The twelfth yere of Jehoram sonne of Achab, kynge of Israel, dyd Oboliah the sonne of Jehoram kynge of Juda began to reigne. Two and thirtie yeres olde was Oboliah when he began to reigne, and reigned one yere in Jerusalem, his mothers name was Achab daughter of Acher kynge of Israel, and he walked in the waye of the house of Achab: for he was a sonne in lawe

Jehoram dyd Jooram

Edom

Edom









Loss maketh provision for the reparance of the house: he is crucified by the order of his seruantes, and buried with in his robe.

CAPL XII.

Joas was seven yeres olde when he was made kynge. And he began to capite the thurty yere of Iehu, and capited ouer the yeres in Samaria. His motour name was Zouai Aruade. And he had that yekild the house, as long as Iudada the kynge enfor mid him. But he took not awaye the yll maner: for the people stode, and called vpon the yll maner.

And Joas sayd to the priests: at the sence that is goun to the dre of the temple, and vpon to the vauce of the house, by samplers, whether that is the money that theye take out of the house that any man here graue him to buyge it to the house of the house: let the priests take it to them, curte and in his court, and let them repaire the broken places of the temple, in all places where ouer is founde decaye.

And the priests had not repaired the house the thirte and thurty yere of Joas, the house decaye in the temple. Then kynge Joas called for Iudada the priest, and for the four priests, and sayd to them. Why repaire ye not the broken places of the temple? I, and ye, for it is your dutye to repaire the temple: for ye receiue no more money according to your order, but deliuer it to repaire the temple: and the priests consulted to receiue no more money of the people: but that it shold go to the reparyng of the temple.

Then Joas made the priests make a cofe, and had an hole in the froth of it, and put it before the altar on the right side as our com menty to the house of the house: and in to that hole the priests that kept the house, put all the money that was brought to the house: and when they laye the cofe was more money: the cofe the kynge saye and the priests sawe and sealed by the money that was founde in the house of the house, after they had take it.

And they gaue the money by sommes into the handes of the makers of the house, that had the charge of the house of the house: and they brought it out to the carpenters and builders that wrought vpon the house of the house, and to masons and tiewers of stone, to buye timber and see stone, to repaire the house of the house: and all that had hande in the house: howe be it there was not made in the house of the house: doles of siluer, and of gylt, and of brass, and of iron, nor any other maner of gold or siluer, of that money that was brought to the house of the house. For they gaue that to the workemen, to repaire the house of the house. And because they richened not with the money, into whose handes they deli uered the money to be bestowed on the workemen: but they had a curse of the house. Howe be it they had money and siluer money made to be brought in to the house of the house,

for it was the priestes.

Then came Isaiel kynge of Siria / and soughte againste Seid, and toke it / and appointed him selfe to go by to Jerusalem. But Joas kynge of Iudake all the best of his gylt, that Iosaphat, Jehoram, and Oseias his prioues, kynge of Iuda had becomen / so that he himselfe had becomen / and all the gold that could be founde in the treasure of the house, and of the kinges house: and sent it to Isaiel kynge of Siria, and so he departed from Jerusalem.

The restur of the yeres of Joas and all the yere, are written in the Chronicles of kynge of Iuda. But his stone seruantes arose and wroughte treason, and killed Joas in the house of Seid, in the waye towarde Beth. For he was that the sonne of Semaiath and Jezebel the sonne of Sumer his seruantes, smote him & he dyed. And they buried him with his yere in the cyfe of Dauid. And Amazias his sonne capited in his place.

Joachas the sonne of Iehu is deliuered in to the handes of the Syrians, and with. Joas his sonne capited in his place. Seidus dyed.

CAPL XIII.

In the thirte and thurty yere of Joas some of Oseias kynge of Iuda / Joachas the sonne of Iehu was made kynge ouer Israel in Samaria, and continued thurty yeres & he was a good man in the eye of the house: for he followed the spere of Jehoosam the son of Nabad, which made Israel to synne, and he passed not from the same. Wherefore the house was angry with Israel, and seized them into the handes of Isaiel kynge of Siria, and into the handes of Benhadad the sonne of Baasak: and they dyed.

But Joachas brought the house, and the house seized him. For he had sent the children of Israel, how the kynge of Siria oppressed them. And therefore the house gathered Israel a thirde tyme, and they were deliuered out of the handes of the Syrians. And the children of Israel dwell in the house as before tyme. Wherefore the house departed not from the spere of the house of Jehoosam, who made Israel to synne, but walked therein. And there remained a superstitious man also in Samaria: but there were left of the people to Joachas, but synne helemens and ten thurtes. And ten thousand foremen for the kynge of Siria had seized them, and made them like captiues: and he dyed of the age of Joachas, and all he dyed, and his power, are written in the Chronicles of kynge of Israel. And Joachas is called in his last yere / and they buried him in Samaria: and Joas his sonne capited in his place. In the thirte yere of Joas kynge of Iuda, began Joas the sonne of Joachas to capite ouer Israel in Samaria, and continued thurty yeres: and he was naughty in the synne of the house, and he departed in nothing from the synne of Jehoosam the sonne of Nabad that made Israel synne: but walked therein.

The remnant of the actes of Joas, and all he dyd, and his power, howe he soughte with Amazias kynge of Iuda, are written in the Cronicles of kynges of Israel. And when Joas was layde to rest with his fathers, Jeroboam late upon his frate: and Joas was buried in Samaria amonge the kynges of Israel.

When Cilicus was fallen sick of the fecknelle myce of he dyed Joas kynge of Israel came to him and wept to him and sayd. O father father, charyte of Israel, and comfourt out of the same. Cilicus layde vnto him: byng bowe and arrowes. And he broughte to him bowe and arrowes, and he layde to the kynge of Israel: put thyne hande vpon the bowe. And when he had put his hande vpon the bowe, Cilicus put his hande vpon the kynges hande. Then he sayd: open a waye home Canaanite: and he opened. And Cilicus sayde: Doece and he worde. And he sayde: the arrowe of helpe of the Lorde, and the arrowe of helpe agaynst the Syrians for thou shalt beate the Syrians in syde, tyll thou haue consumed them.

Then he sayde: take arrowes. and be take. Then he layde to the kynge of Israel imple for grounde: and he made trespasse, and trasco, and the man of Dod was angry with hym, and sayde: Thou wouldest haue smythen hie of his eyes, & then thou hast ided imple the Syrians tyll thou haddest consumed them: wher comest thou shalt beate them but thyself.

When Cilicus was dead and buried, an army of the Assyrians came in to the land, the yere followinge. And it chanced as they were buyng a man, they styred the southernes, and therefor cast the dead corpe in to the sepulchre of Cilicus. And as soone as it touched the bones of Cilicus, he rised: & aode vpon his feet.

And Hazael oppressed Israel all the dayes of Joachaz. But the Lorde had mercye on them, and turned to them because of his promise made with Abraham, Isaac, and Jacob: and wold not destroye them, nevertheless calle them from him as yet. And when Hazael kynge of Siria was dead, Benhadad his sounne sayned in his steed. And then Joas the sonne of Joachaz went agayne, and toke out of the hand of Benhadad sounne of Hazael, the cities whiche he had taken of the hande of Joachaz his father by law of armes. And the yeres dyd Joas beate him and broughte the cities of Israel agayne.

Jeroboam kynge of Iuda putteth to rest the man here of his father: and thus death of Joas kynge of Israel. Amazias, Joas death, and Jeroboam's death: after he in the next chapter. Amazias kynge, and Amazias's arguynge in his life.

CAPITULUM XIII.

The threth yere of Joas sonne of Joachaz kynge of Israel, raygued Amazias sounne of Joas, kynge of Iuda: he was

thre and twenty yeres olde when he began and raygned thre and twenty yeres in Ierusalem. His mothers name was Iordan: and was of Ierusalem. And he dyd that pleased the Lorde, yet not if he should his father: but dyd in all thynges as Joas his father dyd. They thet take they awaye the brilk oute of the people theye and offered tyll in brilk oute. And as soone as the armye was ledde in his hande: he slew his seruantes that killed the kynge his father. But the chyldren of those must beere he shew not: according to what is written in the booke of the lawe of Moyses wher the Lorde commaundeth sayng: & the fathers shall not dye for the chyldrens sake, nor the chyldren for the dedes of thery fathers: but every man shall be rayne for his owne synne.

And he slew of the Chonites in the laste valeye, ten thousande, and toke the colour Bethanib because of battayle, and called the name of it Jehziel since after. After that Amazias sent messengers to Joas the sounne of Joachaz sonne of Iehu, kynge of Israel sayng: come, let us be the other. And Joas kynge of Israel sent agayne to Amazias kynge of Iuda, sayng: A chylde in Ebanon, sent to a chylde in Ebanon, sayng: gyt thy daughter to my sounne to wyfe. But the wythe deades in Ebanon, went and trode downe the chylde. Because thou haddest beate the Chonites, therefore thyne wythe dyed. He glayous: but saye of hime. For what maketh thou to pynche my selfe, that thou woldst be ouerthyren, and Iuda is thy selfe?

But Amazias wold not heare. And so Joas kynge of Israel wente by, and he and Amazias kynge of Iuda late together at Bethlanes in Iuda. And Iuda was put to the deathe before Israel: and they had curte man to his tence. And Joas kynge of Israel toke Amazias kynge of Iuda, sounne of Joas, sounne of Jehu at Bethlanes. And when he wente to Ierusalem, and brake downe of the wall of Ierusalem, from the gate of Chonon to the corner gate, four hundred cubites. And he toke all the gold and siluer, and all the vessels that were in the house of the Lorde, and in the treasure of the kynges house, and hostages thereto: and then retourned to Samaria agayne.

The rest of the actes of Joas whiche he dyd, and his power, and howe he soughte with Amazias kynge of Iuda, are written in the Cronicles of kynges of Israel: and Joas layde him to rest with his fathers: and was buried at Samaria amonge the kynges of Israel: and Jeroboam his sounne raygned in his stee.

Amazias the sonne of Joas kynge of Iuda, lived after the deathe of Joas sounne of Joachaz kynge of Israel threth yeres. The first of the actes of Amazias, are written in the Cronicles of kynges of Iuda. And they soughte to beate Jeroboam agayne in Ierusalem: and he fledde to Elisha. And they wente after him to Elisha, and theye him there. And they broughte him out all voyde, and he was buried

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and turned not from the synnes of Ieroboam  
sonne of Nabat that made Israel to synne. In  
the dayes of Phahab kyng of Israel, came  
Eglath Phalafar kyng of Assira, and toke Sam-  
son, Arety, Hama, Iamoa, Kades, Gazer, Sa-  
lath, Sars, and all the landes of Septhall, &  
caried them away to Assira.

And Dofea the sonne of Elab conspyred  
the king agaynst Phahab the sonne of Home-  
lia, and smote him and slew him, and caried  
in his siede: the twentei yere of Iobam the  
sonne of Dofab. The rest of the actes of Phahab  
and all he dyd, are writen in the Croni-  
cles of the kynge of Israel.

The thretyd yere of Phahab sonne of Ho-  
melia kyng of Israel, began Iobam the  
sonne of Dofab kyng of Iuda to reigne. frue  
and thwenty yere olde was he, when he be-  
gan to reigne, and he reigned thretye yere in  
Ierusalem. His mothers name was Ietta, the  
daughter of Zabab, and he dyd that was  
synful before the Lord: such in all thyng,  
as dyd his father Dofab, so dyd he. But he  
put not away the hylt aulters: for the peo-  
ple of Israel and burnt incense wylt in the hylt  
aulters, he burnt the byrden wylt in the house  
of the Lord. The rest of the dedes of Iobam  
and all he dyd, are writen in the Cronicles of  
Iuda. In thos dayes the Lord began  
to reise agaynst Iuda. Kajan the kyng of  
Assira, and Phahab the sonne of Homelia, and  
Iobam reid, with his father, and was bur-  
ied with his father, and Acha his sonne reigned in  
his stede.

The kyng of Iuda, consecrated his sonne in  
tye: and both theyre holtes agaynst the kyng  
of Israel the aulters that was in the stede  
of Damasco. In the thretyd yere of Iobam  
the sonne.

CAPL XVI

**T**he thretyd yere of Phahab sonne of  
Homelia kyng of Israel, Acha sonne of  
Iobam kyng of Iuda, began to reigne  
being of thage, of thwentye yere, when he was  
made kyng, and reigned thretye yere in Ieru-  
salem, and dyd not the thyng that was synful  
with the Lord, as his father, as dyd he  
with his father: but went in the waye of the  
kynge of Israel: & thre he offered his sonne  
in frye, after the abhominacion of the bedem,  
with the Lord: and he offered and burnt the  
sacryfices in the hylt aulters, and on the byltes  
and vnder every greene tree. Then Kajan kyng of  
Assira, and Phahab sonne of Homelia kyng of  
Israel, came by to Ierusalem to fight. And they  
did with Acha, but could not overcome him. At  
the same tyme Kajan kyng of Assira daughter  
Zelath agaynst Assira, and toke the Jewes  
captive, and the women went to Assira and dwelt  
thretye yere.

Then Acha sent messagers to Eglath Phalafar  
kyng of Assira, saying: I am the servant  
and thy sonne, come and deliuer me out of the

hande of the kyng of Assira, and out of the hande  
of the kyng of Israel, whiche be synful agaynst  
me. And Kajan toke the silver & the golde that  
was founde in the house of the Lord, & in the  
treasure of the kynges house, and sent it for a  
rewards to the kyng of Assira. And the kyng  
of Assira was appoynte to his mynde, & went  
to Damasco, and toke it, and caused the people  
away to Assira, and some Kajan.

And kyng Acha went agaynst Eglath  
Phalafar kyng of Assira, to Damasco. And  
when he came a certayne aulters that was at  
Damasco, he sente to Assira the priest the pa-  
terne of the aulters, and the sacron of all the  
mohemanship thereof. And Assira the priest  
made an aulters in all poyntes like to the pa-  
terne whiche kyng Acha had sente from Da-  
masco, and had bylded it by the kynges com-  
mynde from Damasco. And when the kyng  
was come from Damasco, and saw the aulters,  
he went to it, and offered thereon. And he burnt  
his burnt offeryng, and synchid the bloude  
of his synners, and poured his westerles,  
and synchid the bloude of his synners  
ges vpon the sayde aulters. And the brasen  
aule that was before the Lord, he removed  
from betwixt the aulters and the house of the  
Lord, and put it on the north syde of the sayde  
aulters.

And the kyng commaunded Assira the priest  
saye: vpon the grete aulters set on fire in  
the moonyng burnt offerynges, and in the eue  
meacourynges: and the kynges burnt sacry-  
fices, and his meacourynges, and the tur toke  
the synners of all the people of the lande, and they  
were offered there: & theyre synners, &  
pouer thereon all the bloude of all synners  
offerynges. And the brasen aulters shall be  
remoued from before the Lord, as the kyng  
of Assira commanded him. And kyng Acha  
toke the sacres from them, and he  
downe the Lord in the brasen aulters that were  
vnder it, and put it vpon a pavement of stene.  
And thre the pulpyt for the sacres that  
other had made in the house, and the kynges  
captive without, turned he to the house of the  
Lord, for feare of the kyng of Assira. The  
rest of the dedes of Acha, whiche he dyd, are  
writen in the Cronicles of kynges of Iuda.  
And Acha layde him to rest with his father,  
and was buried with his father in the cite  
of David: and Kajan his sonne reigned in  
his towne.

The kyng of Israel is taken, and he and all his  
familye brought to the Assyrians.

CAPL XVII

**I**n the thretyd yere of Acha kyng of Iuda,  
Dofea sonne of Elab began to reigne  
in Samaria vpon Israel, and contyned  
nyne yere, and dyd that displeasid the Lord  
but not so much as dyd the kynges of Israel  
that were before hym. And Samanalar kyng  
of Assira came vpon hym, and Dofea became  
his seruaunt, and gaue him seruaunt. And the  
kyng

of Samaria  
of Assira  
of Iuda

of Samaria  
of Assira

of Samaria  
of Assira

of Samaria  
of Assira

of Samaria  
of Assira

of Samaria  
of Assira







into Sierchias, for thus sayth the kyng of Assiria. Deale kynedly with me, and come oute to me. And thus saye euery man of his owne bynde, and of his bygge tere, and byrnde euery man of the water of his owne wyse, tyll I come and set you to as good a land as youe is. a land of come and wyne, a lande of byrd and byrparbes, a lande of o'pue trees of orye and of hony. And ye shall lye and not dye, and heken not unto Sierchias for he will buyse you, saying: the Roide shall destruyd be. For haue the goddes of the nacyons deliuered any God his lande, ouer of the hande of the kynges of Assiria? where are the gods of Hymath and of Iephad? where are the goddes of Sepharuaum of Ana and Auah? wher deliuered Samaria out of myne handes? what God of any lande hath deliuered his lande oute of myne hande, that the Roide shuld deliuer Ierusalem out of myne hande?

But the people helde theyr feare and answered not him a worde: for the kyng hadde commaunded, sayinge: answer him not. Then Sierchias the Quere of householde, and Sobna the scribe, and Joas the sonne of Asaph the recorder, came to Sierchias with their clothes at and tolde him the wordes of Iahab.

The Kingell of the Roide by Iahab. Sierchias showe men of the Assirians. Sennacherib is byked of his owne tentes.

CAP. XIX.

**W**hen kyng Sierchias heerde this, he sent his clothes and pur on sacke, and went to the house of the Roide. Furthermore he sent Sierchias Quere of householde, & Sobna the scribe, & the ridders of the Pyrales clothed in white, so that the Prophete the sonne of Amos, and they sayde to him, thus saythe Sierchias: This daye is a daye of tribulation of rebukynge and saylinge: such as when children are redy to be boine, and the mothers haue no power to be deliuered. Wher that the Roide thy God wolde heare at the wordes of Iahab, whome the kyng of Assiria his maister hath sent to saye on the kynges God, & to rebuke him with wordes, which the Roide thy God hath heerde. Wherefore lyte by thy power: & the commaunt that ase left. When the seruantes of kyng Sierchias were come to Iahab: Iahab sayde to them. So shall ye saye for yourmaister. Thus sayeth the Roide: he is not afeare of the wordes thou heerde, wherby the younge men of the kyng of Assiria haue sayed to me. For I will sende him a blake that he shall heare thynges, and so returne to his owne lande: And I will ouerthrowe hym with the swordes, such in his owne lande.

And Iahab went backe agayne & found the kyng of Assiria byrdyn agayne Iahab: for he had heerde, that he was departed from Iahab. And he heide spynges of Sierchias kyng of the blacke Moyses, that he was come oute to fight agayne him. And therupon he departed and sent messenger unto Sierchias,

sayinge. Thus saye to Sierchias kyng of Iuda. Let not thy God carrye the out of the way, in whome thou so trustest, saying: Ierusalem shall not be destruyed into the hande of the kynges of Assiria. Wherby, thou haste hearde what the kynges of Assiria haue done to all landes, howe they haue receiue destroyed them. And howe thyn shuld thou escape? haue the goddes of the heythens deliuered them whiche myne auncestours haue destroyed: as Cosan, Darian, Kereph, and the children of Corn which were in Thelasa: where is the kyng of Hymath, the kyng of Iephad the kyng of the cyte of Sepharuaum, & the kyng of Ana, and the kyng of Auah?

When Sierchias had receiued the letters of the hande of the messengers and hadde red them: he went into the house of the Roide, & sayde them abrode before the Roide. And Sierchias prayed before the Roide & sayd: Lord God of Israel, whiche dwelleth betwene the Cherubim, thou arte God alone ouer all the kyngdomes of the earth, and thou hast made both heauen and earth. Roide, heare thyne eares and heare: Open Roide thyn eares and se: & heare the wordes of Sennacherib which hath sent to saye on the true God. Certes O Roide, the kynges of Assiria haue destroyed nations and their iddes, and haue set fyre on their goddes. For they were no goddes, but the worke of the handes of man: euen wood and ston. And therefore they destroyed them. Now therefore Roide our God, saue thou us out of his hande, that all the kyngdomes of the earth may knowe, that thou Lord art God alone. And Iahab the sonne of Amos sent to Sierchias sayinge: Thus sayeth the Roide God of Israel, the thinge that thou hast prayed to me concerninge Sennacherib kyng of Assiria, I haue heerde. This is the thinge that the Lord sayeth of vs. We hath destroyed the. & byrdyn wouged of Sion. We hath waken his brd of the, thou wouged of Ierusalem: whom hast thou waked on, and whom hast thou waked? Against whom hast thou lifted by thy voyce and hast reuete thine eyes to byrde? Turn agayne the holy of Israel. By the hande of the messengers thou hast sayed on the Roide and sayde with the multitude of my warres: I am come vp to the height of the mountaynes such as longe by the sydes of Libanon, & haue cut of the byrde Cedars trees, and the lustre fyre trees thereof, euen to the woode of Carmel that belongeth thereto. I haue dryged & thionde strange watres, and haue dryed by with the foies of my feete poles enclosed. Woe haue thou not hearde howe I haue sdyrned such a thinge & greafe thryle & go, and haue prepared it from the begynnyng? And nowe I bringe it forth, and it shall be to destruy, and to byrde strange cytes, in such rube shayes of houses. And the embayntences of them shall be of irle power, and sarnes breked and confounded. They shall be like the grass of the feilde, and geue herbes, and as the hay on the toppes of the houses whiche were ceed as it come to Iahab: I wrote wher they dwelled, and thy commaunge aue, and gonyng in,

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displeas'd the Lorde, euen after the abominations of the hepten which the Lorde layd out before the childern of Israel. And he was and dispic'd the prophetes agayne, whiche were his saluer had destroyed. And he was by willesse to Dauid and made geoues, as dyd Nabab kynge of iuda. And he bowed him selfe vnto all the house of beauen and serued them. And he buryd his selfe in the very house of the Lorde, as whiche the Lorde had sayde: \* In Ierusalem I will put my name, and he buryd his selfe vnto all the hou of Leuen, euen in two courtes of the house of the Lorde. And he reard his soule in sye, and obserued his mistayes, and used witchcraft and manye other wickednes, and falsnes of his soule: and wrought moche wickednes, as is sayde of the Lorde to anger him.

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Amon was. xlii. yeres olde when he began to reygne, and he reygned two yeres in Ierusalem. His mothers name was Mesalmetib the daughter of Hareu of Sathab. And he did that displeas'd the Lorde as his father Manasse had done: he walked in all the way that his father taught him, and serued the Idoles that his father serued, and bowed hym selfe to them. And he forsoke the Lorde God of his fathers, and walked not in the wayes of the Lorde.

Amon

And the seruauntes of Amon conspired against hym, and slew him in his owne house. But the people of the lande were all that conspired agaynst kynge Amon, and made Josias his sonne kynge in his coyrme. The actes of Amon whiche he dyd are wyrtten in the Chronicles of the kynges of Iuda. And they buryed hym in his sepulchre in the garden of Oia, and Josias his sonne reygned in his steade.

¶ After Josias herde of the booke of the lawe that was founde in the temple, he leueth to Diah the prophete for counsell.

CAP. XXII.

Josias was. viij. yeres olde when he began to reygne, and he reygned. xlii. yeres in Ierusalem. His mothers name was Jezia the daughter of Adaiab of Bistrath. And he dyd that seem'd right in the sight of the Lorde, and walked in all the wayes of Dauid his father, and bowed neyther to the right hande ne to the left.

Josias

And the. xvij. yere of his reygne kynge Josias sent Saphan the sonne of Maia. the son of Mehusan the leuite to the house of the Lorde sayenge: go to Bethla the brede preast, and let him summe the situe that is brought into the house of the Lorde, whiche the keepers of the doore haue gathered of the people, and let them deliuer it into the handes of the meeke man that haue the ouersight of the house of the Lorde, whiche shall giue it to them that make vpon the house of the Lorde, to repaire the decayed places thereof, euen vnto carpenters and masons, and so: to bre trencher and fre stone to repaire the house. Some be it let no rekyngne be made with them of the money that is deliuered into their handes, but let theym doo it of their conscience. And Bethla the brede prest sayde to Saphan the leuite. I haue founde the booke of the lawe in the temple of the Lorde, and Bethla gaue the booke to Saphan, and he red it. And then Saphan the leuite went to the kynge and brought him worde agayne, and sayde: thy seruauntes poynted out the situe that was founde in the temple, and haue deliuered it vnto the workmen that haue the ouersight of the house of the Lorde. Furthermoze Saphan the leuite shewed the kynge sayenge: Bethla the prest hath deliuered me here a booke. And Saphan red it before the kynge.

Saphan

Saphan

B

Saphan

B

And the kynge as soon as he had hearde the wordes of the booke of the lawe, he sente his



clothes, and commaunded Belshaz the prest of  
 Abiam the sonne of Saphai and Schobai; the  
 sonne of Achabaz and Saphan the scribe, and  
 Schabiah the waunte of the kynges, sayinge  
 goo ye and seke of the Lorde for me and the  
 people, and for all Juda, concerninge the wo-  
 rdes of this booke that is soken for; it is a great  
 wisdome of the Lorde that is hened upon vs  
 for our fathers have not hardened vnto the  
 wordes of this booke, to do in all poyntes as it  
 is wyrtten therein.

Artemy. 21. 8

Cibah.

And Belshaz the hygh prest and Abiam  
 Schobai, Saphan, Schabiah wente vnto Niba  
 the Propheetesse, wyfe of Achum the sonne of  
 Achah, the sonne of Baraham heper of the  
 robes, whiche Propheetesse dwelt in Jerusa-  
 lem in the second wyche, and commauned with  
 her. And she sayde to them: Thus sayeth the  
 Lorde God of Israel. Tell the men that seme  
 you to me thus sayth the Lorde: Beholde I  
 will bringe curill vpon this place, and on the  
 dwellers therein: such all the wordes of the  
 booke whiche the kyng of Juda haue orde-  
 red: because they haue forsaken me, & haue burnt  
 edifyinges vnto other Goddes, so anger me  
 with all the wordes of theyr bandes. There-  
 fore is my wrath kindled agaynst this place,  
 and shall not be quenched. But to the kyng  
 of Juda, whiche sente you to enquire of the  
 Lorde, so shall he saye: thus sayth the Lorde  
 God of Israel: as touchynge the wordes  
 whiche thou herdst. Because thynne herte bid-  
 deth, and thou makest thei sette before me  
 the Lorde, when thou herdst what I spake  
 agaynst this place, and the inhabitants of  
 the same how that it sholde be destroyed and  
 made a ruined: & cast thy clothes and wyrtten  
 before me: of that also I haue herde sayde  
 the Lorde. And therefore: loo, I will re-  
 ceyue the vnto thy fathers, and will sette  
 the vnto thy graue in pear thynne eyes shall se  
 none of the curill whiche I will bringe vpon  
 this place, and they brought the kyng wordes  
 agayne.

B

2 Chron. 34. 24

¶ Thus readeth Erueronomum befoze the pro-  
 ple he putted downe the Idoles, after he had led  
 the people thence. He heyrth passowes. He was  
 builden in Hazon, a hill on Jerusalems saynt in his  
 tyme: after he was taken the sonne Jeroboam was  
 made kyng.

CAPL XXIII.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**T**hen the kyng sente and gathered vnto  
 him al the elders of Juda and of Jerusa-  
 lem, and the kyng wente vp in to the  
 house of the Lorde, and all the men of Juda  
 and all the inhabitants of Jerusalem with  
 him; and the prestes and the Propheetes and  
 all the people bothe small and great. And he  
 seide in hearinge of them, all the wordes of  
 the booke of the testament, whiche was founde  
 in the house of the Lorde. And the kyng stode  
 by a pylle, and made a cournaunt befoze the  
 Lorde, that they wold walke after the Lorde,  
 and kepe his commaundmentes and his wit-  
 nesces, and his ordinaunces with all theyr hee-

tes, and all theyr sentes; and make good the  
 wordes of the sayde appoyntment that were  
 wyrtten in the forsayde booke. And all the peo-  
 ple consented to the appoyntment. Then the  
 kyng commaunded Belshaz the hygh prest  
 and the lower prestes and the keepers of the  
 doore, to bringe out of the Lordes temple, all  
 the vesselles made for Baal, and for the groue  
 and for all the hoste of heauen. And he burnte  
 them withoute Jerusalem in the felde of Ce-  
 dron, and caried the ashes of them in to Ber-  
 ethel. And he put downe the egyptious person-  
 nes, whiche the kyng of Juda hadde sette to  
 burne otherynges in the byll outlets in the ci-  
 tyes of Juda rounde aboute Jerusalem, and  
 also them that burnt sacrifices vnto Baal, to  
 the sonne and to the moone, and to the plan-  
 ets, and to all the hoste of heauen. And he  
 broughte ouer the groue frome the temple of  
 the Lorde withoute Jerusalem, vnto the  
 brooke Cedron; and burnte it at the brooke  
 Cedron, and stampe it to powder, and made  
 the duke thereof vpon the graues of the people  
 of the countrey. And he brake downe the bug-  
 gers places that were in the house of the Lorde,  
 in whiche the women woude coxeyne to the  
 groue.

Chap.

B

And he broughte all the prestes out of the  
 cities of Juda, and detrad the bellaulterres  
 whiche the prestes had burnt saue synne  
 Sabao to Belshaz. And he brake downe the  
 bellaulterres of the Gatis, that were in the en-  
 trye of the Gate of Jozabab. The gournour of  
 the city, whiche were on the sette Gatte of  
 the Gate of the city. Heurde be the prestes  
 of the bellaulterres might not come at the  
 oute of the Lorde in Jerusalem, and on-  
 ce they had eate of the wyte bread amonge these  
 bellaulterres.

And he detraded Hopheth also whiche is  
 in the valleye of the chylde of Beniam, be-  
 cause he had whored with his sonne or his daugh-  
 ter in syde to Apoloch: he put downe the hou-  
 ses that the kynges of Israel had giuen to  
 sonne at the enteringe of the house of the Lorde  
 in the chamber of Nathanael: the cham-  
 ber house whiche was of Baruch, and burnte  
 the charrettes of the sonne with fyre. And the  
 outers that were on the coper of the pastores  
 of Iherosolym whiche the kynges of Juda had made,  
 and the outers whiche Manasse had made  
 in the two courtes of the house of the Lorde,  
 the kyng brake downe, and caried thence and  
 cast the duke of them in to the brooke Ce-  
 dron.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And the bellaulterres that were befoze Jeru-  
 salem on the syde hande of the mount Pa-  
 rich, whiche Salomon kyng of Israel builde  
 to Manasse the abhominacion of the Zibons  
 and to Chamor the abhominacion of the  
 Moabites; and to Mithamun the abhominacion  
 of the chylde of Ammon: the kyng de-  
 stroied and brake the finages, and cut downe  
 the groues, and tyllid the places with the bo-  
 dies of men.

And he detraded the oute that was at Bethel,  
 the byll oute made by Jeroboam the sonne of  
 Nebat,

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**S**abat wherche made Israell frum e both the  
 outcass and also the byll be diane twome and  
 burnt the byll and stampit it to powder, and  
 burnt the groue. And so Josias counsed hym  
 selfe, he clyped the graues that were in the  
 mounte, and sent and tet the bones oute of  
 the graues and burnt them upon the outcass  
 and valused it accorbyng to the woyle of the  
 Lorde that the man of God had proclaymed,  
 whiche sayde hadde denounced the same  
 idryces.

**T**he bynges sayde: What meaneth  
 you the graues that I see? And the man of  
 the byll tolde hym, it is the Sepulchre of the  
 man of God, whiche came frome Juda and o-  
 pnylye knoweth the litle same bynges that  
 you have bene to the outcass of Bethel. And  
 he sayde to hym be se that no man moue his  
 bones. And so his bones escaped, with the bo-  
 nes of a prophete, that came oute of Sa-  
 maria.

And therto all the houses of the bylaunters  
 of the cytye of Samaria, whiche the kynges  
 of Israel had made, to adyge the Lorde with  
 Josias put oute of the wyse, and byd to them  
 in all poyntes as he byd in Bethel. And he la-  
 inked all the pyccles of the bylaunters that  
 were there stur upon the outcass, and burnt  
 mans bones upon them, and returned to Je-  
 rusalem.

And the bynges commaunded all the people  
 saying: + kepe the lawe of paucetes unto the  
 Lorde your God, as it is written in the booke  
 of this testament. For there was no paucetes  
 before: the that, frum the dayes of the iud-  
 ges that iudged Israel, and thowthe oute all  
 the lawes of the bynges of Israel and of Ju-  
 da. And in the .xviij. yeres of bynges Josias,  
 was this paucetes holden to the Lorde in Je-  
 rusalem.

**H**e pouce wo; here with spyttes, sorowful  
 images of myschance, yowles and all  
 other abominacions that were wyrted in the  
 lawe of Juda and in Jerusalem, Josias put  
 oute of the wyse, to make good the woyle of  
 the lawe, whiche were wyrted in the booke: +  
 within the pyccle counte in the house of the  
 Lorde: whiche dore was there no bynges o-  
 ffering, that turned to the Lorde with all  
 his herte, with all his soule, and all his myght,  
 accorbyng to all the lawe of Moyses, whiche  
 alle the people thessaynyche.

**F**rome whyllyng the Lorde turned not  
 him selfe to me his grace and great myghte,  
 wherwith he was angyre agaynst Juda upon  
 all the bynges that I shall pounchid  
 hym. But the Lorde sayde I will put my  
 myghte oute of my sight, as I have done  
 Hezekiel, and will call of, this cytye Jerusalem,  
 whiche I have chosen, and the house of whiche  
 I have sayde, my name shall be there.

The rest of the dedes of Josias, and all he  
 that were written in the booke of the Chronicles  
 of bynges of Juda.

**I**n the bynges Pharaos seco, kyng of  
 Egypte, was an auncle bynges of Egypte to  
 the queene Suphates. And bynges Josias went

agaynst hym, and thas slayne of hym at Me-  
 gidon when he had slayne hym. And his seculour  
 recovered hym dede frome Megidon by night  
 him to Jerusalem, & buried hym in his owne  
 Sepulchre. And the people of the lanke toke  
 Joachas the sonne of Josias, and annoynted  
 hym, and made hym kyng in his fathers  
 towne.

And Joachas was thye and thynety yeres  
 olde, when he began to raygne, and raygned  
 thre monethes in Jerusalem. His motheres  
 name was Hamutal, the daughter of Jeremias  
 of Robnah. And he byd that displeasid the  
 Lorde, in all thynges as his fathers had done.  
 And Pharaos seco put hym in bondes at Be-  
 thel, in the lande of Hamath, in the cytye of  
 his raygne in Jerusalem, and put .i. lante to  
 a tribute of an hundred talentes of siluer and  
 a talent of golde. And Pharaos seco made  
 Sitakum, the sonne of Josias, kyng, in the  
 towne of Josias his father, and couched his  
 name to Joachin, and toke Joachas awaye,  
 wherby when he came to Egypte: dyed  
 there.

And Joachin gave the siluer and the golde  
 to Pharaos: howe he he taxed the lande, to  
 geue the moneye at the communcion of  
 Pharaos, and as every man was set at, so he  
 requyred the siluer and the golde of the peo-  
 ple of the lande, to geue Pharaos fyve. Jo-  
 achin was fyve and thynety yeres olde, when  
 he beganne to raygne, and he raygned thynety  
 yeres in Jerusalem. His mother was named  
 Nebeda the daughter of Pharaos of Hamath.  
 And he byd that was curill in the syghte of  
 the Lorde, thye in all thynges as byd his fa-  
 thers.

**J**oachim dyed, and after hym succeeded  
 Joachin: Jerusalem was besyged of the Babylonians. Joachin  
 fled with his wyfe to the bynges of Babilon. And in  
 the .xv. yeres came Nebuchadnezzar, whiche was called  
 Zibbais.

CAPIT. XXXIII.

**I**n this daye came Nabuchodonosor kyng  
 of Babilon, and Joachin became his ser-  
 vante thre yeres, and thre turned and  
 rebelled agaynst hym. And the Lorde sent to  
 him men of warre oute of Calber, oute  
 of Syria, oute of the Moabites, and frum  
 the children of Ammon: and sente them to  
 Juda, to besyge it, accorbyng to the say-  
 yng of the Lorde whiche he spake by his ser-  
 vantes the prophetes. Only at the bydding  
 of the Lorde happened it so to Juda, to put  
 them oute of his sight, for the synne of Ma-  
 nasses accorbyng to all he byd: and for the in-  
 nocent blood that he shed and fylled Jerusa-  
 lem with innocent blood, whiche the Lorde  
 wold: not so saye.

The rest of the dedes of Joachin and all he  
 byd, are written in the Chronicles of bynges  
 of Juda. And Joachin sayde I will kepe  
 the lawe of my fathers, and Joachin the sonne served  
 in his herte. But the kyng of Egypte,  
 was

G

Jeremias

the .xv. yeres

Jeremias

D

was



that were founde in the citty also. And Nabu-  
 secund the chief Captaine toke the & brought  
 them to the kynge of Babylon to Babel.

¶ Sent the kynge of Babylon wrote them a few  
 letters at Babel in the lande of Hamath. And

¶ So Juda was carryed awaye out of their land.  
 ¶ And ouer the people that remayned in the  
 lande of Juda, whiche Nabuchodonosor kynge  
 of Babylon left, he set Soubab the sonne of  
 Abim the sonne of Saphan. And when all  
 the captaynes of the men of warre and the  
 men betwixt that the kynge of Babylon hadde  
 made Soubab gouernour: these came to Sou-  
 babil the sonne of Razphai: Jsmel the sonne of Sa-  
 chanah and Johanan the sonne of Kareab &  
 Sarcab the sonne of Chananiel the He-  
 zekiahite and Jeronah the sonne of Azab:  
 chieft and their men. And Soubab swaue to  
 them, and to their men, and sayde to them:  
 feare not ye the seruantes of the Caldees.  
 Let euery man dwelle in his lande and seeke the kynge of  
 Babylon and ye shall be in good state.

¶ But it chaunced the fourth moneth after,  
 that Jsmel the sonne of Razphai and the son  
 of Sarcab and the kynge's bloude came, and  
 they were with him, and smote Soubab that  
 he dyed: and so dyd he the Jewes & the Cal-

dees that were with him at Babel.  
 ¶ Wherupon all the people took small care  
 and the Captaynes of the city of water went,  
 and went to Cypre: for they were awaye  
 of the Caldees.

¶ Notwithstandinge yet the thirte and se-  
 uentyth yere, after Joacin kynge of Juda was  
 carryed awaye, the twenty and seuen th yere of  
 the thirte moneth, dyd Quimerocad kynge  
 of Babylon lye by the hande of Joacin kynge  
 of Juda out of the prison house, and was  
 buryed to him, and set his seat about the  
 of all the kynges that were with him in Ba-  
 bilon, and chaunged his prison garments.

¶ And he dyd euer care had before him  
 all the dayes of his lyfe. And  
 a continual prison was  
 assigned him of  
 the  
 kynge, some daye to daye as  
 longe as he lyued.  
 ¶ 24.

¶ The ende of the fourth booke of the  
 kynges, whiche after the he-  
 brysh is the seuenth.

218.







The sonnes of Jeronias & Pysfonce were Salardiri, Pelabram, Whadalab, Anaser, Jeronias: Belama and Jhababab. The sonnes of Phababab were Zozobabels Demel. The sonnes of Zozobabel, Mosolani, Ananab and Salumab there spise, and Wafubab, Obel, Barababab, Basatlab, Jolab Besed, frue in noumbze. The sonnes of Ananab: Phallab and Jralab, whose sonne was Haphab, and his sonne Anan, and his sonne was Obdiab, and his sonne Serhanab. The sonne of Serhanab was Semarab. And the sonnes of Semarab were Vatus, Jryal, Vatriab, Nazrab, Sephab, and Vela, ier. And the sonnes of Naatlab, were Elhorab, Cerechias, and Aseram, three. And the sonnes of Cerechias, were Doodabab, Sialab, H'elabab, Akub, Johanan, Salabab, and Anan, seuen.

The Genealogy of the sonnes of Juda, and Simeon.

CAP. III.

Gen. xxviii. 1. and xlvii.

**T**he sonnes of Juda: Phares, Heron, Laron, Gur, and Hoval. And Heabab, the sonne of Doodabab begat Jyabab, and Jyabab begat Jhmal and Kead, whiche are the kynredes of the Zerechians. And of these came the father of Siam, Gissael, Solum, & Jereon, whiche were called Zuleppians. And Phaniel father of Siam: and also the father of Hualab. These are the sonnes of Gur the first son of Ephraim father to Dedy legem. And Hualab the father of Hualab had two wyues: Walaab and Watalab, and he had begat him Abulam, Dreyer, Kowman and Dababab. These were the sonnes of Hualab. And the sonnes of Walaab were Zareph, Jioar and Lufnan. And Kow begat Akub and Zozobab, and the kynredes of Hualab the sonne of Daryum. But Zerech was nobler then his kynred. And his mother called his name Zerech, saying: because I bare him with sorrow. And Zerech saith on the God of Israel, saying: If thou wilt vilt me, and enuys my wyues, and wilt let thine hand be with me and kepe me from euill that it best me not, thou wilt be true bountifull with me. And God sent him his wyfe.

Calub the brother of Hualab begat Kaler, who was the father of Lufon. And Lufon begat Dedy, Kapha, and Phalab, and Lufon was the father of the wyue of Aphas which was the men of Herab. The sonnes of Aphas: Phual and Phatalab, and the sonnes of Dedy were Dedyph.

And Phanolle begat Ophab. And Phanolle begat Joad the father of them of the bayle of Lalestien, so called because they were cartermen. And the sonnes of Calub the sonne of Jyphoned, were Dicu, Cia, and Sarem. And the sonne of Cia was Kemas. And the sonnes of Jyphoned were Ziph and Ziphab, and Chira, and Aserael. And the sonnes of Kira: were Zebec, Aserd, Cyber, Jalon, Khabab, A'stalan, and L'imal, and

Jedab the father of Kadamas. And his wyfe Judab bare Jareb the father of Erwi, and Debet the father of Socob, and Jemiel the father of Zonosab. And these were the sonnes of Dedy the daughter of Pharas the sister of Zerech. The sonnes of the wyfe of Dedy, the sister of Sahan, the father of Herab were Daganab, and Sthames the Ph'achabab. The sonnes of Simeon were Amn and Kinab, Ben'anab, and Chilen. And the sonnes of Jeth were Zobed and Dersobeth.

The sonnes of Hualab the sonne of Juda were Er the father of Zerech, and L'achab the father of Pharelab, and the kynredes of the householde of them that wrought bushe in the house of Afer. And Jolam and the men of Kosebab, and Joes and Pharyph, which were inhabited in Afer, but returned to Hebron, and to Dabzeum Jatum. These were porters and dwelle amonge trees and hedges, and were in the hynge mothes, and dwelle with the.

The sonnes of Simeon: Samuel, James, Jary, Jozab, and Saul, whose sonne was Selum, and the sonne of Luf was Wababab, and his sonne was Kalam. And the sonne of Phalab was Phaniel, and his sonne was Zechur, and the son of Luf was Sema. Sema hadde seuen sonnes and his wyues. But his wyues had not manys chylde. There were the kynredes of them like to the chylde of juda in multitude. And they dwelle at Wreiaue, Pholabab, and at Dery Sual, at Walaab, Siam, Chelab, Daryum, Doyrab and at Zerech. At Deryphabab, Pharyph, Dedyph and Sarem. There were thre wyues by the charge of Daryum. And their wyues were Gram, Lea, Kowon, Kowon and Dian, thre townes and all their wyues that were round about the sayde townes into Afer.

This is the habitation of them and their kynredes.

And Pholabab, Jemiel, Jolab the sonne of Am'has: and Jost and Jeth the sonne of Jolabab, the sonne of Daryum, the sonne of Afer: and Sthames, Pholab, Pholab: Pholab, Pholab, Pholab, Pholab, Pholab: and the sonne of Dedy, the sonne of Siam, the sonne of Zerech, the sonne of Sema, the sonne of Phalab. These are the names of the kynredes of them by name, by the householde of them by name. And the daughter householde of them by name.

And they went as farre as Wadon, cutten to the radde of the bayle, to like pasture for their cattell. And they founde fat pasture and good, and a wyde lake, with quere and frutefull: for they of Dam dwelle thre by four.

And these now thre wyues by name went in the dayes of Serechias kynge of Juda, and smote the cattell of them, and the habitatione that was thre by thre, and they dwelle thre by thre: because there was pasture there for their cattell.

And beside this thre went of the sonnes of Simeon thre hundred men: Phalab, Phalab, Phalab,













1190. And them by David and Samuel the  
 1191. And there by David and Samuel the  
 1192. And there by David and Samuel the

1193. And there by David and Samuel the  
 1194. And there by David and Samuel the  
 1195. And there by David and Samuel the

1196. And there by David and Samuel the  
 1197. And there by David and Samuel the  
 1198. And there by David and Samuel the

1199. And there by David and Samuel the  
 1200. And there by David and Samuel the  
 1201. And there by David and Samuel the

1202. And there by David and Samuel the

C A P I. X.

1203. And there by David and Samuel the  
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1206. And there by David and Samuel the  
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 1217. And there by David and Samuel the

1218. And there by David and Samuel the  
 1219. And there by David and Samuel the

C A P I. XI.

1220. And there by David and Samuel the  
 1221. And there by David and Samuel the  
 1222. And there by David and Samuel the

1223. And there by David and Samuel the

1224. And there by David and Samuel the

1225. And there by David and Samuel the

1226. And there by David and Samuel the

1227. And there by David and Samuel the

1228. And there by David and Samuel the



were also as stoppe as the eies of the moun-  
tayne: There the first, Obaiab the seconde, Se-  
leab the thyrde, Masmannah the fourth, Bere-  
siah the fyfte, Ebi the sixt, Cuel the seuench,  
Johathan the eyght, Eliabab the ninth. There  
were also the tenth, and Bacabnanah the eleueth.  
These were of the soures of Gad, and were  
all, starnes ouer men of warre, the small ouer  
a thousand, and the greate ouer a thousande.  
These are they that went ouer Jordan in the  
fourth moneth, when he had, the ouer all his  
banlie and they put to flyght them of the ba-  
ttle, both of the east syde and also the west.

And there came of the chyldren of Ben Ja-  
min and Juda, to the hold of Dauid And Da-  
uid went out to them, and answered and sayd  
to them: If ye be come peaceable vnto me, to  
helpe me, mine heere shall be together with  
you But if ye come to begyle me, and to be-  
myne aduersaies, for the there is no torched:  
miller in mine handes, for the God of our fathers  
take theirown and rehuie it. And the spryde came  
byon Jemal a capitayne ouer for sye. and he  
sayd: Thus are we Dauid, and on the syde  
of you son of Israel: + pear be with the, and pear  
theiour helpe. for the God helpeth the.  
Then Dauid receyued them, & made them be-  
come to a myrie of men of warre.

And there fell of Amalites to Dauid when  
he went with eue thyrtye agaynst Saul,  
to battaile, but holpe them not. For the lordes  
of the Philistines toke counsell and sente byon  
swart, for theye: he will fall to his maister  
Saul to the leoparchie of our heere. And as he  
went to Tuler, there fell to him of Amalites  
thre: Cans, Josabad, Jebel, Michaell of Jo-  
sabad, Cans, and Zaltas, breas of the thow-  
sands of the Philistines. And they holpe Dauid  
agaynst thoir courses. For they were all might-  
ie men, and capitaynes in warre. And there  
came ouer of ouer to Dauid daye by daye, to  
helpe him: battaile it was a greate host, like  
the heere of God.

And this is the nombre of the heeres prepa-  
red to battaile, that came to Dauid to Hebron  
to tume the kyngdome of Saul to him, accor-  
dyng to the word of the Lorde.

The chyldren of Juda that were wyde and  
grete, were fyve thousande and eyght hundred  
well menyfyed to warre. Of the chyldren of  
Simeon, men of might to warre, seuen thou-  
sande, and one hundred. And of the chyldren of  
Leui, were foure thousande and sixe hundred.  
And Josaba was the chiefe of them of Iaron,  
and with him the thousande and seuen hun-  
dred. And Zadoch a foughe man of greate po-  
wer, had his fatheres householde with capitay-  
nes two and thyrtye. And of the chyldren of  
Ben Jamin in the byrdne of Saul, were the thow-  
sande. And a greate part of them byrden follow  
the house of Saul.

And of the chyldren of Ebyaim, were thwenty  
thousand, & eyght hundred, men of might,  
and named men in the householde of thre fa-  
thers. And of the halfe tribe of Amalites this  
thousand, which were appointed by name to  
go to make Dauid kyng. And of the chyldren  
of Jacar, which were men that had vndersta-

dyng in the eyght tyme to know what Israel  
ought to doo. The heeres of thim were two  
hundred, and all they; byrden at they; wyl.  
And of Zabulon that went out with the host,  
and provided in araye to battaile with all ma-  
ner of weapons of warre; fyfy thousande that  
herpe in araye with one accorde. And of Syphe-  
thai a thousande captaynes; and with them  
with wyde and spere seuen and thyrtye thou-  
sande. And of Dan prepared to battaile, were  
eyght and twenty thousande and sixe hundred.  
And of Isser that went out with the hoste to  
make battaile, fouertye thousande. And of the  
other syde Jordan, of the Rubenites, Gad-  
ites, and of the halfe tribe of Manasse, with al  
maner of tabernacles of warre an hundred &  
twenty thousande.

All these byrden men of warre, habie to o-  
uer the araye, came to Hebron with pure heere, to  
make Dauid kyng vpon all Israel. And more  
ouer, all the rest of Israel were of one accorde  
to make Dauid kyng. And there they were  
with Dauid the daye eatyng and byrdnyng  
for they; byrden prepared for them. More-  
ouer they that were nye to them: as Jacar,  
Zabulon and Syphechai, byrden byrden  
asses, camelles, it ues, and crew, and meate;  
floure, bygges, scales, yee, wyne, oyle, cern,  
and theye abundantly. For there was myght  
in Israel.

¶ The Serke is brought agaynst from Baniath Ja-  
min to Jerusalem. 2. 2. 114.

CAP. XIII.

AND Dauid counseyled with the graund  
captaynes, and peipe capitaynes, and  
with all the lordes; and sayde vnto all  
the congregacion of Israel: If it seeme you good  
and also to be of the Lorde our God, let vs take  
and sende vnto the remnant of our byrden  
that we our all the lande of Israel, and to the  
preetes and Leuites with them in their citis  
and suburbes, and gather them together to vs,  
and let vs byrdne agayne the arche of God to  
vs: for we requered it not in the dayes of Saul.  
And all the congregacion was contente to do  
so for the theyng seemed good in the eyes of all  
the people.

And Dauid gathered all Israel together to  
Sihon in Egypt vnto Ornat, to byrdne the  
arcke of the Lorde home Baniath Jarm. And  
Dauid went by and all Israel to Masah, and  
so to Baniath Jarm that is in Juda, to see  
thence the arche of the God and Loze that  
spereed on the Serubes, where his name is  
called on. And they carryd the arche of God in  
a newe case ouer of the house of Amnabab,  
and Dia and abio haue the case. And Dauid  
and all Israel pleased before God with all their  
might, with synngng, harpes, Psalteries,  
symbrellies, and trompettes. And when they  
came on the thyrtyng hoese of Hebron, Dia  
put loth his hande to holde the arche for the  
orek ston: died. And the Lord was with Dauid  
and smote him, because he put his hande  
to the

That is the  
114.









him, because he had foughte with Hadadree and broken him, (for Thou hadst made to Hadadree and sent all maner of jewels of golde siluer and brass with him. And krnge Dauid repeated them also vnto the Lorde with the siluer and golde that he broughte from all waies one from the Cumites, from the Moabiters, from the chyldren of Ammon, from the Philistines, and from the Amaschites. And Abisai sonne of Nechiah helme of the Cumites in the sale Laxe. xviii. thousand, and put a garrison in Chom, and all Chom became Dauids seruautes for the Lorde kept Dauid in all that he toke in hande. And Dauid bargained ouer all Israel, and ordeyght and equite vnto all his people. And Joab the sonne of Zeruiah was ouer the hoste, and Josaphat the son of Ahilub was ouer the chylde, and Zambri the son of Ithitob, and Ametech the son of Abitah were the prestes, and Buzi was scribe and Manstah the sonne Jeraba was ouer the Ceterlates, and the Phelites and the elnest sonnes of Dauid were of the knynges hande.

¶ When krng of the sonnes of Ammon doth great iniury to the seruantes of Dauid.

CAPL. XIX.

**A**fter this it chaunced that Naban krng of the chyldren of Ammon bred this son made krnge in his steede. Then saye Dauid: I will beate him vnto Danon the sonne of Naban, because his father dealt hard with me. And thereupon Dauid let messengers to comforte him ouer the deede of his father. And when the seruantes of Dauid were come in to the land of the chyldren of Ammon to Danon to comforte him, the sojers of the chyldren of Ammon sayd to Naban: thinke thou that Dauid dothe honoure thy father in thy sight, that he hath sent comforters vnto the? Naban, but it is to serue and ouerthrowe and to styre out the land, that his seruantes be come vnto the.

¶ Thereupon Naban toke Dauids seruantes and Dauid them, & cut of their cotes haire by their buttockes, and sent them awaye. Then they departed, and sent Dauid word how they were seued, and the krnge sent to mete them (for the men were exceedingly amazed): and sayd: were at Jericho why? Four breddes be geuyn, and thre restouens. And when the chyldren of Ammon perceiued they had done iniury vnto Dauid: Danon and the chyldren of Ammon sente a thersande talents of siluer to buye them charrettes and horsemen out of Mesopotamia, and ouer of Syria, Gathacab and ouer of Zobah. And they hired thre and thretre thousand charrettes, and the krnge of Mesacab and his people, whiche came & fought with Dauid. And the chyldren of Ammon gathered them siluer togidre from thre cities, and marched ouer to baserale. And as soone as Dauid heard of it, he sent Joab with all the hoste of stronge men. And the chyldren of Ammon came out and put them in array to battayle before the gate of the cite. And the

krnges that were come, kept them by them selves in the feilde.

When Joab saw that the front of the battayle was before him and after, he chose out of all the pourge of Israel, and put them in array agayn the Syrians. And the rest of the people he deliuered vnto Abisai his brother, that they shoulde put them selves in array agayn the chyldren of Ammon, and sayde: If the Syrians be so stronge to me, succoure me; and if the chyldren of Ammon be to good for the, I will helpe the. Blucke by thre hundred, and let vs playe the men for our peoples sake, and for the cite of our God, and the Lorde too what semeth hym best. And Joab and the people that were with hym byewe up to the Syrians to fight, and they fled before hym. And when the chyldren of Ammon sawe that the Syrians were fledde, they came awaye by the waye frome Abisai his brother, and gat them in to the cite. And Joab came to Jerusalem. Also when the Syrians sawe that they were put to the worse of Israel, they sente messengers, and let oute the Syrians that are beyond the ryuer with Sophay the capytayne of the hoste of Hadadree before them. Whiche when it was tolde Dauid, he assembled all Israel, and went ouer Jordan, and set byon them. And Dauid put himself in array agayn the Syrians, and they foughte with him. But the Syrians fledde before Israel, and Dauid destroyed of the Syrians thre thousand charrettes, and thre thousande footemen, and killed Sophay capytayne of the hoste. When the seruantes of Hadadree sawe that they were put to the worse of Israel, they made peac with Dauid, and serued him. So the thre moche the Syrians helpe the chyldren of Ammon any more.

¶ The thre moche victorious battails of Dauid.

CAPL. XX.

**I**n the yere followinge about the tyme that krnges go ouer a waterfaste, Joab carryed out the armye of the hoste and destroyed the cite of the chyldren of Ammon, and went and besieged Rabab and destroyed it: But Dauid badde at Jerusalem whyle Joab smote Rabab and destroyed it: & Dauid toke thre knynges crowne from his head, and founde therein the wayght of a talent of golde, & thre were precious stones in it. And it was set on Dauids head. He broughte out also the spoyle of the cite, whiche was exceeding much. And he broughte forthe the people that were in it, and tamed them with sawes and barowes of yron and with brakes, and so beate Dauid with all the cyres of the chyldren of Ammon. And when Dauid and all the people came agayn to Jerusalem, & they that were there were at Dauid with the Philistines, & whiche came to Dauid at the pusillite New Babylon that was of the chyldren of Babylon, and they were subdued: and there was battayle agayn with the Philistines, and Elhanan the sonne of Jaide slew Gath: the brother of Goliath the Gethite.

Item

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1. Reg. 1. 36

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1. Reg. 1. 36

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1. Reg. 1. 36  
2. Reg. 1. 36

there, whose speere was like a beame of a we-  
 ure. And there chaunced yet agayne warre at  
 B Seb, where was a ma of a very long stature,  
 with tenne fingers & toes, sixe on eury hand,  
 and sixe on eury foote, and was the sonne of  
 Paraprah & deidid Israel. And Jonathan the  
 sonne of Hamaa Dauids brother, newe brn.  
 These were boine of Paraprah at Seb, and  
 were ouerthowen by the hand of Dauid, and  
 of his seruantes.

¶ The people are punished with pestilence, because  
 Dauid caused them to be numbered: so that there dy-  
 ed thre leues and ten thousande men.

CAPL. XXI.

**A**ND Satan stode by agaynst Israel, and  
 persuaded Dauid to number Israel.  
 And Dauid sayd to Joab and the rulers  
 of the cyty, go ye and numbere Israel from  
 Bebrabe to Dan: & bringe it to me, that I may  
 knowe the number of them. And Joab an-  
 swered: the Lorde make thy people an hundred  
 thynges so many moe as thy be. And my lorde  
 charge me: for I dur not as my lorde seruantes  
 wher theye dothe my lorde requyre this: wher  
 theye shoulde my lorde be a cause of trespass to  
 Israel.

¶ Nevertheless the knyghtes woxen vnto  
 a great joy. And Joab toke his waye & went  
 to be out all Israel, and came to Jerusalem  
 and aun: the number of the count of the people  
 vnto Dauid. And all Israel were a hundred  
 and thowasnde, & an hundred thowasnde  
 men that drewe swerde: and iuda was four  
 hundred and thre hund. and ten thowasnde men  
 that drewe swerde. But the Levites and Ben  
 Jamin were counted not amonge them. For the  
 kynge, he deid feared abominable to Joab: and  
 the Lorde was displeasid with this thyng, and  
 smote Israel. Then sayde Dauid to the Lorde: I  
 have synned exceedingly in doinge this thyng.  
 I wente vnto the Lorde to saye: I have done about mea-  
 surer fortyth.

**B** And the Lorde spake vnto Gad Dauids  
 sear of byrons, sayinge: god and tell Dauid  
 sayinge: Thus saythe the Lorde: I grue the  
 the thyng of these thynges: these the one of  
 them, that I may be vnto the. And Gad came  
 to Dauid, and sayde vnto hym: Thus saythe  
 the Lorde: Lett the, speche thynges to  
 me: wher, of this monethes to be consu-  
 med of the, he aboute woxen, the swerde of the  
 enemyes curer. Kynge the: so is the swerde  
 of the Lorde the: saye and pynnes in the  
 lang, the iungell of the Lorde destroye the  
 remour all the woxen of Israel. He shalwe a:  
 ure thyr life vnto me: and I shal thyng agayne  
 to be the: and me. And Dauid sayde to Gad,  
 I am in the thynges thynges. And let me fall  
 in to the handes of the Lorde: so passinge  
 geare to the meure, and let us not fall in to  
 the handes of man.

¶ At the Lorde sente pestilence vpon all Is-  
 rael, so that there dyed the most part of Israel  
 the: moe and ten thowasnde men. And God

sente the iungell to Jerusalem to destroye it:  
 and as he was aboute to destroye, the Lorde  
 beheld, and had compassion on the ierusalem-  
 nelle, and sa. Or to the iungell that destroye  
 it is pynge, now cease thyng hande. And the  
 iungell of the Lorde stode by the ierusalem  
 boore of Dman the Jebusite. And Dauid  
 spke by his eyes, and sawe the iungell of the Lorde  
 stand vnto the: and heuen with a dya:  
 born swerde in his hand, stretched out towarde  
 Jerusalem. Then tel Dauid and the elders of  
 Israel clothed in sacke vpon theyr faces. And  
 Dauid sayd vnto God: Is it not I that com-  
 manded to number the people? and I am he  
 that haue synned and done curis in debr. And  
 what haue these thynges done? let thyng hande  
 the: four, O Lorde God, be on me and on my  
 fathers house, and not on thy people to destroye  
 them.

¶ And the iungell commanded Gad to saye  
 to Dauid, that Dauid shoulde goo and see  
 by an auter vnto the Lorde in the ierusalem  
 boore of Dman the Jebusite. And Dauid  
 wente at the sayinge of Gad, and the iungell  
 in the name of the Lorde. And Dman scorned  
 aboute, and sawe the iungell, and his counte-  
 nance with him, and byde them selues: for  
 Dman was ierusalem where. And Dauid  
 came to Dman. And when Dman had and  
 saue Dauid, he wente out of the ierusalem  
 boore and bowde him self to Dauid, with his  
 face to the grounde.

¶ And Dauid sayde to Dman: grue me the  
 place of the ierusalem boore, that I maye  
 buye the an auter vnto the Lorde. Let  
 me haue it to: as moche money as it is worth,  
 that the place maye cease from the people.  
 And Dman sayde to Dauid: take it to the:  
 and let my Lorde kynge, do what seemeth good  
 in his eyes. And I gyue the strail to: a buche  
 of carthe, and the ierusalem strales for tracte,  
 and whete for meate: & thyng: I gyue it all.  
 But thyng Dauid sayde to Dman: not so  
 but I will buye it to: as moche money as it is  
 worthe. I will not take that which is thyng  
 for the Lorde, and once burnt of thyng to the  
 oute: to the.

¶ And so Dauid gawe to Dman for the place  
 striles of golde that hundred by waye of. And  
 Dauid buye there an auter vnto the Lorde,  
 and offered burnt offerings and peare: & thyng-  
 ges, and called vnto the Lorde, and he heere  
 hym from heuen in thyng vpon the auter of  
 burnt offeringe. And the Lorde commanded  
 the iungell to put by his swerde agayne to the  
 the: & the: at that tyme wile Dauid sawe  
 that the Lorde had heere him in the ierusalem  
 boore of Dman the Jebusite, he fled to the  
 the: for the tabernacle of the Lorde was the  
 Moses made in the ierusalem, and the auter  
 of burnt offeringe, were at that tyme in  
 the byr at Gabaon. And Dauid coulde not  
 goo before it to the God, because he was  
 the: of the ierusalem of the: angel of the Lorde.  
 And Dauid sayde: This is the house of the  
 Lorde God, and this is the burnt offeringe  
 auter for Israel.

¶ Dauid,



















tyng and sent to Salomon: because the  
 Lo:yd loueth his people, he haide made the  
 kynge ouer them. and he cam large mo:ours  
 vnto the Lo:yd God of Iherul, whiche  
 hath made both heuen and erth, that he hath  
 bruen Dauid the kynge a wyse sonne þ haty  
 bitterton and vnderstandynge, to dwelde on  
 house to; the Lo:yd, and an ocher to; his king-  
 dome, and nowe I haue sent a wyse man and  
 a man of vnderstandynge called hiram abi, &  
 is the sonne of a woman of the danghters of  
 Dan, howe be he his father was a Ku:an; and  
 he can thpyle to worke in golde, syluer, brasse,  
 yron, stone, tymber, kassite, Jacint, byss, and  
 cermodyn: and geaue all maner of grauntes,  
 and to fynde all maner to; his worke th; it was  
 to be. he be loue hym, with thy cunningest men, &  
 with the cunningest men of my Lo:yd Dauid  
 thy father. And nowe the word, vnto; of;e  
 and wyse wyche my Lo:yd hath sayde, lette  
 him and his seruantes. And we will cutte  
 wood out of Rybane, as moche as thou shalt  
 nede and will bynng it to the in wyppis, by  
 let to poste yab: and thence thou shalt ca-  
 rye them to ierusalem. And Salomon nomi-  
 berd all the traungers that were in the lande  
 of Irael, after the tyme his father Dauid had  
 nombred them. And they were founde all hund-  
 red and .iiii. thousand and six hundred.  
 And he set .xii. thousand of them to beate bur-  
 shens, and .iiii. thousand to be wu: the moche  
 sayns, and the thousande and six hundred to  
 encourage and to set the people a worke.

D

Chap. 2

D

the wyght of every napye of golde weyde he  
 er cycles. And he ouerlayde the vpper chabryce  
 with golde.  
 And he made in the house moche help two &  
 Cherubim of Image work, and gylden them  
 with golde. And the wynges of the Cherubim  
 were twenty cubites longe. The one wyng  
 was syue cubites and couered the wal of the  
 house, and the ocher wyng was syue cubites.  
 The cubites and touched the wyng of the ocher  
 Cherub. And the one wyng of the ocher the  
 cub was syue cubites, and touched the wal  
 of the house, and the ocher wyng was syue  
 cubites also, and reached to the wyng of the  
 ocher Cherub. So that þ wynges of the sayde  
 Cherubim caught twenty cubites. And they  
 had on thre lete and toke in wardes. And he  
 made a soje hangynge of Jacynthe coloure, of  
 scarlit, resmosyne and byss: and cauled the  
 cherubim to be houerced thereon. And he made  
 for the house twoo pylles of .xv. cubites  
 longe. And the hed that was aboue on the top  
 of one of them was .v. cubites. And he made  
 like chapyns as was in the queene, & put them  
 on the heedes of the pylles, and made an hū-  
 dred pomegranates, and put them on þ chap-  
 ynys. And he reed v; the pylles before the en-  
 trance on the right hande and an ocher on þ  
 left, and cauled the right hande the left  
 Bo:ys.

¶ The ouer of haffe, the see, the best is in the  
 booke, the sand wyche.

¶ The temple of the Lo:yd on the porch the ouer  
 by the way the th; the th; the th; the th;

CAPIT. III.

CAPIT. III.

II. Reg. vi.

**T**hen Salomon began to buyde þ house  
 of the Lo:yd, at ierusalem, in mounte  
 Sion, which was called Dauid his  
 father when he prepared a place in the ch; i-  
 singe house of Dauid the Iubute. And he be-  
 gan to buyde the seconde day of the seconde  
 moneth, the fourth year of his reygne. And  
 this is the foundacion of Salomon the buy-  
 dyng the house of God. For length was the  
 thre cubites after the old cubite, & the bredth  
 .x. And the porch at the ende was as large as  
 the house which twenty cubites: & the heighe  
 was an hundred and twenty cubites. And he  
 ouerlayd it on the ynnersyde with pure gold.  
 And the great house he cryd with hite tre,  
 and ouerlayde it with gold with good golde, &  
 he geaue it into palmeters & theym soltynge  
 in it. And he pauid the house with  
 precious marbell goodly. And it was gold of  
 adham. And he ouerlayde the house: both  
 brames, porch, walles and w; with golde,  
 and geaue a jherubes vpon the walles.  
 And he made the house moche hoyle, whose  
 length was twenty cubites: & the bredth  
 of the house, and the bredth the cherub was also  
 twenty cubites. And he ouerlayde it with the  
 best golde, that oue to the summe of six hun-  
 dred talentes, he made also napyes of golde, &

**A**nd he made an ouer of h; .x. cubit  
 long and .x. cubites bred: and ten  
 cubites hygh. And he had a br; .x.  
 of ten cubites from bym to bym, and round  
 in compale and syue cubites hygh: and a tree  
 of thre cubites might haue ch; it round  
 about. And the spheies of each of þ compale  
 it round about vnto; that is to wite, twoo  
 rowes of oren cast: & the w; on it was cast  
 the compale that set vnto; was ten cubites  
 wyde, round about. And it had also v; .x.  
 oren of whiche thre toke þ; thre .x. &  
 thre thout, and thre .x. and the see bym  
 them about .ii. hygh, and the thre br; of  
 them inward. And the ch; of it was an  
 handbrede, and the bym the see bym of a  
 cup, it had soures of syres. And it receyued  
 þe the thousand washes.  
 And he made ten laures: and put syue on þ  
 right hande and nyue on the left, to wale th.  
 And in them they ch; the bym of the burnt  
 adre: &. And the see was to; the porch,  
 to wale in. And he made ten carns: & they  
 of golde in thre sacors, and put them in the  
 temple: syue on the right hande and fyue on  
 the left. And he made also ten tables, and put  
 them in the temple: syue on the right hande  
 and fyue on the left. And he made an hundred  
 tables of golde. And he made the course of the  
 p; and the great course and bo: & .x. &  
 and ouerlayde the bo:ers of .x. & .x.  
 & .x.

Chap. 3

D

C

base. And he set the feet in the right side of the  
 east end, toward the south. And Huram made  
 pillars, fourteen and basens.

And Huram finished the worke he made for  
 King Salomon unto the temple of God:  
 he two pillars with their scalpes of two  
 braues that were on the toppes of the pillars  
 and the two wrethes to couer the two scal-  
 pes of the braues that were on the toppes of  
 the pillars: and four hundred pomegranates  
 for the two wrethes, two rowes of pomegra-  
 nates for euery wrethe, to couer the two scal-  
 pes of the braues that were on the pillars.

And he made bottomies, and laures byon the  
 bottomies: and the feet with twelve ornaments  
 in three partes, shoulders, knee holles,  
 and all their vessels byd Huram he made for  
 King Salomon for the house of the Lord, of  
 brasse base. In the glasse of Jordan byd  
 Huram saw them, in the thicke carthe, betwene  
 Seoth and Zaredatha. And man of all these  
 basens in myght great abundance, that the  
 weight of brasse coulde not be reckned.

And Salomon made all the vessels that  
 pertaine to the house of God: the golden au-  
 ter and the tables with the stones: and byd the  
 the candlestick with seven lamps to burne  
 after the maner betwix the queere, and that of  
 pure gold, and the vases and the lamps, &  
 the incense were gold, and that perfumet gold:  
 and the brassyng hurpurs, basens, spones and  
 censers of pure gold. And the silver vases of  
 the plate with holp, and the vessels of the tem-  
 ple, were gold. And thus was all the worke of  
 Salomon made for the house of the Lord by  
 Huram.

And when the worke that Salomon made  
 in the house of the Lord was finished: then  
 Salomon brought in the stones for care by  
 Dauid his father, the silver and the gold and  
 all the vases, and put them amonge the in-  
 struments of the house of God.

¶ After the base holles and the fitch were put in  
 the temple, the glasse of the Lord spard the temple.

CAP. VI.

¶ Then Salomon gathered the elders of  
 Israel together and all the heads of the  
 tribes and ancient Loyses among the  
 tribes of Israel, unto Jerusalem: to bring  
 the ark of the couenant of the Lord forth  
 of the citie of Dauid which is Zion. And all  
 the men of Israel resorted vnto the king in  
 the head of the fourth month. And when all  
 the elders of Israel were come, the Levites  
 took up the Arke, and the pyrales and the Le-  
 uites brought a waye the Arke and the taber-  
 nacle of testimony, and all the holpe vessels  
 that were in the tabernacle. And King Salo-  
 mon and all the congregation of Israel that  
 were assembled vnto him before the Arke, of  
 fredd Orp and oren, so many that they coulde  
 not be told by number: so multitude. And the  
 priests brought the Arke of the apointment  
 of the Lord vnto his place in the queere of the

temple and place most holpe: euen betwix the  
 wynges of the Cherubes, that the Cherubes  
 receyued vnto their wynges ouer the place of  
 the Arke and covered the Arke and her laures  
 about on bygh. And the laures of the Arke,  
 were so longe, that they were seene a litle be-  
 fore the queere, but not farre without. And  
 there it remayneth vnto this daye. Moreover  
 there was nothinge in the Arke save the two  
 tables which Moses put therein at Horeb,  
 which the Lord had written to the children of  
 Israel, after their cominge forth from E-  
 gypte. And when the pyrales were come ouer  
 of the holy place (so) all the pyrales that were  
 founde there sanctified them selues and byd  
 not as yett at that tyme warre by course. But  
 the Levites receyued one of them that were vnto  
 the Asaph, Heman and Jathan, and amonge  
 their children & brethren, were arrayed in brasse  
 and fange withymbales, plateetes & har-  
 ps standinge call from the auiter, and with  
 them an hundred & twenty pyrales blowinge  
 trompettes. And the trompett blowers and the  
 singers so agreed, that it seemed but one voyce  
 in praylinge and thankyng the Lord. And as  
 the voyce of the trompettes,ymbales and in-  
 struments of melody arose, as they pray-  
 led the Lord, that he was good and that his  
 mercy laith euer, the house of the Lord was  
 filled with a cloude: so that the pyrales coulde  
 not endure to minister by reason of the cloude.  
 For the glasse of the Lord hadde filled the  
 house of God.

¶ The wordes of Salomon to the people, and the  
 prayer he made to God.

CAP. VI.

¶ Then Salomon sayde: The Lord hath  
 spoken, that he wyll dwell in dauides se.  
 And I have buyt an habitation for the  
 end a place to dwell in for euer. And the King  
 turned his face and blessed the hole congre-  
 gation of Israel, and all the congregation of Is-  
 rael stode. And he sayde: blessed be the Lord  
 God of Israel, whiche spake with his mouthe  
 to my father Dauid & hath fulfilled it with  
 his handes, for God sayde: sythen the tyme  
 I brought my people oute of the lande of E-  
 gypte, I chose no cytie amonge all the tribes  
 of Israel to buyde an house in, that my name  
 myght be there, neyther chose I anye man to  
 be a ruler ouer my people Israel. But nowe  
 I haue chosen Jerusalem to haue my name  
 there, and haue chosen Dauid to be ouer my  
 people Israel.

¶ And it was in the herte of Dauid my fa-  
 ther to buyde an house for the name of the  
 Lord God of Israel: But the Lord sayde to  
 Dauid my father: so as moche as it was in  
 thine herte, to buyde an house for my name,  
 thou saydest well: that thou haddest it in thine  
 herte. For it standinge thou shalt not buyde  
 the house, but the sonne which shall issue out  
 of thy loynes, he shall buyde an house for my  
 name. And the Lord hath made good his  
 sayng.

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and thine ears attend vnto the prayers made in this place. And nowe therefore aske the Lord God in thy exchange place: bothe thou and the sheke of thy strength, and see thy pleasures put on victorie and thy seruantes exult in goodnes. And the Lord God turne not away the face of thine annoynted: But remember thy mercies promysed to Dauid thy seruant.

¶ The first continueth the sacrifice. The Lord appeared vnto Salomon the second tyme.

CAPL VII.

**W**hen Salomon had made an ende of prayeinge, there came downe fyre frome heauen and consumed the burnt offering and the sacrifice. And the glory of the Lord fylled the house: that the preastes coulde not go into the house of the Lord, because the glory of the Lord had fylled the house of the Lord. And all the children of Israel sawe howe the fyre came downe, and the glory of the Lord upon the house, and bowed with their faces to the earth upon the pavement, and bowed their knees, and confessed vnto the Lord, that he was good, and that his mercies lacked not.

**H**ad the kynge and all the people offered offerings before the Lord. So that kynge Salomon offered. ten thousand oxen, and an hundred and twenty thousand shepe. And so the kynge and all the people halowed the house of God. And the preastes waried on their offices, and the Levites with instruments of musike of the Lord, whiche kynge Dauid made to asseyse vnto the Lord, that his mercies lacked not, when Dauid gaue praise vnto the Lord. And the preastes blew trumpets, and by them: and all Israel made a voice. Salomon halowed the middle of the court, that was before the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receyue the burnt offerings, and the meat offerings, and the fat.

**A**nd Salomon kept a feast the same season of seven daies, and all Israel with him, an exceeding great congregation, euen from the which came the spruce of Carper. And the eighth daye they made a garden feast. For they kepte the halowynge of the seven daies, and the feast of seven daies. And the xiii. daye of the seventh month, he let the people departe into their tentes, glad and merry in heart for the goodnesse that the Lord had shewed to Dauid, to Salomon, and to Israel his people.

**A**nd so Salomon finished the house of the Lord, and the kynge house, and all that came in his heart, to make in the house of the Lord, and in his owne house, and that prof. ground.

**A**nd the Lord appeared to Salomon by night, and sayde to him: I haue herde thy petition, and haue chosen this place for my selfe, to be an house of sacrifice. Wherefore if thou wilt be zealous that there be no carnall, or if thou wilt be zealous that thou be zealous the lande

of thy people, I will sende silence amonge my people: yet if my people shall see named after my name, I will humble them: I will make them intercession, and I will seeke my presence, and I will turne from their wicked wayes, then will I beare from heauen, and be mercifull to their synnes, and will heale their idde. For whether more mercies shall be open, and myne eares attend vnto the prayers made in this place. And finally I haue chosen the sanctuary this house, that my name be there for ever, and myne eyes shall be there perpetually.

**W**hy if thou wilt walke before me, as Dauid thy father walked, to do according to all that I haue commaunded, and whiche I haue myne obediencies, and my lawes: then I will habite the seat of thy kingdome, according to the covenant I made with Dauid thy father, sayinge: Thou shalt haue succour of other that shall rule in Israel. But if thou turne away, and forsake myne obediencies, and my commaundementes, whiche I haue set before you, and shall go and serue other gods, and bowe your selues to them: then will I smite them by the scootes out of my lande, whiche I haue given them, and will cast out of my lande, whiche I haue sanctified for my name out of my lande, and will make a power, and a tale of it: amonge all nations. And this house which is to bygde, shall be a wonder to all that passe by it, that they shall saye: Why hath the Lord dealt on this fashion with this land, and with this house? And it shall be answered: For they forsake the Lord God of their fathers, whiche brought them out of the lande of Egypte, and claue to other gods: and bowed to them, and forsooke them: and therefore brought he on them all this evil.

11. Reg. 1. 10.  
11. Paral. 1. 13.

¶ The house that Salomon bygde after the house of Dauid was finished.

CAPL VIII.

**A**fter twenty yeres when Salomon had bygde the house of the Lord, and his owne house: he bygde the cities that he had taken, and put certayne of the children of Israel in them. And Salomon wrote to Hiram kinge of Tyre, sayinge: And he bygde Bethoron in the wilderness, and all the stone cities which he built in the lande. And he bygde Bethoron the upper, and Bethoron the nether, and made them stronge cities with walles, gates, and barres. And Bethoron, and all the stone cities that Salomon had, and all the stone cities, and the cities of hismen, and all that Salomon had built to bygde in Ierusalem, and Libanon, and throughout all the lande of his dominion.

**A**nd all the people that were left of the heathens, Sumerians, Phelicians, Hittites, and Jebusites, were not of the children of Israel: euen the children of them, whiche were left after them in the lande, and were not consumed of the children of Israel, by Salomon made

11. Reg. 1. 10.

11.



make tabernacles unto this daye. What of the children of Israel dyd Salomou make no ob- dymen in his worke: but they were men of war and rulers and greate Lordez with Ham, and capytaynes ouer his charrettes and hoysmen. And kynge Salomons officers that ouersawe and ruled the people, were two hundred and fiftie.

And Salomou brought the daughter of Pharaon out of the cite of Caidon: the house she hadde made for her. For he sayde: my wyfe shall not dwell in the house of L. And kynge of Israel, for it is holy, because the Altare of the Lorde came into it.

And fraim edemesthe Salomou offered burntofynges vnto the Lorde on the altare of the Lorde whiche he hadde buyt before the porche to once daye by daye accordinge to the commaundment of Moyses, and in the sabbates and newmones, and the thre solemn feastes of the yere. the first of twer dygh, the second of wches and the third of bootes.

And Salomou also used the pyrales tuffe man to his owne as L. And he rather had ordered them, and the Leuites vnto their owne, for to praye and minister before the pyrales daye by daye, and the portes by course at euery gate. For so hadde L. And the man of God commaunded. And the commaundments of the kynge vnto the pyrales and the Leuites concerninge what to ruse cause it was, and concerninge the treasures, was not disobeyed.

And all the worke of Salomou went well forwarde: and in the thre dayes of the foundation of the house of the Lorde was sayde: it shal be had byrthed it, that the house of the Lorde was perfite. And then went kynge Salomou to aion Gaber, and to Cloth and to the steles in the lande of Eom. And Diram sent him by the hande of his seruantes, Kypes and manures that coulde skill of the see: whiche he cut with the seruantes of Salomou to Ditye, and brought thence fouer hundred and fiftie talents of golde, and brought it to kynge Salomou.

The commaundment of Salomou with the queene of Saba, and the giftes that she gaue the order. The birth of Salomou: after whome his father was boorn.

CAPIT. IX.

And the queene of Saba heere of some of Salomou and came to visur him with tribelles at Jerusalem, with a very greate companye, and with camelles that bare: twer chaires and plentye of golde and precious stone. And when she was come to Salomou, he commaunded with him of all that was in his herte. And Salomou forsed her of hre questions, that there was nothinge he hadde seen Salomou, whiche he tolde her not.

And when the queene of Saba had seene the wysdom of Salomou and the house that he had buyt, and the meat of his table and the sittinge of his seruantes, and the standinge of his charytes, and their appaill, and his

butelars with their appaill, and his paction out of whiche he went into the house of the Lorde. She was so astonysed that there was no more best in her.

And then she sayde to the kynge: the sayinge whiche I heerde in myne owne lande, of thyne actes and of thy wysdome, is true. But I belicued not the woordes of thym, vntyll I came and myne eyes hadde seene it. And lo, the one halfe of thy wysdome was not tolde me: thou receidest the same that I heerde, happy are thy men, and happy are these thy seruantes: wher they stande before the Altare and heere thy wysdome. Blessid be the Lorde thy God whiche hadd led to the, to make the, kynge on his scale, vnto the Lorde thy God. Because thy God loued Israel, to make them constant: euer, therfore maye be the kynge ouer them to wyght and equite.

And she gaue the kynge an hundred and xx. talents of golde, and of sweete stoures: tribryng great aboundance: with precious stones, that there was no such thinge as these in the queene of Saba: kynge Salomou. And mozeours the seruantes of Diram and the seruantes of Salomou: whiche brought golde stone Ditye, brought also: alyuine wood and precious stones. And the kynge made of the alyuine wood steyars in the house of the Lorde: and in the kynge's palace, shapen and plaites for; fingers. And there was no such wood seene before in the lande of Syria. And kynge Salomou gaue to the queene of Saba all her chyce that she askede aboute that she brought vnto the kynge. And so she turned and went awaye to her owne lande with her seruantes.

The somme of golde that came to Salomou yere by yere, was sixe hundred. i. lxx. talents of golde, besides that which the princes and magnayntes broughte, and all the kynge of Arabia, and Dukes of countreys broughte golde and silure to Salomou. And kynge Salomou made two hundred butelars of golde. iij. hundred sykes of beuen golde to a butelar: and thre hundred wythes of beuen golde, thre hundred sykes of golde to a wythe, and he put them in the house of the forest of Libanon.

And the kynge made a great scale of Troy and ouerlaid it with pure golde. And there were sixe steyars to the scale with a sordale of golde fastened to the scale: and pommel on the syde of the sittinge place, and two lions standinge by the pommels. And. x. Lyons stood on the one syde and on the other, vpon the steyars, that there was no suchem as in any kynge's house.

And all the byrnyng vessels of kynge Salomou were golde, and all the vessels of the house of the forest of Libanon, were pure golde, as so: silure. it was colde: nothinge more in the dayes of Salomou. For the kynge's wyppes went to Tharsis with the seruantes of the Lorde: wher they were once. And the wyppes of Tharsis broughte golde, silure, the shell of Sepharim, apys and perles.

And kynge Salomou passed all the dayes of the

L. viii. i. a. m. c. lxx. vi. b. l. vi. b.

l. vi. i. a. m. c. lxx. vi. b. l. vi. b.

of the earth in riches and wisdom. And all the kings of the earth sought the presence of Salomon, to hear the wisdom that God had put in his heart. And they brought every man his presents in vessels of silver, and vessels of gold, and tapestry, harness, sweet odours, horses and mules, yee by free.

And Salomon had four thousand mangers of horses and chariots for them, and ten thousand horsemen. And he bestowed them in the chariot cities, and with the king at Jerusalem. And he captured over all the kings from Cyprus, unto the land of the Philistines, and so to the borders of Egypt. And the king made silver in Jerusalem as plentiful as stones, and cedar trees as plentiful as the mulberry trees that grow in the valleys. And Salomon had horses brought him out of Egypt, and out of all lands.

The rest of the acts of king Salomon to be written, are written in the booke of Nathan the Prophet, and in the prophesie of Idrab the Zytore, and in the bysons of Idrab the seer of visions agaynst Jeroboam the son of Nabat. And when Salomon had reigned in Jerusalem upon all Israel fourty years, he layde him to rest with his fathers, and was buried in the city of David his father, and Roboam his sonne reigned in his stead.

The follovinge of Roboam, and the beginning of his reigne.

CAPL X.

As Roboam wente to Bithem: for to Bithem went all Israel come to make him kinge. And when Jeroboam the sonne of Nabat heyring in Egypt herde it sayd he was led for feare of Salomon the kinge he returned out of Egypt. And they sent and called him. And so Jeroboam and all Israel came and communed with Roboam and said. Thy father made vs a greuous yoke: but we wyl be now as the greuous scourge of thy father, and of his heuie yoke that he put upon vs, and we wyl scue thee. And he sayde to them: come agayne after thre dayes to me. And the people departed.

And kinge Roboam counselled with the elders that had bene before Salomon his father, wylde theyrue, and sayde: What counsell gve ye me: so suffereth this people agayne? And they tolde him sayinge: yf thou wylt be hard to this people and please them, and thou shalt speake thynges theyrue to them, they wyl be thy seruantes for ever. But he sette the counsell whiche the elders gaue him, and toke counsell with the younge men that were reared up with hym, and hester Danis in his presence, and sayde to them: What aduise gve ye, that I maye answer this people whiche thus saith vnto me, sayinge: I hate the booke of the yche whiche thy father bynded vpon vs.

And the younge men that were nourished by

with him, talked with him, sayinge: thus answereth the people that speake to the, sayinge. Thy father made ouer yoke heuie: what make thou ouer yoke lymmer lighter. Thus wyl answereth them: My yoke shall be leuier vpon then my fathers yokes. For wher my father put a heuie yoke vpon you, I wyl put more therto: and wher my father chastised you with whippes, I wyl chastise you with scorpions. Nowe when Jeroboam and all Israel were come the thre dayes, as the kynge had, sayinge: come agayne to me the thre dayes. The kynge answered them scuttly: for kinge Roboam lette the counsell of the aged men, and answered them after the aduise of the yonge men, sayinge. I my father gve me made yoke greuous, & willable therto: and wylte my father chastise you with whippes, I wyl chastise you with scorpions. And so the kynge hardened not vnto the people, for the sayinge that was of God, that the wyde wyche make good his sayinge whiche he spake by the hande of Aia the syonise to Jeroboam the sonne of Nabat. And when all Israel saw that the kynge wylde not heare them, the people answered the kynge sayinge: what yoke haue we with David, or what yoke haue we the son of Idrab: let every man of Israel go to his tent. And nowe David is to thynke ouer house. And therevpon all Israel yerte them to theyr tentes: so that Roboam captured ouer no more of the children of Israel then dwelle in the cities of Iuda. Then kinge Roboam sent to the Haburam that was ouer the tribute, and the children of Israel should him with bowes that he byrd. But kinge Roboam made speche and get him vnto his chare to kepe to Jerusalem. And so Israel departed from the house of David vnto this daye.

Roboam is settyng downe to fight agaynst Jeroboam. He hath the righte to pure and the hoste of iudines: and by them vyche and twente thousand and thre hundred and thre score.

CAPL XI.

As when Roboam was come to Jerusalem, he gathered of the house of David and Beniamin to the nombre of nyne thousande horsemen of warr to fight with Israel: for to byng the kyngdome agayne to Roboam. But the worde of the Lord came to Semaiab the man of God, sayinge: speake vnto Roboam the sonne of Salomon kinge of Iuda, and to all Israel that are in Iuda, and to Beniamin, and saye: thus saith the Lord. Do not thus: for ye haue made this: but hearken vnto the voyce of the Lord: for this thinge is done of me. And they obeyed the voyce of the Lord, and returned from gornge agaynst Jeroboam.

And Roboam dwelleth in Jerusalem: & dwelleth stronge castles in Iuda: as Bethlehem, Etam, and Bethsur, Gordan, and Bitham: Beth. Harelad and Typh: Aduradim, Lechia, and Aicad: Zuzab, Aialon, & Idrabon. Whiche were the stronge castles of Iuda, & Beniamin.

ll. Reg. xii.

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And when he had separated his strong cities, he put captiues in them, and hoie of wea- rle, and of ople, and of wyne And he orde- red in all cities wyldes and yrees, and made them readyng stronge. And so Iuda and Ben- jamin were vnder him.

And the yeredes and the Leuites that were in all Israel resorted to him out of all thers rootes. In to moche that the Leuites lefte their suburbs and posselions and came to Iu- da and Jerusalem: for Ierobam and his sou- nes had cast them ouer from ministeringe vnto the Roide. And he ordeyred in pryde of byllauere, borne to Iysoe deuriles, and also to the eate: whiche he hadd made. And after them there came of all the tribes of Israel such as their heetes moue them to like the Roide God of Israel; to Jerusalem so othe vnto the Lord God of israell: so they ordeyred the kyn; for of Iuda, and made Roboam the soune of Salomon myghter 42 yere long. For the yere they walde in the waye of Dauid and Salomon.

And Roboam toke him Matath foug- hter of Jeruoth the soune of Dauid to wis- ser and to be the dougter of Abia the soune of Iyrah: whiche bare vnto Iyrah Iyrah, whiche bare vnto Iyrah Iyrah, whiche bare vnto Iyrah Iyrah. And Roboam toke Iyrah the daughter of Abia- lom above all his other wyues, and concubines: for he toke Iyrah his wyue, and Iyrah his con- cubine, and begate the hoie dougteres, and ergut and twenty sonnes. And Roboam made Abia the soune of Iyrah the chiefe ruler amonge his brethren, for to make him kyng. And he dyed a wyte parte, and scattered of all his chyrmen: so that out all the countreies of Iuda and Benjamin in currey stronge cast. And he gaue them aboundinge of wyte, and of- fered many wyte.

The kynge of Egypt robbed the temple of the Roide. Roboam dyed, and Abia his sonne suc- cedyd him.

And when he had separated the strong cities of Iuda and the kynge humbled them selues for the Roide is vnto us. And when the Roide came to Jeruoth, sayinge: they made them selues, and therefore I will not re- ceyue them. But I will reuice them somewhat, and my wyte shall not fall vpon Jerusalem. Ierobam the kynge shall be his seruante, so knowe what aduice to dye. For my kynge and the security of the kynghomes of other lan- des. For the kynge of Egypt came to Jeru- salem, and toke away the treasures of the house of the Roide, and the treasures of the kynge house, and mostly he toke all. And he toke also the wyldes of golde whiche Salomon made. In the daye of whiche kynge Roboam made Iy- rah the daughter of Abia, and put them in the chyrche of the capytaynes of his yarde, whiche were in the gate of the kynge house. And as othe to the kynge went to the house of the Roide, he gaue wyte and let them, and brought them a- gaine vnto the yarde chamber. And so Iyrah he humbled him selfe, the knyght of the Roide turned from him, and Ierobam not all left: for the Roide was there were many good thyn- ges yet in Iuda.

So kynge Roboam wasd myghter in Je- rusalem and rayned. And Roboam was one and forty yere old when he was made kyng, and he rayned seuentye yere in Jerusalem the city whiche the Roide had chosen out of all the tribes of Israel, to put his name there. His mothers name was Iyrah, an Immo- rale. And he dyed, and he prepared not his herte to like the Roide. The actes of Ro- boam and Iyrah are written in the booke of Semetab the prophete, and of Iyrah the se- ar of vnto us, so moche as ther receyue his genealogie, and the perpetuall wyte that was by Iyrah Roboam and Ierobam du- ringe their lyfe. And Roboam Iyrah to Iyrah with his father, and was buried in the ce- tre of Dauid, and Abia his sonne rayned in his sede.

The bychoure of Iuda rayned Ierobam.

CAP. XII.

And when Roboam had humbled the kynghome and made it stronge he for- soke the lawe of the Roide, and all Is- rael with him. Wherfore the chiefe yere of kynge Roboam, the kynge of Egypte came by agaynst Jerusalem because they had respossed agaynst the Roide with threue hundred charytes, and the Roide thownde hoisemen. And the people were without nom- bre that came with him forth of Egypte, with them of Libia, and the 2 Duchites, and the blacke moyses. And they toke the stronge cy- tres that were in Iuda, and came to Jeru- salem.

Then came Semetab the prophete to Ro- boam, and to the lordes of Iuda that were ga- thered in Jerusalem for the sake of the Roide, and sayd to them: thus sayth the Roide God of Israel: Ye have leste me, and therefore will I leue you also in the

CAP. XIII.

The egypciens yere of kynge Ierobam began Abia to charge out Iuda, and he rayned the yere in Jerusalem. His mothers name was Iyrah, the daughter of Iyrah of Iyrah. And there was warre betwene Abia and Ierobam. And Abia made a battayle with an hoste of stronge men, of four hundred thousande chosen arm. And Ierobam put in arraye to fruite agaynst him, with eight hundred thousande yere men and stronge.

And Abia rode by vpon Zemaraim an hill in the kynge of Ephyraim, and sayd: Heare me thou Ierobam and all Israel. I recommede it not you to knowe that the Roide God of Israel gaue the kynghome of Israel to Dauid for euer: such to him and to his sonnes, with a- gayed souerayntie: But Ierobam the sonne of Iyrah

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Abai, the seruant of Salomon, the sonne of Dauid rebelled agaynst the Loide. And there gathered to hym some men and brethren, and persuaded agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender hearted, and not strong enough for them.

And now ye thynke to perswade agaynst the kyngdome of the Loide in the hande of the sonnes of Dauid, because ye be a greafe multitude, and haue with you the golden caluys whiche Ieroboam made you for goddes. And haue ye not caste oute the pyeres of the Loide the sonnes of Iason, and the Leuites, and haue made you pyeres lyke the nations of other landes: euen who so euer cometh and consecrateth his hande with an oere, and such ceremonies, the same is made pyere to them that are no goddes.

But with vs is the Loide our God whom we haue not forsaken: and the pyeres of the sonnes of Iason ministeringe vnto the Loide, and the Leuites in wyse behynginge vnto the Loide euer morninge and euer euen burnt offeringes, and sweete incense: and the Omeridid put in order vpon a pure table: and the candle stroke of golde, with the lampes of the same, to be lighte euer euen. For we hope the wraeth of the Loide our God: but ye haue forsaken him. Moreover, beholde, Gods with vs in the last warre, and his pyeres and the conynge trouppes to crie alicum agaynst you. Ieroboam of Israel sayeth not with the Loide God of your fathers: for it will not please with you. But for all that, Ieroboam sent men vnto you to come behynde vpon them: and so they were before Iuda, and the sayers in warre were behynde them. And whiche Iuda turned and sawe the battaile behynde and before, they cryed vnto the Loide, and the pyeres crie the trouppes, and the men of Iuda gaue a shout. And so the men of Iuda shuted, and smote Ieroboam and all Israel before Iuda and Iuda. And the chyldren of Israel fled before Iuda, and the Loide deliuered them in to the handes of Iuda. And Abia and his people slew a greafe number of them: so that there were nyghen thousand of Israel, syue hundred thousand chosen men. And so the chyldren of Israel were vpon the border at that tyme and the chyldren of Iuda quarried by cause they leaged into the Loide God of their fathers. And Abia followed after Ieroboam, and wanne certayne cities from him: Berbel, with townes belonginge thereto, and Eplion with her townes. And Ieroboam executed not strengthe agayne in the dayes of Abia. At last the Loide played hym that he dyed.

And Abia wazed myghty, and toke hym fourtye wyues, and begat thyn and thynne sonnes, and sette bowabers. The wife of the wyfe of Abia, and his wyues and chyldren, on wyth in the byssyne of the pyere place also. And when Abia was layde to rest, he left his father, they buried hym in the city of Bethel. And Asa his son reigned in his stead.

In which dayes the lande was quiet tenne yeres.

In the thirde, after whom Asa reigned.

CAPL XIII.

Asa the thirde that was good and right in the eyes of the Loide his God, and toke awaye the altars of Baalim, and the high altars, and brake the pyeres, and the downe the groues, and commaunded Iuda to feare the Loide God of their fathers, and to be accordyng to the lawe and cummytment. And he put awaye oute of all the cities of Iuda, the high altars and the pyeres: for the high altars was quiet before him. And he built stronge cities in Iuda, because the lande was in rest, and he had no warr in those yeres. For the Loide had given him rest.

And whiche he sayd to Iuda: let be buyde these cities, and compass them with walles and towres, gates and barres, whyle we haue the lande quiet. For we haue sought the Loide our God: and because we haue sought hym, he haue given vs rest on euery syde. And so they buyde and prospered. And Asa had an armye that bare wythes and speere, oute of Iuda thre hundred thousande and oute of Beniamin that bare wythes and bowes, and hundred and foure score thousande, and thre all stronge men.

And thre came oute agaynst them Zarah the Moabite, with an host of ten hundred thousande, and thre hundred chariottes, and came as ferre as Maresha. And Asa wente oute to him, and they put in arraye to battaile in the valleye of Zephulay by Maresha. And Asa cryed vnto the Loide his God, and sayd: Loide, it is all one with the, to helpe them that haue no power, to helpe vs or with manye: helpe vs O Loide our God for we truste to the, and in thyng name we be come agaynst this multitude. Thou arte the Loide our God, its not man perswade agaynst the. And the Loide smote the battaile before Asa and Iuda, that they fled. And Asa and the people that was with him, pursued them as farre as Gerar. And the blake Moabites were oute of Gerar, that thre remained none alius of them, but were dropped of the Loide, and of his host. They cried also a myghere great pray. And they smote all the cityes rounde aboute Gerar. For the tract of the Loide came vpon them. And they rebbed all the cityes, for there was restyng mothe to be rebbed in them. Furthermore they smote the tentes of the caruel, and carried awaye plentye of wyne, and cattelles, and he returned to Ierusalem.

Charge Asa by the meynen of the Pyere in Bethel, and his wyues and chyldren, on wyth in the byssyne of the pyere place also.

**A**nd the spirit of God came on Sarda the sonne of Obed. And he went out against Asa, and sayde to hym: heare me Asa and all Juda and Beniamin. The Lorde is with you whyle ye be with him: and if ye shall forsake him, he will forsake you: but if ye shall forsake him, he will forsake you.

There will come many dayes in Israel, in which these shall be no true God nor preste that teacheth, nor anye lawe. And in the tribulation they shall come vnto the Lorde God of Israel, and shall forsake him, and he shall be soude of them. And in those dayes these shall be no prete to them that goe oute and in. But great breasion on euery syde vpon the inhabitautes of all landes: for one nation shall despoyle an other, and one raffe an other: for God will beate them with all aduersaite. But plucke you by your beeres, and let not your handes saynt, for pouce woikes shall be rewarded.

When Asa heerde those wordes and the prophets of Israels the sonne of Obed the prophete, he took courage & put awaye the abominations oute of all the lande of Juda and Beniamin, and cutte of the nesys whiche he hadde in mounte Ephraim, and renewed the auter of the Lorde that was before the porte of the Lorde. And he gathered all Juda and Beniamin, and the strangers which the oute of Ephraim, Manasse, and Simion. For there fell many to him oute of Israel, when they sawe that God was with him. And they assembled at Jerusalem the thirde moneth of the springe yere of the reigne of Asa. And they offered vnto the Lorde the same tyme of the spere whiche they had byoughte, seven hundred oxen, and seven thousande shepe. Then they made a covenante to seke the Lord God of their fathers, with all theyr beeres, and all their soules: so that all that soughte not the Lord God of Israel, wolde bye so; it wherher he were small or greate, man or woman. And they came vnto the Lorde with a loude voyce and shoute, and with resynnes and dances. And all Juda rested in the other, for they had sworne with all theyr beeres, and soughte him with all their iust, and he was soude of them. And the Lorde gaue them redounde aboute. Furthermoze kynge Asa put Maacah his mother oute of auctorite, because she had made an idoll in a greute: and brake downe beeydoll, and stampit it and buente it by the brocke Cedron. But they put not the idollaires oute of Israel: neither helde the beere of Asa was pure all his tyme. And he broughte in to the house of God the dedicate gyltes whiche he and his father hadde dedicate, in golde, siluer, and other iuvelles. And there was no more warre vnto the fyue and thyrty yere of the reigne of Asa.

In the fyue and thyrty yere of the reigne of Asa, came Baasa kynge of Israel againste Juda, and buylde Ramath, so the intent he wolde let none that pertained to the kynge of Juda haue passage in and oute. Wherupon Asa set synce and golde south of the treasure of the house of the Lorde, and of the kynge house, and sent it to Benhadad kynge of Syria that dwelleth at Damascus, and sayd. There is a league betwene me and the, and so was betwene my father and thine, wherfore I haue sent the synce and golde, that thou goe and byche thine appoyntment with Baasa kynge of Israel, that he may departe from me. And Benhadad gaunted vnto kynge Asa, and sent the capitaynes of his armie againste the ciities of Israel. And they beat them, Dan, Belmain, and all the other ciities of Naphtali. And wher Baasa heerde this, he lette buyldynge of Ramath, and lette his woike cease. And then Asa the kynge of Juda, and carryed awaye bones and tymber of Ramath, wherewith Baasa was a buyldynge: and he buylde therewith wabas and Rayphay.

At that same tyme Damaas the sear, came to Asa kynge of Juda, and sayde to hym: because thou trusted in the kynge of Syria, and trustest not in the Lorde thy God, therefore is the hode of the kynge of Syria cleaped oute of thy thyrte hande. Were not the blacke letters and they of Libia a greate holle, whiche excryde many charrettes and hoysmen: and if because thou trustedest in the Lorde, hee struered them in to thyrte hande. For the eyes of the Lorde beholde all the earth, to straunge the beeres of them that are hole with hym. Where in thou haste done falsshyp, and excuserd from hence to the, thou shalt haue warre. Wherupon Asa was wrothe with the sear, and put him in pyrson, for he was cupysed with hym because of that. Furthermoze Asa oppressed the sear of the people the same season.

The debtes of Asa bothe hede and talle, are written in the booke of the kynge of Juda and Israel. And the nyne and thyrty yere of his reigne, Asa fell syke of his feete, and that he dyscalle creped, and desyde that in his sickness he asked no counsell of the Lorde, but of physicians. And at the laste Asa fell in sepe with his father, and dyed when he hadde reigned one and fourty yere. And they buryed hym in his stone sepulchre whiche he had made in the cite of Dauid, and layd him in the bed wher he hadde lyled with sweete odoures of dynted myndes, made by the craft of the potterers. And they dyd excryde great sothe aboute the synge of hym.

Josephus succedeth after Asa, whiche caused the feare of the Lorde to be remoued among the people.

Asa, the sear of Baasa kynge of Israel, maketh a covenante with Benhadad kynge of Syria.

CAP. XVI.

CAP. XVII.

Asa Josaphat his sonne reigned in his hede, and mightye then Israel. And he put souldiours in all the stronges of the



ites of Iuda, & set rulers bothe in the lande of Iuda, and also in the cities of Ephraim, which was his father had wonne. And the Roie was with Iosaphat, because he walked in the oide wayes of his father Dauid, and soughte not wealth: But soughte the Roie and the ben of his lawe, and walked in his commaundments, and not after the doynges of Israel.

Then the Roie stablyshed the kyngdome in his hande, and all Iuda broughte him presents, that he became exceedinge in the and glorious. And his heire was outrageous in the wayes of the Roie, and he put downe yee more of the hyllauities and groues out of Iuda.

In the thyrde yere of his reygne he sente of his Roies: Uzziah, Azariah, Zachary, Cathanah, and Bithanai to keepe in the cities of Iuda: and with them Semiel, Stathnah, Zabadiah, Uziel, Semiramoth, Iozabab, Adoniah, Tobiah, and Zebodiah, as eunuchs: and with them Elisama and Joazabab. And they taughte in Iuda, and had the booke of the lawe with them, and went aboute Iuda, and out all the cities of Iuda and taughte the people.

And the last of the Roie fell upon all the kyngdomes of the lande that were rounde aboute Iuda, that they durst not warr with Iosaphat. And the Philistines broughte Iosaphat gifts and tributes. And there sheweth the Arabian broughte him of Myre, (suche as was saide) and seven hundred rammes, and seven thousand: and seven hundred he gottes. And so Iosaphat prospered and grewe upon bygh. Suche buried in Iuda called he and hoire of yee, and hee great substance in the cities of Iuda, and hee bygge men and men of myghte in Ierusalem.

And this is the order in the houses of theyr fathers of the captaynes oure thousandes in Iuda: Elnah the captayne, and with him of Ephraim men, three hundred thousand. And sent to him Joabab a captayne, and with him a thousand and four. So: thousand. And by his sode Amasai the sonne of Zebad broughte into the Roie, and with him two hundred thousand myghter men. And of the children of Beniamin, Gada was a man of myghte, and had with him armed with bowes and bylles, two hundred thousand. And by his sode Iosabab, with whom were an hundred and four thousande hundreded for war. These warred on Iuda, by the hande which the king had put in throughe theye thow out all Iuda.

After Zebad had asked counsell of the four hundred: Gada, hee, which Amasai was with him, hee said with the Roie of an arrow.

and oren plentifully for him, and for the people that came with him, and increased him to go by into Ramoth in Galaad. And when the kyng of Israel sayd to Iosaphat kyng of Iuda: wilt thou go with me to Ramoth in Galaad? And he answered him, I wyl be as thou, my people shall be as thine, and we wyl be with the in the warre.

And Iosaphat sayde unto the kyng of Israel: altho I praye the, the worde of the Roie. And the kyng of Israel gathered together of the prophetes four hundred men, and sayd vnto them: Shall we goe to Ramoth in Galaad to fyght, or shall I cease? And they sayd, go: the Roie what scripture it is to the kynges hand. And Iosaphat sayd: Is there yet here a prophete more of the Roie, that we myghte aske of him? And the kyng of Israel sayd to Iosaphat: there is yet one, to aske the Roie by him: But I hate him, for he saith prophete such me good, but alwaye sayll, one wyche as the sonne of Gemia. And Iosaphat sayd: let not the kyng say so. Then the kyng of Israel called one of his chamberlaines, and sayd: seeke thy brother quere, which was the son of Gemia. And the kyng of Israel, and Iosaphat kyng of Iuda, late theyr of them on his seate in thir apparill, in a charyngge house by the gate of Samaria, and all the prophetes propheteinge before them. And one which was the sonne of Achanah made him hymnes of yron, and sayd, thus sayth the Roie: with these thou shalt passe Siria, vntyll thou haste broughte them to noughe. And all the prophetes propheteinge euen so, say theye go by to Ramoth in Galaad and prophete, so: the Roie shall deliure it in to the hande of the kyng. And the messenger that wente to call Amasai, spake to him, sayinge: behold the wordes of the prophetes are pleasaunt to the kyng with one assent, lette thy wordes I pray the, be like one of theses, and speake that which is pleasaunt. And Amasai sayd: as truly as the Roie liueth, such what my God sayth, that wyl I speake. And when he was come to the kyng, the kyng sayd to him: Art chear, shall we goe to Ramoth in Galaad to fyght, or shall I be in cease? And he answered: go ye and prosper, for the Roie shall deliure it in to your handes. But the kyng sayde to him: how often tymes shall I aduise the that thou saye nothyng but truthe to me in the name of the Roie.

Then he sayd: I see al Israel scattered in the mountaynes, as theye that haue no spechech. And the Roie sayd: these haue no matter, let them retorne excepte man to his house in peax. Then sayde the kyng of Israel to Iosaphat: byd I not tell the that he wolde not prophete good vnto me, but curs? And he answered: therefore heare ye the worde of the Roie: I sawe the Roie fyte upon his seate, and all the compaigne of them standyng on his right hande and on his left. And the Roie sayde: who shall deliure Achab kyng of Israel, that he may goe and be ouercomen at Ramoth in Galaad. And whyle one sayd thus, I an other that, there came out a spurre and hee before the

CAPL. XVIII.

And Iosaphat became verye crabe a glorious, and toyned alliance with Achab. And after exceedinge yeres he wente downe to Samaria. And Achab set a wyche

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the Lorde and sayd: I will discerne him. And the Lorde sayd to him, how? And he sayd: I will go out, and will be a sponger spue: in synon: theye of all the Prophetes. And the Lorde sayd thou wilt discerne him, and wilt perswade, go out and see what he do. And now he doide the Lorde had put a living spure in the mouthes of all these thy Prophetes, and yet the Lorde he: he spoken curll agaynst the. And Hezechias the sonne of Cananah went and smote Hezre as upon the cheeke, and sayd: he what way turne the spure of the Lorde come we, to speake in the? And Hezechias sayd: thou shalt see the daye when thou shalt see the ruine from thence hit to thambre for: to hyde thy selfe. Then sayd the kynge of Israel: take ye Michas, and w-lure him to Amun the gouernour of the cite, and to Jans the kynge souer, and saye thus: saye the kynge: put this fellowe a prison, & kepe him with bread of tozome, and water of myche, tyll I come agayne in peac. And Michas sayd: if thou wilt a paye in peac, then hath not the Lorde spoken in me. And Michas as sayd maroules: hathen ye people euer one: a: you. And to the kynge of Israel and Josaphat the kynge of Juda wente up to Ramoth in Galad. Then sayd the kynge of Israel to Josaphat: I will change my clothes and get me to battayle, but if thou haue thynne owne apparel vpon the. And the kynge of Israel chaunged his selfe, and they went to battayle. But the kynge of Siria commaunded the capitaynes of his charrettes, sayinge: se ye fighte not agaynst myll by great, save agaynst the kynge of Israel onely.

And when the capitaynes of the charrettes sawe Josaphat, they had thought he had ben the kynge of Israel, and therfore compassed him, to fighte. But Josaphat cryed oute, and the Lorde holpe him, and God toucht them swore from him. For when the capitaynes of the charrettes perceyued that it was not the kynge of Israel, they turned backe agayne from him. And a certayne man dyed his bowe at aventure, and smote the kynge of Israel betwene the shoulteres of his habergeyne. And he sayde to the chaert man, rouene thynne hande and carry me oute of the bcke, for I am hurt. And the battayle was soe that daye. Now he it the kynge of Israel continued ban-dryng in his chaert agaynst the Syrians battayle. And about the sonne goinge dowar, he dyed.

¶ After Josaphat was rebuked by the Prophete Jehu, he called agayne the people to the honowryng of the Lorde God.

CAPL. XIX.

**T**hen Josaphat kynge of Juda returned to his house safe and sound to Jerusalem. And Jehu the sonne of Hanani the Israhel, went out agaynst him, and sayd to kynge Josaphat: oughtest thou to helpe the myrked, and to loue them that hate the Lorde? For this cause is the wrath of the Lorde vpon the. **Remember these are good thynges sounde**

in the, in that thou hast put alyue the ronder crate groues oute of the lande, and hast perswaded the people to seeke the Lorde. And Josaphat dwelle at Jerusalem, he wrote agayne amonge the people from Acherabe to moune the Lorde, and broughte them agayne vnto the Lorde God of their fathers. And he set Judges in the lande, theye ouer all the stronge cyties of Juda, theye by cytye: and sayd to the Judges: take ye what ye will, for ye be not Judges in the lawe of man, but of the Lorde, which is with you in the wysons of the lawe. **Wherfore:** take ye the feare of the Lorde be with you, and take heed and woill. For there is no vncertaintye in the Lorde our God: no certayne of perionnes, no captayne of rewardes.

Wherfore in Jerusalem by Josaphat appointed certayne of the Levites of the prestes, and of the auncient bretheren of Israel, ouer the customes of the Lorde, and lawes of the Lorde. **Whiche done,** they returned to Jerusalem, and he charged them, sayinge: too much is in the feate of the Lorde, with truth and iustice. And what soe succoure is to you of our dyet: yet that dwelle in their cytyes: beate the bloude and bloude, lawe, commaundement, ordinaunces and customes: se ye wene them that they seelyce not agaynst the Lorde, is: what he come vpon you, and on foure byttern. **Thus do,** and ye shall not faulle. And he here commaunded the Judges, whiche is heade ouer you in all maters of the Lorde, as Tubatay the sonne of Jimsar, a iudge in the house of Juda, he is ouer all. **Whiche con-**terpunge the kynge, with officers of the Levites before you. Take courage to you, and goo vpon it, and the Lorde will be with you good.

¶ The mercifulite byttern that the Lorde gave Josaphat kynge of Juda agaynst the Syrians, and the chyldren of Ammon, and of Moab.

CAPL. XX.

**A**fter this came the chyldren of Moab, & the chyldren of Ammon, and with them a compaigne of the Ammonites agaynst Josaphat to battayle. And there came to the Josaphat, sayinge: there cometh a greif mallice agaynst the from the other syde the see out of Siria. And he, they be in Basan Hammar, whiche is Engadi. Then Josaphat sayd: and let them selle to the Lorde, and I will paye med. **Wherfore** theye ouer all Juda, and Juda gathered them selfes together to the counte of all the Lorde. **Wherfore** there came oute of all the cyties of Juda to see the Lorde. And Josaphat stode in the assemblie of Juda and Jerusalem in the house of the Lorde before the newe court, and sayd: Lorde God of our fathers, see not thou God in heuen, and forgif not thou ouer at the synnynges of the Saurites? And in thynne hande is powere and myghte, so that no man can stand before the: yett not thou our God, whiche by word call out the inhabytantes of this lande before the people Israel, and

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his father and Assub, he slew all his other brethren with the sword, and smere of the looke of Israel also. ¶ Jozam was two and thirtie year olde when he began to reigne, a reigned eighty yeres in Jerusalem. And he walked in the wayes of the kynges of Israel, like as did the house of Achab: for a daughter of Achab was his wife: and he wrought evil in the eyes of the Lorde. Howbeit the Lorde would not destroye the house of David, because of the covenant which he had made with David, and as he promised to give a kyng to him and to his sonnes for ever.

In his dayes the Edomites rebelled because they would not be under the hande of Juda, & made thorn a kyng. And Jozam wente forth with his lordes and all his charrettes with him and toke by nyght and layde on the Edomites. Whiche compassed hym in, and the captivynesse of his charrettes. And so Edom departed from the subjection of Juda unto this day. That same tyme also dyd Eobnah dye after he bringe under his power, because he leste the Lorde God of his father. Moreover he made brutautes in the mountaynes of Juda, and caused chynababantes of Jerusalem to commit adulterys, and he toke Juda out of the warre.

And there came a writing to him from Eliazar the Pryeete of the temple. Thus sayde the Lorde God of David thy father: because thou waistest not in the wayes of Josaphat thy father, and in the wayes of the kynges of Juda, but walkedst in the wayes of the kynges of Israel, and hast made Juda & the dwelers of Jerusalem go a whoring, like to the whoring of the house of Achab, & hast therein slayne thy brethren that were thy fathers house, which was better then thou: Wherefore, the Lorde will smyte the which a myghty plague in thy soide, in thy chyldren, in thy wyves, and in thy goodes. And thou shalt have worde disseale thyse wounds in the bowelles, till thy bowelles fall out by reason of thy wickednesse saye by Da. e.

And the Lorde raised by agayn Jozam the spirit of the prophetes and the seabards that boide on the chynababantes: Whiche came agayn Juda and all to take the lande, and carryed awaye all the substaunce that was found in the kynges house, and moreover his sonnes and his wyves, so that there was not one son left in him, save Joachaz the youngest sonne. And after all this, the Lorde smote him in his bowelles with an incurable disease. And in processe of tyme, even about the ende of two yeres his guttes fell out by reason of his wickednesse: and he dyed of cruel disease. And they made him no buryng like the burynges of his fathers. When he began to reigne, he was thirtie yeres olde, and reigned in Jerusalem eighty yeres. And he walked not pleasantly, and they buryed him in the cite of David: but not in the sepulchre of the kynges.

¶ Ochoziah reigne in the towne of Jozam: Jehu the sonne of Nibhath ben Nibhath slew Ochoziah. And he slew all the house of Ahasa: save one, Jeon a captyve.

**A**nd the inhabitants of Jerusalem made Ochoziah his youngest sonne kyng in his stead. For the men of warre that came north the Arabians in the yere, had slayne all his elder sonnes. And so Ochoziah the sonne of Jozam kyng of Juda was made kyng. Two and forty yeres olde was he, when he began to reigne, and reigned one yere in Jerusalem. His mothers name was Achishah the daughter of Amis. And he walked also in the wayes of the house of Achab: for his mother was his counsellour to do evill. Wherefore he dyd that displeaseth the Lorde, like to the house of Achab, for they were his counsellours after the death of his father, to his destruction, and he also walked after their counsell. And Jozam sonne of Achab kyng of Israel turne to fight with Hazael kyng of Syria at Ramoth in Galad: and they of Ramoth would hym. Wherefore he returned to be healed in Jorid of the woundes which were gyven him at Ramoth, when he fought with Hazael kyng of Syria. And Ochoziah the sonne of Jozam kyng of Juda, wente downe to see Jozam the sonne of Achab at Jisrael, because he was diseased. For it was sayde in the wordes of the Lorde to go to Jozam, and that when he was come, he should go out with Jozam, agayn Jehu the sonne of Nibhath, whom the Lorde had appointed to destroye the house of Achab.

And as Jehu was returninge in wyche upon the house of Achab: he founde the lordes of Juda, and the sonnes of the brethren of Ochoziah, that waited on Ochoziah, and he slew them. And he sought Ochoziah, & they caught him where he was hid in Samaria, & brought him to Jehu. And when they hadde slayne him, they buryed him: because sayde they, he was the sonne of Josaphat which sought the Lorde with all his herte. And there was none of the house of Ochoziah that coulde obtaigne to be kyng.

¶ For Achishah the mother of Ochoziah, when she sawe her sonne was dead, arose and toke all the seed of the kyngdom of the house of Juda. But Josabeth the daughter of the kyng toke Joas the sonne of Ochoziah, and hid him from amonge the kynges sonnes that were slayne, and put him and his nurse in a coppinge chamber. And so Josabeth the daughter of kyng Jozam and wyfe of Jehoiada the Pryeete because she was the syster of Ochoziah, dyd him from Achishah that she should not. And he was with thurne bredd in the house of God, six yeres. And Achishah reigned over the lande.

¶ Joas the sonne of Ochoziah to made kyng: Achishah is put to death.

**I**n the thirteenth yere Joas toke bredd, and made a bande with the captivynesse of Samarias, which was the sonne of Jerobam, Ismael the sonne of Jehonathan, Jazani the sonne of Obed, Mahai the sonne of Abiath, and

And that the some of Zachar. And they  
 wrote aboute in Juda and gathered the Le-  
 uites oute of all the cities of Juda, and the  
 ancyente heades of Israel, and came to  
 Jer.usalem. And all the congregacion made  
 a bande with the kynge in the house of God.  
 And Josada sayd to them: Beholde, the kin-  
 ges sonne muste saygne oure the chrydren of  
 Dauid, as the Lozde hathe sayde. This is it  
 therefore that ye shall do. The chryde parte of  
 you Priestes and Leuites whiche come in the  
 Saboth daye, shall kepe the voyces, and an o-  
 ther chryde parte shall be in the kynge house,  
 and an other chryde parte shall be in the gate  
 of the foundation, and all the people shall be  
 in the courters of the house of the Lozde. And  
 there shall none come in to the house of the  
 Lozde, save the priestes and the Leuites that  
 minister. They shall god in, for they are holpe,  
 and all the people shall kepe the watche of the  
 Lozde. And the Leuites shall compalle þe kynge  
 counsell aboute: euerie man his weapon in his  
 hand: and what so euer man come in to  
 the house of the Lozde, he shall dye for it, and  
 they shall be with the kynge, as he commaundyd,  
 as as he yowd out.

B

and

C

And the Leuites and all Juda dyd in all  
 thynges as Josada the pryete commaundyd,  
 and toke euerie man his men with hym that  
 came in, and them that went out the Saboth  
 daye: for Josada the pryete dyd let none of the  
 compaynes departe. And Josada the pryete de-  
 lyuered to the captaynes of hundredes, of the  
 and chrydes, and bowlyces that pertayned to  
 kynge Dauid, and were in the house of God.  
 And he lette all the people and euerie man his  
 weapon in his hande, from the righte corner  
 of the house to the lefte corner of the house, so  
 long by the sulter, and the house round about  
 the kynge. And they broughte out the kynge  
 sonne, and put on him the crowne and the fir-  
 mament, and made him kynge. And Josada and  
 his sonnes anoynted hym and said: God saue  
 the kynge.

7. 22

23.

24.

When Abshalom heerde the noyse of the peo-  
 ples tumultynge and praynyng the kynge, he  
 went amonge the people into the house of the  
 Lozde. And when he sawe the kynge slyde  
 at his pyller in the enterynce, and the lordes  
 and templettes aboute the kynge, and all the  
 people of the lande cryng and blowyng  
 with trumpettes, and the synners with mus-  
 icles of musyke teachyng to prayse: he re-  
 tent for clothes and cryed: Treason treason.  
 And Josada the pryete wrote oute with the  
 captaynes of hundredes that were appoynted  
 to gouerne the house, and sayde to them: have  
 because it is house the Lozde, and who so euer  
 followeth me, lette hym be asyne with the  
 pryete. For the pryete sayde: see ye not in  
 the house of the Lozde. And they sayd: yea.  
 And when he was come out to the  
 court of the house, he in the kynge house,  
 they flew by hym. And Josada made a bond  
 betwene hym and all the people and the kynge  
 to be the Lozdes people. And all the people  
 went to the house of God and destroyed it, þe  
 iake the sulter and pynges, and flew by

and

than the Pryete of Baal alsoe the sulter.  
 And Josada put the shires of the house of the  
 Lozde in the handes of the Prietes, the Le-  
 uites whiche Dauid hadt comided in compa-  
 nyes for the house of the Lozde, to offer burnt  
 offerynges unto the Lozde, as is wyrtten in the  
 lawe of Moyses, with citheryng and synnyng,  
 as it was ordeyned by Dauid. And he set por-  
 ters unto the gates of the house of the Lozde,  
 þe no unclene person in anye popule shoulde en-  
 ter in.

And he toke the captaynes of hundredes,  
 and the nobles and the gouernours of the peo-  
 ple and all the tothe of the lande, and broughte  
 the kynge downe out of the house of the Lozde,  
 and they went thowowe the byrde gate in the  
 kynge house, and set the kynge vpon the seat  
 of the kynge house. And all the people of þe land  
 reioyced, and the eyre was in tranquillitee, but  
 they flew by Michaiah with the swyter.

¶ Thus durynge the tyme of Josada heareth the  
 lawe, but after his tyme he cryedeth it not. He  
 flyeth Zacharias the prophete. Josada brother of  
 the same reuerend, after his tyme sayneth he  
 315

CAPL XXIII.

It was seuen yere after he began to  
 saygne, and reigned ouer yeres in Jeru-  
 salim. His mothers name was Zibiah of  
 Bersebe. And Josada was captayne of the Lozde  
 all the dayes of Josada the pryete. And Jos-  
 adas yare had two wyues, and he begate four  
 synes and daughter.

14. 22. 23

He thynked after that, that Josada was nury-  
 shed to mendre the house of the Lozde. Wher-  
 by he gathered together the Prietes, the  
 Leuites, and sayd to them: ye are with thowowe  
 the cities of Juda, and yether of all Israel: ye  
 are to minister the house of your God, yete by  
 prest, and it ye lacke the synge: howe be it the  
 Leuites were slake. Thus the kynge called  
 Josada that was the chrysten, and said to him:  
 Why requyreth thou not of the Leuites to  
 byngre in, oute of Juda and Jerusalem, the  
 summe appoynted by the lawe the seruants of  
 the Lozde, and by the congregacion of Israel,  
 for the tabernacle of wyrtite. For wyrtite  
 Abshalom and he chrydren hadt broken the  
 house of God, and hadt deuoyd all the bes-  
 tementes of the house of the Lozde, aboute  
 Wals.

B

Wherfore at the kynge's commaundement  
 they made a coise, and lett it at the gate of  
 the house of the Lozde: and made proclama-  
 cyon thowowe Juda and Jerusalem to byngre  
 in to the Lozde the variation of Moyses the  
 seruant of God, whiche he set vpon Israel in  
 the wilderness. And the Lozdes and all the peo-  
 ple reioyced, and broughte in and cast in to the  
 cofers, vntill it was full. And when the tyme  
 came that the chrysten Lozde broughte in by the  
 handes of the Leuites at the appoyntement of  
 the kynge, when they sawe that there was  
 no chrysten money: then came the kynge's scribe,  
 and

23. 24.



and one appointed by the church preside, and  
poured out that was in the coffer, and took:  
and carried it to his place againe, and  
they day by day, and gathered the  
money.

**D** And the kyng and Josada gaue them  
men that wrought upon the house  
and bryd masons and carpenters to repare  
house of the Lorde, and artificers in yron and  
brasse, to repare the Lorders house. And the  
workemen wrought, and the worke prospered  
showe their hands: and they made house  
of God as it was to be, and strenghted it.  
And when they had finished it, they broughte  
the rest of the money to the kyng and Josada,  
and shewyd what was made within for the house  
of the Lorde: that is to saye vessels to min-  
ster withall, and so serue to beuent offerings,  
as habits and vessels of golde and siluer. And  
they offered burnt offerings in the house of  
the Lorde continually all the dayes of Josada.

**E** And Josada wored olde and full of yeres, and  
dred. An hundred and thirtie yeres olde was he  
when he dred, and they buried him in the sep-  
ulchre amonge the kynge, because he had  
done good in Israhel, and in God, and on his  
house. After the death of Josada came the lordes  
of Iuda and made obsequiance to the kyng, and  
then he was killed vnto them, and so they left  
the house of the Lorde. God of his fathers,  
I seth, growe & pray, so. And then came there  
warre vpon Iuda and Ierusalem for his death  
to paye. Iohns handynge God sent Iudas  
phores to them, to bringe them againe vnto  
the Lorde. And they trusted vnto them. But  
they wolde not heare.

**E** And the spyrte of God came vpon Zaba-  
nah the sonne of Josada the preside, and he  
stept vp aboue the people, and sayd to them.  
Thus sayth God: why breake ye the comma-  
ndementes of the Lorde? ye shall therefore not  
prosper, but as ye haue forsaken him, so shall  
he forsake you. \* Where vpon they compassed  
agaynst him, and stoned him with stones, as  
commandment of the kyng, euen in the court  
of the house of the Lorde. And Iosias the kyng  
remembered not the synnes which Josada his  
father had done to him, but serue his son. And  
when he dred, he sayd: the Lorde is my requyte  
a recknyng.

**G** And when the yere was oute, the hoste of  
the Ammonites came agaynst him: and they  
came to Iuda and Ierusalem, and destroyed  
all the towres of the people, and sent all the  
spoyle of them vnto the kyng to Amasia.  
And though the armye of Ammon came with a  
small compaigne of men, yet the Lorde deliuered  
a verye great hoste to their handes, by  
cause they had forsaken the Lord God their  
father, and therfore they leaue Iosias according  
to his desires.

And as soone as they were departed from  
him, though they left him in great distress,  
yet his olde seruantes conspired agaynst  
him to: the bloude of the euyll doer of Iudas  
the preside, and serue him on his bedde. And  
when he was dead, they buried him in the sep-  
ulchre of Dauid, but not in the sepulchre of the

kynges. And these are they that conspired ag-  
gainst him: Zabab the sonne of Ammonite  
Ammonite, and Josabab the sonne of Beniamin  
a Moabite, and his sonnes. And the summe of  
the care that came to him, and the foundacion  
of the house of God, are written in the booke  
of kynges. And Amasia his sonne reigned in  
his stede.

¶ Amasia overcometh the Ammonites. And Iosias  
kyng of Iuda ournourish and Iudas Amasia.

CAPL XXV.

**A** Amasia was but and twenty yere olde  
when he began to reigne, and reigned  
nyne and twenty yere in Ierusalem.  
His mothers name was Josabab of Ierusa-  
lem. And he dred that pleased the Lord, but not  
with the hole bestie. And as soone as he was  
settled in the kyngdome, he serue them which  
led the kyng his father. But he serue not their  
children, accordinge to that is written in the  
lawe in the booke of Moses, to whom the Lorde  
commaunded, sayinge: \* the fathers shall not  
dye for the childrens causes, nor the children for  
the fathers, but every man shall dye for his owne  
synne. And Amasia allembred Iuda together  
and made captiuitie ouer thousandes, & ouer  
hundred in the houses of their fathers shew  
out all Iuda and Beniamin. And he brought  
them from twenty yere and aboue, and founde  
them the hundred thousande yonge lusty men  
habile to go to battaile, and that could handle  
speere and shield. And he bryde euerie an hundred  
thousande shyllynge men out of Israhel, for an  
hundred talentes of siluer.

But there came a man of God to him and  
sayd: kyng, lette not the armye of Israhel  
goe to the, for the Lorde is not with Israhel  
neither with anye of the house of Ephraim.  
Wherfore thou shalst wrythe, then go and wa-  
te, and make thy selfe stronge to battaile: and  
thou shalt see, that God shall make the false  
before thine enemies. For God hath power  
to helpe vs: to cast downe. And Amasia sayd  
agayne to the man of God, what shall we do  
then for the hundred talentes which I haue  
giuen vnto the hoste of Israhel? And the man  
of God sayd: the Lorde is habile to geue the  
much more then that.

Then Amasia scoured the armye that  
was come to him oute of Ephraim, to geue  
home agayne. Wherfore they were reuoyng  
with Iuda, and encourid home with  
great anger.

And Amasia tooke herte, and carried oute  
his hoste, and wente to Saltdale. \* Where he  
serue of the children of Beniamin thousandes.  
And of them thousande the children of Iuda  
toke alwaye, and carried them vnto the toppe  
of the rocke, and cast them downe from the toppe of the  
rocke, that they shold be dead: but the men of the  
armye which Amasia had bryde backe and  
wolde not let go with the people to battaile,  
can vpon the citie of Iuda from Samaria vnto  
Ierusalem, and serue the thousande of the  
and was moche spoyle.

And it chanced, after that Amazias was come from the slaughter of the Chomites, and had brought the gods of the rulers of Sice, he set the up to the gods, and bowed himself before them, & busied himself with them. Wherefore the Lord was wroth with Amazias, and sent to him a Prophet, & said to him: Why seest thou the gods of the people which thou hast not done to deliver their own people out of thine hands? And as the Prophet spake to him, he said to the Prophet: Have men made the of thynge counte? cease, thou shalt be beaten. And the Prophet ceased and says: I am sure that God hath taken counte to be done by thee, because thou hast done this, and obeyest not my counsaill.

Then Amazias kynge of Juda took a buyse, and sent to Joas the sonne of Joachas the son of Jehu kynge of Israel, and sayd: come and let vs be enemies eche to other. And Joas kynge of Israel, sente agayne to Amazias kynge of Juda saying: a chylde in Libanon sente to a Cedar tree of Libanon, saying: I give thy bought to me, thou shalt not weep. And sothe came the mythe beales of Libanon, and trode downe the chylde. Then it sayeth: I, I have beaten the chylde, therefore thynge beest assefly to glory thyselfe. How abyde at home: what needest thou to prouche to euyl, that thou pise the and Juda with the?

But Amazias ceiled not: so it came of God, to turn to deliuer them in to the hands of their enemies, and that because they had forsake the gods of the Edomites. And Joas kynge of Israel came by: and they sawe echer other, before he and Amazias kynge of Juda at Bethsames in Juda. And Juda was put to the mosse before Israel, and thow were men in his tente. And Joas kynge of Israel, toke Amazias kynge of Juda the sonne of Joas, the sonne of Oziab at Bethsames: and broughte him to Jerusalem, and made the wall of Jerusalem, toward the gate of Cybion, unto the corner gate, & use hundred cubites longe. And he toke all the golde and siluer and all the iewelles that were founde in the house of God with Obed Edom, and the treasure of the kynge house and hostages, and returned to Samaria.

And Amazias the sonne of Joas kynge of Juda lived after the death of Joas sonne of Joachas kynge of Israel, thene yeres. The rest of the actes of Amazias kyng and lorde, are written in the booke of kynge of Juda and Israel. And after the tyme that Amazias did tume awaye from the Lord, they conspired treason agaynst him in Jerusalem: and he fled to Lachis, wherether they sente all their men and they lay there, and brought him up with bowes, and busied him with his fathers in the cite of Juda.

¶ For the death of Amazias sayeth Ozias whi- che is written in the leuit, and Joas was sayng in his tyme.

Then all the people of Judah Oziab which was thene yere elde, and made him kynge in the tyme of his father Amazias. And he buyte cloth and brought it agayne to Juda, after the kynge was layde to rest with his fathers. Where yere elde was Oziab when he began to sayge, and he sayge thow two and thre yere in Jerusalem. His mothere name was Jerushah of Jerusalem. And he was that pleased the Lord in all paynes, as had his father Amazias. And he bought buyse Zacharias the teacher to be Ch. thow: and as long as he sought the Lord, God made him prosper.

And he went to battaile agaynst the Philistines, and brake downe the wallis of Geth and the wallis of Jabneh, and the wallis of Gath: and buyse receyved aboute six thousand amonge the Philistines. And God holpe him agaynst the Philistines, and agaynst the Arabians that dwelle in Subbar, and agaynst the Ammonites. And the Ammonites gave tribute to Oziab, and his name was: asyde: when he went to Egypt: for he played the man, and receyved. Wherefore Oziab buyse thow: and Jerusalem oute the corner gate, and oute the bylyre gate, and oute other corners, and oute the bridge. And he buyse towres to the wallis: and he buyse manye wallis, for he had demerthe cattell, both in the valley, and also in the plaine, and plowmen and byre: and he had the mounaynes and in Ch. emel, for he founde thow: and he.

And Oziab had an hoste of freshynge men that were cutt to warre in the summer, and were solde and nombred by Jechi the kynge, & they had an officer, wher the name of Oziab was one of the kynge's lordes. And the hole number of the summer brades of the men of myght, were thow thousand and six hundred, and wher the number of them was the same of the hoste, the hundred and seven thousand, and thow hundred that made warre in myghte and strengthe, to helpe the kynge agaynst his enemies. And Oziab prouided them thow: and he made engines in Jerusalem by the craft of artificers, to be on the towres and corners, to shote arrows and greates stones. And his name spild later asyde: for he was wont to saye: wher he was become myghte.

And in his great wylle his heart arose, that he was wroth, and he transgressed agaynst the Lord his God, for he wente in to the temple of the Lord to burne incense upon the altar of incense. But Asetas the prest made in anger him with thow: for he had done that which were void men. And they cryed to Oziab the kynge, and sayde to him: it pleased not to the Oziab to burne incense unto the Lord, but in the pycces the children of Aseton: they are consecrate for to burne incense, come out of the sanctuary, for thou hadst trespassid, and it shall be no worship to the before the Lord, God.

And Oziab was wroth & had increase in his

hande to offer, and in his indignation agaynst the people, & the lepre sprang in his face: hee before the Idoles in the house of the Royde, euen besyde the incense altar. And likewise the chiefe Idoles with all the other Idoles loked vpon hym: and beholde, he was a lepre in his face, and they drave him thence. And when he was fayne to go out, because the Royde had plagued him. And when the lepre continued a lepre vnto the bare of his heade, and dwelt in an house at Iherusalem: howe he it was cast oute of the house of the Royde. And Iosiah his son had the gouernance of the King's house, & led the people of the lande.

The reule of the actes of Quah bothe helle and iude, byd Iudas the prophete, the sonne of Iudas wyffe. And when Quah was layde to rest with his fathers, they buried him with his fathers in the cite of the burial of the Kinges. For so sayd he is a lepre. And Iosiah his sonne reigned in his steed.

¶ Iosiah reargueth and ouercometh the Ammonites. And hee was sayd after him.

CAPIT. XXVII.

**I**osiah was frue and twenty yere olde when he began to reigne, and reigned forty yere in Ierusalem. His mothers name was Iehoad the daughter of Zabad. And he byd that pleace the Royde in all poyntes as byd his father Quah saye, that he came not to the temple of the Royde, and that the people shold not come thither. He buried the lepre vnto the temple of the Royde, and on the walle wyde he wryte moche. Wher vnto he buried wyde in the mountaynes of Iuda, and in the wode countrey he buried calis and towles.

And he fought with the kynge of the chyldren of Ammon, and prynced agaynst them. And the chyldren of Ammon gaue hym thre yere an hundred talents of siluer, and thre thousande quarters of wythe, and as moche barley. So wyche also led the chyldren of Ammon frue him the seconde yere, and the thirde. And Iosiah became myghty, because he dyced his waye betoie the Royde his God.

The reule of the actes of Iosiah and all his warres and his wayes are wrytten in the booke of kynge of Ierusalem and Iuda. He was frue and twenty yere olde, when he began to reigne, and reigned forty yere in Ierusalem. And when Iosiah was layde to rest with his fathers, they buried him in the cite of Dauid: and Achaz his sonne reigned in his steed.

¶ The wrythownde of Achaz kynge of Iuda. After that he was sayd after him.

CAPIT. XXVIII.

**A**chaz was threty yere olde when he began to reigne, and reigned forty yere in Ierusalem. And he had not that pleased the Royde, as byd his father Dauid: but walked in the wayes of the fringes of Iseael, and made thereto vaine of metall. And he offered incense in the balere of the chyldren of Demoun, and burnt his chyldren in fyre after the abominacion of the wayes whiche the Royde thretye yere before the chyldren of Iseael. And he offered burnt incense in Iherusalem, and on mountaynes, and vnder euery grent tree.

Wherfore the Royde his God withered hym in to the hande of the kynge of the Suthans: whiche beat hym, and carryd away a great multitude of his captiues into Damascus. And further, he was deliuered into the hande of the kynge of Iseael, whiche slew of his myghty slaughter. For he shaketh the soune of Iuda: he slew in Iuda an hundred and thretye thousande in one daye, and all frether men: and that because they had forsaken the Royde God of their fathers. And he slew a myghty man in mount Ephraim whiche was called the myghty soune, and Ariram the lord of warre of Iuda, and Stradan that was next to the kynge. And the chyldren of Iseael toke prisoners of the chyldren Iuda hundred thousande wyche, sonnes and daughters, and they carried away moche spoyle of them, and brought it to Hamath.

But there was a Propheet of the Royde and hee wente oute to the cite that came to Hamath, and sayd to them: so, because the Royde God of power hath was wrothe with Iuda, he deliuered this man into your handes. And ye haue slayne them with crueltie that eacheth by so beatiem. And now ye purpose to kepe vnto the cite of Iuda and Ierusalem, and to make them bondemen and bondewomen. What other charge is there (ye vndraype) then offende the Royde your God: But nowe heare me, and deliuer the prisoners agayne whiche ye haue taken of your brethren, for the yeeal towarde of the Royde is vpon you.

And certayne of the heathen of the chyldren of Ephraim: as Iasias the sonne of Ioram, Watachab the sonne of Rechem, Iehozabab the sonne of Selum, and Imasa the sonne of Iehadai: they were of the same that came from water, and sayd vnto them: ye shal not bringe in the captiues brethren. For whiche we haue offended the Royde althowgh ye sende to aske more to ouer synners and to synners. For ouer synners to greate synners, and these to teache much vnto Iseael. Whiche the men of armes leue the captiues as the spoyle betoie the loydes and all the congregation.

And their soles certayne apperred thretye byname, and toke the prisoners and shobd all that were naked amonge them, alle the spoyle, and stayed them and bounde them, and gaue them to eat and to drye. And they were alle, & they were alle, & they were alle, & they were alle, & they were alle, and brought them to Ierusalem, where they were kept.





the congregation which put their hands upon them. And the preachers blew them and offered the blood of them upon the altar, to make satisfaction for all Israel for the hynde layde that the burnt offerings and the spiced things should serve for all Israel. And they set the tables in the house at the Lords table with Hynde: leas, and fishes and howes according to the commaundement of David and of Gad the hynde of visions and of Nathan the prophet. For so was the commaundement of the Lords to show the hands of his prophetes. And so the Levites made with the assistance of David, and the preachers with the assistance. And Siccias commaunded to offer the burnt offerings upon the altar. And when the burnt offering began, the song of the Lords began, and the trumpets with the instruments of David hynde of Israel. And all the congregation bowed themselves, and the singers sang, and the trumpets blew, and so much until the burnt offering was finished.

And when they hadde made an ende of the burnt offering, the hynde and all that were therein knelt downe, and bowed themselves, and gave praise and thanks. And Siccias the hynde of the lords made the Levites to praise the Lords with the wordes of David and of Asaph the Ser of by him. And the Levites praised that they rejoiced againe, and the Levites clapped and bowed themselves.

And Siccias answered and spake: nowe that ye have finished your thanks to the Lords go ye and bringe in the incense and shew of things into the house of the Lords. And the congregation brought in the sanctified things offerings, and all that were willing brought burnt offerings. And the number of the burnt offerings was twenty cern, and an hundred rammes and two hundred lambs: and all for burnt offerings to the Lords. And beside that they drew out six hundred oxen, and three thousand sheep.

But the preachers were to fewe, and were not able to keepe all the burnt offerings. Therefore their brethren the Levites helped them till the work was ended, and every preachers were sanctified. For the Levites were pure bred to sanctify themselves when the preachers. And thereto the burnt offerings were made with the fat of the peace offerings and the drink offerings that belonged to the burnt offerings. And so the service pertaining to the house of the Lords went forward. And Siccias rejoiced, and all the people, that God had made the tolke to redy: for the thing was suddenly done.

¶ Siccias remueth the feild of pasture.

CAPL XXX.

**A**ND Siccias sent to all Israel and Judah and therto wrote letters to Ephraim and Manasse, that they should come to the house of the Lords at Jerusalem,

to offer sacrifice unto the Lords God of Israel. And the prince hold a counsell with the lords and all the congregation at Jerusalem to saye the feild of pasture in the feild of manasse. For they would not hope it at that tyme: for they were not yet ready to sanctify themselves. And the people gathered together to Jerusalem. And the hynde praised the hynde and all the congregation. And they desired to write the preachers and the people one all Israel from Bechaie to Zion, that they should come and hold the feild of pasture unto the Lords God of Israel at Jerusalem: for they have not often done it, as it is written howe they should.

And the messengers went with letters of the hands of the hynde and of the lords throughout all Israel and Judah, at the commaundement of the hynde which said: children of Israel, bowe againe unto the Lords God of Abraham, Isaac, and Israel, and so will he counte to the commaund of you that are clapped out of the hands of the hynde of assue.

And be ye not like your fathers and your brethren which have despised against the Lords of your fathers, which the Lords gave them by: for they are wasted as ye see. Therefore be not ye provoked therunto your fathers, but ye shall give thanks unto the Lords, and come to his holy place which he hath sanctified for cure, and leave the Lords your God, that his wrath maye turne from you. For ye have turned unto the Lords, your brethren and ye are children. Shall he have compassion with his people whom he hath holde them captive, that they maye sing againe unto his lands: for the Lords your God is full of mercie and compassion, and will not turne his face from you, if ye turne againe to him.

And the people went from Ephraim to Ephraim to see out the land of Ephraim and Manasse and turne unto Zebulon. And they laughed them to scorn and mocked them. For the little yet druce of Manasse and of Zebulon made them themselves and went to Jerusalem. And therto the hand of God was in Judah, to make them of one accord to do the commaundment of the hynde and the people, which was according to the word of the Lords. And so they assembled to Jerusalem more people and a myghty great congregation, to hold the feild of pasture in the feild of manasse.

And they arose and put away the altars that were in Jerusalem. And all the service they had away and cast them into the brooke Cedron. And they were pastured the fourty daye of the seven: moeth. And the preachers and Levites sanctified themselves for hymn, and brought in the burnt offerings into the house of the Lords. And they stood in their feilds after that manner according to the law of Moses the man of God. And the preachers spred the blood receyving it of the hands of the Levites. And because there were many in the congregation that were not sanctified: and therefore by the Levites they passed through for all that were not clean to sanctify them.



them to the Lord.

There was beey much people out of Ephraim, Manasse, Issachar & Zabulon that were not cleane, and therefore theyd call passouer of ephraim then wytyng speyked. But Zechias prayd for them and sayd: good Lorde be mercifull to all that set their hertes to see the Lord that is the Lorde God of Israell: though they do it not accordinge to the rituaill of the holy place. And the Lord heid Zechias and heald the people. And so it chid: men of Israell that were sounde at Jerusalem before the cast of smete dyd seuen dayes with great glorie, and the Levites and the priests prayd the Lord day by day with lute and instruments.

And Zechias spake beetyly unto the Levites: ye had good understandinge of the Lord. And theyd saye that least seuen dayes long and on the seventh daye they thanked the Lord God of Israell. And the hole assemble took counsaill to kepe seuen dayes more: & theyd be the hole seuen dayes with gladnesse. For Zechias kynge of Juda gaut for beaueofringes to the congregation a thousand seuen and seuen thousand shepe. And the Lord gaut to the congregation for beaueofringes a thousand seuen and ten thousand shepe. And the priests sanctified them sithce, that they were cleane.

And all the congregation of Juda with the priests and Levites, and all the congregation that came out of Israell and the strangers, both that came out of the laude of Israell and that dwelt in Juda, rejoyced: and there was great ioye in Jerusalem. For sithce the tyme of Salomon the sonne of Dauid kynge of Israell it happened not so in Jerusalem.

And the priests and the Levites arose & blessed the people, and their voyce was heerd, and their prayer went up unto his holy dwelling place heauen.

Then Zechias had called agayne the people to the service of the Lord he orderd the priests, and to some he commaunded to give tributes.

C A P I. XXXI.

**A**nd when they had synctified all this: all Israell that were sounde in the eyes of Juda, went oute and brake the Images and cut downe the groues, and all to brake the bylawes and the other autances: how out all Juda and Beniamin, Ephraim and Manasse, yet they had made an ende of them. And afterwarde all the children of Israell returned every man to his possession in this same cytie. And Zechias set the priests and the Levites in their order to waite by course, every man accordinge to his office: by their priest or Levite: for the burnt offerings and peacethynges, and to minstre and to synke & to praye in the gates of the lodge of the Lord. And the kynge gaut a penyng of his ludd: unce for burnt thynges of morninge and euen, and for burnt thynges on the Sabbath dayes and new moones, and other solis

festes, accordinge as it is wytyen in the lawe of the Lord. And he had the people that dwelt in Jerusalem to give the parte of the peaces & Levites, that they might be maintained in the name of the Lord. And as sone as the worke came abrode, the children of Israell brought aboundaunce of hede frutes of some, wyne, oyle, and honey, and of almanee of sutes of the felde: and the tribes of almanee of thynges brought them in plentifully. And the children of Israell and Judah dwelt in the cyties of Juda, they also brought the tribes of ephraim and Simeon, and tribes of beniamin: and they were dedicated to the Lord: and put them on heapes. In the thirde moneth they began to laye the heapes and synctified them the seventh.

And when Zechias and the souldiers came & sawe the heapes, they blessed the Lord and his people Israell. And Zechias questioned with the priests and the Levites concerning the heapes. And Azarias the chief priest of the house of Zath answered him & sayd: thus they began to bringe the beaueofringes unto the house of the Lord, we have eaten & had praye, and yett lette aboundaunce, for the Lord hath blessed his people and thynges of this heape left. And Zechias had dwelt by those houses about the house of the Lord. And so they dyd, and carryd in the beaueofringes and the tributes and the tithes as they were comendyd.

Thus whiche honourd the Levites hadde the rule with Samuyl his brother next to him. And Jibiel, Isaiab, Isathab, Muel, Jemmoth, Josabab, Suel, Semithab, Mahath and Mananab, were ouersires & kepte, by Zehonath and Semuyl his brother, the appointment of Zechias the kynge, and Azarias the cure of the house of God. And Luoz the sonne of Jemma the Levite payde of the Lord the custome of the beaueofringes of God, to give beaueofringes unto the Lord, and was cur of thynges most holy. And whiche were: Eden, Miniamin, Jesua, Semuyl, Amathab and Serdeniab in the cyties of the priests of their howse, to give to their brethren their portions, as well to the small as to the great.

And to the males also that were reckened sithce the tyme & about amonge all that went into the house of the Lord day by day, to minister: & to waite by course. And to the priests that were reckened to the householders of their fathers from xx. yeres & above, to waite when their courses came. And so they that were reckened to: how out at their fathers, by men, women & by children: how out at the congregation. For: so the fidelite of them dyd not committe their sanctis thynges. And thereto amonge the women of Zath the priestes were men named by name in the felde of the suburbs of all their cyties, cytie by cytie, for to give portions to all the males of the priests and to all that were reckened amonge the Levites.

And on this maner dyd Zechias ordeine out all Juda, & dyd that was good, right & iust.

feruſe, beſore the Loꝝd his God. And in all  
the woꝝkes that he began in the ſeruce of  
houſe of God, to ſerue his God after the ſame  
and commandments, he dyd with al his heart  
and proſpered.

¶ **Sennacherib** which ſhulde haue beſeged Jeru-  
ſalem is ſeruen of the King of Aſſyria, and  
whom ſome call Sennacherib.

CAPL XXXII

17. Eze. viij. c.

**A**fter theſe thynges and ſerches, **Sennacherib**  
king of Aſſyria came and entred into  
Iuda and ſieged againſt the ſtyde  
cities and thought to drawe them to him.  
But when **Ciſchias** ſawe that **Sennacherib**  
was come, he was ſorrye to fight againſt  
Jeruſalem, he ſeke counſel with his capitaynes  
and men of might, to ſtop the water of  
Ieruſalem, that were within the ctyte, and  
that were comyn to helpe him. And ſo they  
gathered moche people together and toke all  
the welles and the dycke that ran the waye the  
ſyde of the land, ſundering that the ſpryn-  
gys of water ſhoulde not ſyde moche water,  
wher they came. and he was wyſe to ſuſtayne  
and buyde by the wall wher it was broken, and  
made a towre about upon, & yet an other wall  
made, and a papyll above the ctyte of Jeru-  
ſalem, and made many towres and walls.

¶ And he ſent a ſpyer of his ctyte of peo-  
ple gathered them together into the large  
place of the gate of the ctyte and ſpake gently  
to them, ſayinge. Whiche wyſe men are  
and wyſe? He that answered in any wyſe ſayd  
counſel to ſtoppe of the ſprynge of water, and  
of the great multitude that is with him. & ſo  
there is one g:raſter wyſe then he was him.  
¶ He ſayd him in an arme of ſyde, but he ſayd to  
the Loꝝd our God ſo to helpe us and to helpe  
out Ieruſalem. And he people were with  
rayed with the woꝝkes of **Ciſchias** kinge of  
Iuda.

¶ After that, **Sennacherib** kinge of Aſſyria  
of his ſeruant to Jeruſalem, he ſent ſer-  
uantes beſore **Raſias** and all his kynghome to  
him, unto **Ciſchias** kinge of Iuda and unto  
all Iuda that were at Jeruſalem, ſayinge.

¶ Thus ſayd **Sennacherib** kinge of Aſſyria: &  
there is to ye ſayd. O ye that are beſeged in  
Jeruſalem? **Ciſchias** ſayeth unto you, to ſay-  
er you to waite, longer, and thus, ſayinge:  
the Loꝝd our God ſhall ſtoppe you out of the  
hand of the kynge of Aſſyria. Is it not that  
C: ſayeth that put downe his ſpyer and  
his other ſpyers, and commanded Iuda &  
Jeruſalem ſayinge: beſore one ſpyer ye ſhall  
have your ſerues and I praye what ſayd?

¶ **Wherfore** have ye not heard what I and  
my fathers haue ſayd unto the people of all  
lands? were the gods of the people of other  
lands able to ſave their lands out of my  
hand? wherof all the gods of thoſe na-  
tions that my fathers beſeged was it, that  
could ſave his people out of my hand, that  
prince God ſhall be able to ſave you oute  
of my hand? Wherfore have ye not ſayd

that I ſayd you ſhall be ſerued by you on this  
ſerue, nor yet beſore him. For ſo the God is  
amonge ſo many nations and kynghomes, was  
able to ſave his people out of my hand &  
the hand of my fathers: & turne to moche Iſra-  
el. Shall your God helpe you out of my hand,  
and yet more by his ſeruant ſpeake againſt  
the Loꝝd our God and againſt his ſeruant **Ciſ-  
chias**. Furthermore he wrote a letter to ſaye  
on the Loꝝd our God of Iſrael and ſpake them  
ſayinge: as the gods of the nations of other  
lands have not ſaved their people out of  
my hand, no more ſhall the God of **Ciſ-  
chias** ſave his people out of my hand.  
And they cryed with a loud voyce in the  
city, and ſpake unto the people of Jeruſalem,  
that were on the walls, to ſave them and to be-  
ſeige them, that they might have taken the  
ctyte. and they ſpake againſt the God of Je-  
ruſalem, as againſt the gods of the nations  
of the land, which are the woꝝkes of the han-  
des of man.

¶ But **Ciſchias** the kynge and the prophete  
**Jaiſias** ſaw the ſpyer concerninge that  
the Loꝝd our God ſhall ſave us. And the Loꝝd  
ſayd unto **Ciſchias** and ſayd unto all the men of  
Iſrael and the Loꝝd our God ſpake of the  
lawe of the Loꝝd our God, that he ſhould ſave  
Iſrael and Iſrael ſhall ſave Iſrael.

¶ And he ſent ſer-  
uantes unto the Loꝝd our God, that he ſhould  
ſave Iſrael and Iſrael ſhall ſave Iſrael. And he  
ſent ſeruantes unto the Loꝝd our God, that he  
ſhould ſave Iſrael and Iſrael ſhall ſave Iſrael.  
¶ And he ſent ſer-  
uantes unto the Loꝝd our God, that he ſhould  
ſave Iſrael and Iſrael ſhall ſave Iſrael. And he  
ſent ſeruantes unto the Loꝝd our God, that he  
ſhould ſave Iſrael and Iſrael ſhall ſave Iſrael.  
¶ And he ſent ſer-  
uantes unto the Loꝝd our God, that he ſhould  
ſave Iſrael and Iſrael ſhall ſave Iſrael. And he  
ſent ſeruantes unto the Loꝝd our God, that he  
ſhould ſave Iſrael and Iſrael ſhall ſave Iſrael.

¶ And **Ciſchias** ſaw concerninge moche ſer-  
uantes and lowe. And he gathered ſer-  
uantes of ſilver, golde, precious ſtones, ſpices, ſilkes,  
and all maner of precious ſtones: and made  
moſt houſes for the ſer-  
uantes of come, wine and  
oyle: and ſer-  
uantes for all maner of  
beaſtes for ſer-  
uantes. Kinge made ſer-  
uantes because  
he ſaw that the Loꝝd our God  
had gruen him ſer-  
uantes. And the Loꝝd  
our God ſpake unto  
the Loꝝd our God, that he  
ſhould ſave Iſrael and  
Iſrael ſhall ſave Iſrael.  
¶ And **Ciſchias** prospered in all that he  
did. But when the  
kinge of Babilon  
was ſent to him, to  
enquire of the  
mon: ſer that  
chaunced in the  
land, & he ſayd  
unto him; to  
temple hym that  
all that was in  
the  
land

But myght be knowen.  
 The firste of the kynges of Ezechias and his  
 goodlye were as myght in the byson of Iheru-  
 salem the son of Amos in the boke of the  
 firste of Iuda and Iheru. And then Ezechias  
 was the son of Achaz his father, and the  
 firste of Iuda: and Iuda and the inhabitaun-  
 tes of Iherusalem byd him wofullye at his  
 deathe. And Manasses the count sayng in  
 his deede.

Manasses was taken prisoner: and after he drogh-  
 t in Iheru. In Iheru after him succedeth Achaz. And  
 he was the firste of his owne people, and Iheru his count  
 to Iheru.

CAP. XXXIII.

**M**anasses was .xv. yere old when he was  
 made kynge, and reigned .lv. yere in Je-  
 rusalem. And he was wychevise in eye  
 as of the wynges which the Roide call out  
 before the chylidren of Iheru. For he went and  
 built agayne the byltauntes which Ezechias  
 his father had broken downe. And he made by  
 alters unto Baals, and made groves, & bow-  
 ned him selfe unto all the host of heven and  
 served the. And he built alters in the house  
 of the Roide: the which the Roide had sayde  
 in Jerusalem Well my name be loy iust.

And he made alters unto all the host of he-  
 ven in the two towres of the house of the Roide  
 And he burnt his chylidren in fyre in the vale  
 of the sonnes of Hinnon: And he observed all  
 unlawful dayes and occupied wychevise and wy-  
 chery, and made by alters to all spites &  
 feare of conuents: and wrought muche cruel-  
 tyete in the sight of the Roide, to angre him with.

And he put the heuere image of an Idole  
 which he had made, in the house of God. Of  
 which house God sayde to Dauid and to Sa-  
 lomun his soun, in this house I will be in Je-  
 rusalem: which I have chosen out of all the try-  
 bes. & I will put my name for euer, & no more  
 shal I be feare of Iheru: for the of the Idole  
 which I have ordeyned for your fathers. In  
 the daye they shal be diligent to do all I have com-  
 maunded by Moses in all the lawe ordinaun-  
 ces and maneres. But Manasses made Iudas  
 for inhabitauntes of Jerusalem to erre, and to do  
 wychevise: as the wychevise which the Roide de-  
 droghed before the chylidren of Iheru. And when  
 the Roide spake to Manasses and to his peo-  
 ple, they ascended not to him.

Wherefore the Roide brought upon them  
 the spirit of the host of the kynge of Assur,  
 which roke Manasses in an hoide and bound  
 him with chaynes and carryed him to Babilon.  
 And when he was in captivite he besought  
 the Roide the God, and humbled him selfe  
 fervently before the God of his fathers, and  
 made supplicacion to him: and he was restor-  
 ed of him and heeke his prayer and brought  
 him agayne to Jerusalem into his kyngdome.  
 Then Manasses knokte downe that the Roide  
 was the veyn God. After that, he built a wal

without the cite of Iheru on the west syde  
 of the wall in the byson and to Iheru. And  
 he made about the cite and bynged it by  
 a depe greave wyche, and put the wynges of  
 waite in all the stronge cyles of Iheru. And  
 he tooke away draught goddes and the Idole  
 out of the house of God, and all the  
 that he had buyt in the sight of the house of  
 God and in Jerusalem, and cast them out of  
 the cite. And he made an altar unto the Roide  
 and sacrificed thereon by the wynges of  
 Assur, and charged Iuda to do the  
 God of Iheru. For he had made the people to  
 do the wychevise which he had made in  
 the Roide the God of Assur.

The cite of the adon of Manasses and his  
 prayer unto his God, and the wychevise  
 of bynges that spake to him in the name  
 of the Roide God of Iheru, are written  
 amonge the dedes of the bynges of Assur. And  
 his prayer and how that he was bynged, and all  
 his wynges and escape, and the places where  
 he made byltauntes and bynges bynges  
 unto Iheru before he was in Iheru, are  
 written amonge the dedes of the bynges of Assur.  
 And when Manasses was sayde to do with  
 his fathers, they buryed him in his own house  
 and Iheru his soun sayng in his soun.  
 Manasses was .xv. yere olde, when he began to  
 reigne, and reigned .lv. yere in Jerusalem.  
 And he was that he had made in the house  
 of the Roide to his father, for Iheru his soun  
 all the heuere images which Manasses his  
 father made, and served them, and when  
 he was in Iheru he was in the house, as  
 Manasses his father had made in Iheru: but  
 Manasses was greatly. Wherefore his wychevise  
 was conspyred agayn him and he was  
 in his house. And the people of the house  
 all that had conspyred agayn him were  
 And there the people of the house made  
 Iheru his soun kynge in his soun.

Josias differeth the Idoles and correcteth  
 the house in which is founde the booke of the lawe  
 the which is written in the prophete for Iheru.

CAP. XXXIII.

**J**osias was made kynge when he was .vij.  
 yere olde, and he reigned in Jerusalem .xliij.  
 yere. And he was that pleased the Roide,  
 and walked in the wayes of Dauid his father  
 doinge wychevise the wychevise and he to  
 the left. In the sixth that the eighth yere of his reigne,  
 when he was yet a lad, he began to see the  
 the God of Dauid his father. And in the .xv.  
 yere he began to purge Iuda and Jerusalem  
 of byltauntes, groves, heuere images, & images  
 of metall: so that they brake downe the  
 of Baals even in his presence, and the  
 Idoles that were upon them, he caused to be  
 destroyed. And the groves, heuere images, &  
 images of metall he brake and made dust of  
 them, and strowed it upon the graues of Iheru  
 that had offered to them. And he burnt the  
 of the bynges upon the alters, and then  
 he Iuda and Jerusalem. And even so was he  
 in the

in the cities of Samaria, Ephraim, & Benjamin and of Sephorais and in the wildernesses of them round about be plucked a sond; the cutlars and the grouts and byd beate them and smyte them to powder, and bet wyne the wyche thozomout all the lande of Israel: and then returned to Jerusalem.

In the thir yere of his reygne when he had purged the lande and the temple, he sent Saphan the sonne of Achia, and Achab the gouernour of the cite, and Joab the sonne of Joabai the recorder, to repaize the house of the Lorde vs God. And when they came to Bethel he orde prayde, men deliuered them the moneye that was brought into the house of God, which the Leuites that kept ceremonies had gathered of the handes of Samaria and Ephraim and of all it at yeres many in Israel and of all Juda and Beniamin and of the cities of Jerusalem. and they put it in the handes of the workmen that had the oversight of the house of the Lorde, which he gaue it to the labourers that brought on the house of the Lorde, to repaize and mender it, and to a ones and capiers to be hired there and to buye, for to make couplets & beams for the houses which the kynge of Iudab had destroyed: And the men brought in the workes faithfully.

And the overseers of them to reuenge them were Iudai and Obaias Leuites of Bethel: and Sefania and Sefulam of the city of Bethel the Sabathites, and some of the Leuites as could skill of instruments of Musike, and ouer the beeters of buttins, and ouer all that brought in what to cure the houses which were, were there few des. officers and porters of the Leuites.

And as they brought out the moneye that was brought into the house, Achab the yere founde the booke of the lawe of the Lorde given by Moyses. And Achab answered and sayde to Saphan the scribe: I haue founde the booke of the lawe in the house of the Lorde, I gaue the booke to Saphan. And Saphan carryed the booke to the kynge, and brought the kynge the booke agayne, sayinge: all that was committed to thy seruants, that is to say. And they brougth out the moneye that was founde in the house of the Lorde and haue deliuered into the handes of the overseers of the workmen. And then Saphan the scribe shewed the kynge, sayinge: We haue the prece that was founde in the booke, and he red it before the kynge.

And when the kynge had heerd the wordes of the lawe, he caue his clothes, and commaunded Wehiad and Achiam the sonne of Saphan and Adai the sonne of Azai and the scribe Saphan the scribe and Aiaz a seruant of the kynge, sayinge: go and enquire of the Lorde for me, and for them that are left in Israel and Juda, concerning the wordes of the booke that is founde. For great is the wrath of the Lorde that is fallen vpon vs, because our fathers kept not the wordes of the Lorde, to do as it that is written in his booke. And he has in us the that pleased to the kynge was to holday a propheticke wyse of Achim the sonne of

Joabai the sonne of Asarah depre of the house of Iuda: which prophesied that in Jerusalem in the seconde warde, and they came vnto her with her. And he sayde vnto them: thus sayth the Lorde God of Israel, tell ye the man that sent you to me: euen thus sayth the Lorde, I will bringe curill vpon this place and vpon the inhabitants thereof, such as the curill that are written in the booke which they haue red before the kynge of Iuda, because they haue forsaken me and haue eued vnto other gods to anger me with all maner workes of their handes: therefore is my wrath set on this place and shall not be quenched.

And as for the kynge of Iuda which sent you to enquire of the Lorde, so shall ye say to him: thus sayth the Lorde God of Israel concerning the wordes which thou hast read. Because thou hast byd me, and thou hast made thy self before God, when thou hast byd thy mores against it to praye and against the inhabitants thereof: and thou hast byd for me, and cast off thy clothes and wepdest before me, that haue I heerd also sayth the Lorde. Therefore I will make the to thy fathers: thou shalt be put in thy graue in peace. My name shall not be all the waye, for I will bringe vpon this place and vpon the inhabitants of the same. And they brought the kynge the booke agayne. Then the kynge rose and gathered together all the elders of Iuda and Jerusalem. And the kynge went by into the house of the Lorde, and all the men of Iuda and the elders of Jerusalem and the prelates and Leuites and all the people great and small: and red all the wordes of the booke of the lawe that was founde in the house of the Lorde. And the kynge roode at his standing and made a seruant before the Lorde, to reuenge the Lorde and to kepe his seruants, his seruants and his seruants with all his teere and with all his soule and to fulfill the wordes of the appoyntment written in the lawe booke.

And he made to come sojthe all that were founde in Jerusalem and Beniamin, and the inhabitants of Jerusalem promised to kepe the commandment of God which was the God of their fathers. And Iehoiada put away all maner abominations out of all landes that were adyded to the children of Israel, and brought all that were founde in Israel to kepe the Lorde their God. And they counted not a feyned the Lorde God of their fathers as long as he liued.

¶ Iohas heldeth passage by the waye of Egypt: and they. The people be wofull hym.

C A P I. XXXV.

And Iohas heldeth the feast of passage & bled the Lorde in Jerusalem, and they were wofull passage over in the thir. daye of the first moneth. And he set the prelates in their offices and opened the temple of the house of the Lorde. And he sayde to the Leuites that taught

The booke of the lawe is founde.

R

R

R

R

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R





In his death. Joacin was. viij. yere olde when he began to reigne, and captiued three monethes and .cc. dayes in Jerusalem: and by his displeasid the Lord. And when the yere was out, kynge Nabuchodonosor sent and fet him to Babilon with the goodly vessels of his house of the Lord, and made he dwelle in his chayer kynge ouer Juda and Jerusalem.

And he dwelle there. xij. yere olde when he began to reigne, and captiued .cc. yere in Jerusalem. And he by his displeasid the Lord his God, and humbled not himselfe before the Lord the God of Israel. And he was by the word of the Lord, which was spoken against him, that he should be captiued out of his house, and was by the word of the Lord, which was spoken against him, that he should be captiued out of his house, and was by the word of the Lord, which was spoken against him, that he should be captiued out of his house.

The Lord God of Israel fathers sent to them by his prophet, sending them by the word of the Lord, which was spoken against him, that he should be captiued out of his house, and was by the word of the Lord, which was spoken against him, that he should be captiued out of his house.

And all the vessels of his house of God both great and small, and the treasures of the house of God, and the treasures of the king of his house he captiued to Babilon every thing, and they burnt the house of God and brake downe

the wall of Jerusalem, and burnt all the palaces thereof with fyre, with all the goodly vessels thereof, and mared it. And he captiued away them that had escaped the sword, to Babilon, where they were seruantes to him and his children, until the kyngdome of Persia began to rule, to fulfill the word of the Lord by the mouth of Ieremy, until the land had her pleasure of her Sabbothes: for so longe as we were desolate, we kept Sabboth until we had fulfilled. lxx. yeres. And the last yere of Cyrus kynge of Persia to fulfill the word of the Lord by the mouth of Ieremy, the Lord heard by the spirit of Cyrus kynge of Persia that he made a proclamation to saye out all his kyngdome, and he it by in this maner, sayenge: Thus saye I Cyrus kynge of Persia, all the kyngdomes of the earth the Lord God of heauen hath gyven me, whiche hath charged me to builde the house of Jerusalem which is in the lande of Juda. Whosoever whoso

14th  
Joachim  
capti

14

so ever is amonge you of all his people, the Lord his God be with him, and let him go by.

**The ende of the seconde boke of the Chronicles of the kynges of Juda.**





father, which had bene the best house: when the foundation of this house was layd before their eyes, wept with a loud voyce. And many would weep there, so that the noise gave a great sound, in so much that the people could not perceyue the joyfull sounde for the noise of the weeping amonge the people: for the people shouted with a loud voyce, so that the noise was heard farre off.

¶ The buildinge of the temple by hymge.

CAP. III.

**B**UT when the adversaries of Juda and Ben Jamus heard, that the children of captivitie builded the temple unto the Lord God of Israel, they came to Zorobabel and to the principall builders, and sayd to them: We wil buyde with you: for we see the Lord our God as ye do. And we have bene layd into ban, because that also the kinge of Assur brought us by hymge. But Zorobabel and Jesua and the other ancient fathers of Israel answered them: It belongeth not to you, but to us to buyde the house unto our God: for we are setured wil buyde alone unto the Lord our God of Israel, as Cyrus kyng of Persia hath commaunded by.

¶ Then the voice of the sonde hymmed the prayer of Juda, & many stood at orde to buyde and were commaunded against them and hymned their voyce, as long as Cyrus kyng of Persia lived, till the dayne of Darius kyng of Persia. And when Darius was made kyng, he was very sorrye of his sayng they wrote unto him a complaint against them of Juda and Jerusalem.

¶ Also in the tyme of Artaxerxes, wrote Darius, the kinge of Persia, and the other of the prince of the kingdome of Persia, unto the kyng of Persia. And the scripture of the letter, was written in the Syriack sprache, and was read in the language of the Syrians. Behold the sentence, and shall see the voyce, wrote also unto Cyrus from Jerusalem, to Artaxerxes the kyng, of this maner.

¶ We be humblye your humble servant, and shall see the voyce, and other of the countie of Siria, of Ararat, of Cappadocia, of Persia, of Media, of Babylon, of Media, of Syria, and of Sidon, and other of the people, whom the great and noble Artaxerxes brought out, and see in the countie of Samaria, and other on this syde the water, and in Conch: It is the summe of the letter that they sent unto kyng Artaxerxes: By the wayntes the way on this syde the water and in Conch to kyng Artaxerxes geinge. We be knowen unto the kyng, that the Jews are come by frame the to us unto Jerusalem a citye sedicious and rowarde, and buyde the same, and layd the foundation of the walles thereof, and repaire them. Knowe now therefore, O kyng, that if this citye be builded and the walles made by agayne, they shall not give tribute, tolle, ne fearely tribute, and so turne unto the kynges wall this wall rebounde. But now sythe we are thre-

by, whiche destroyed the temple, we will no longer se the kynges dishonour. Therefore we have sent out, and caused the kyng to be written there: that letche maye be made in the Countie of the progenitors, and so shall they be builded in the same Countie, and perceyve, that this citye is sedicious and noyous unto kynges and lordes, and that they cause others also to rebell of oide, and so they same cause maye this citye destroyed. Therefore we acceptye the kyng, that by this citye be builded, & the walles thereof made by, thou shalt be very noyous on this syde the water by this sou of it.

¶ Then sent the kyng an answer unto Nehum the chanceler, and Samai the scribe, & to the other of the countie that dwell in Samaria, and unto the other beyonde the water. Hear and understand. The letters whiche ye sent us, have bene openyng before me, and I have commaunded to make letche: and it is mynde, that as is the of othe partye made insurrection against kynges, and how that letche and rebellion hath bene committed against you. There have bene many kynges also at Jerusalem, whiche have reigned oure all that is beyonde the water, and come, tribute and paye tribute unto us: yett they were not so: now after this commaundement, to byde the same men, that the citye be not builded, till I have spoken commaundement. We knowe ye be not diligent here in, shall the kyng have paye by means of it.

¶ When kyng Artaxerxes letters were red before Nehum the chanceler and Samai the scribe, and their countie, they went by wayl unto Jerusalem unto the Jews, and told them with violence and power. And caused the worke of the house of God at Jerusalem, and commaunded so till the seconde yere of Darius kyng of Persia.

¶ Of the rebetterpen of Agneus and Zachary the prophets.

CAP. V.

**T**HE Prophetes, Agneus and Zachary & others that were in Juda and Jerusalem, in the name of the God of Israel, Ezen gat by Zorobabel the sonne of Salathiel, and began to buyde the house of God at Jerusalem, and with the Prophetes of God which dryped them. At the same tyme came to them Harnanai the Capteyne on this syde the water, and Sitarbusai, and their fellows, and sayd thus unto them: Who hath commaunded you to buyde this house, and to make up the walles thereof? Then tolde we them the names of the men, that made this buildinge. But upon the wordes of the Jews came the eye of their God, so that they could not cast thym to cast, till the matter was brought afore Darius, and till they had answered by letters threthre.

The kynges answer.

The prophete Zachary

the Jews

B









transgression. And I faste mourninge tyll the eveninge sacrifice. And aboute the eveninge sacrifice, I rose up fro my bupnelle, and rente my clothes and my garment, and fell upon my knees, and spred out my handes unto y<sup>e</sup> Lord my God, and sayd. My God, I am ashamed, and have not spide by myne eyes unto the my God: for our wyche dwelles are growen ouer our head, & our trespasses are waxen great unto the heuyn: whiche the tyme our fathers, haue wt ben in great respase unto this daye, & because of our wychehensse haue we and oure kynge ben gauen vp in to the hande of y<sup>e</sup> kynge of the nations in to the swerde, in to bondage, in to spoyll, and in to confusion of face, as it is come to passe this daye.

But now a litle and sodayne gr: toultes to come from the Lord our God, so that some of vs are escaped, that he maye giue vs a name in his holy place. That our God maye spight ouer vs, and giue vs a lytle spise in oure bondage. For we are bondmen, and our God hathe not forsaken vs in oure bondage, but hath enclyned mercie vnto vs in y<sup>e</sup> sight of the kynge of Persia, that he wold giue vs spise, & auance the prynces thereof, and to giue vs an hedge in Syria and Ierusalem.

And now, O our God: what shall we saye after this: for we haue forsaken thy commandementes, wold be thou wille commaunded by thy seruants the Prophets, and sayd: The Lord our God wold ye go to possesse, to vncleane thys: for the dyshonour of the people of the land, by thys abominacions wherwith they haue siled it with vncleannes on euery syde.

For to daye ye shall not giue your daughters to them: sunne, and thys daye shall ye not take vnto your sounes, and like not thys pecc and wyche for euce, that ye maye be streng and raise the good in the lande, and that ye and your chyldren maye haue the inheritance of your fathers.

And after all this that is come vpon vs, by cause of our tynfulnes and yeras respase thou our God hast spred ouer wychehensse, and hast giuen vs a deliuerance as it is come to passe this daye.

And now the litle we haue touned backe, and haue: let you thy commandementes, to make contrarie with the people of these abominacions. Wylt thou then be wyche wyche, tyll we be wecry consumed, so that nothinge remaine, and tyll there be no deliuerance? O Lord God of Israel thou art righteous, for it is thy wylle, as it is this daye. Beholde in thy piteousete we in oure respase, for because of us there is no standinge before the.

¶ The people repent them / and put awaye theyr synne.

CAPL X.

W<sup>h</sup>yle Esdras prayed after this maner, and knowledg, wrote, and laye before the house of God, these things were

¶ I am out of Israel a very great nombre of men and women, & chyldren: for the people wepte wepe sore. And Hecbanas the sonne of Zebiel one of the chyldren of Esdras, answered & sayd vnto Esdras: We haue respaced agayn the Lord our God, in y<sup>e</sup> we haue taken strange wyces of all the people of the lande. Nowe there is hope yet in Israel concerninge this, therfore let vs make a curremant nome with our God, to put awaye all the wyces, & suche as are borne of them, accordinge to the counsell of the Lord, and of them that cease the commandement of oure God, that we maye be accordinge to the lawe. Let the wyche be for the matter belongeth vnto the. We wyl be with the, be of good comforte and woite. & Then toke Esdras, and toke an othe of the eunies, Priests and Levites, and of all Israel, that they wold be accordinge to this wyche: and they swore. And Esdras went vp by the house of God, and wrote in to the chamber of Iohanan the sonne of Sathab. And when he came thysche, he ate no bread, nor dranke water: for he mourned by cause of the transgression of them that had bene in captiuitie.

And they caused a proclamation be made the some oute Juda and Ierusalem, vnto all the chyldren whiche had ben in captiuitie, that they wold be contrarye vnto Ierusalem: And that who so euer came not within thys daye, accordinge to the determination of the eunies and eunies, all his substance wold be forfeyt, and he to be put out of the congregation of the captiuitie. Then all the men of Juda and Beniamin assembled vnto Ierusalem in thys daye, that is on the twentieth daye of the monthe: and all the people late in the streete: for the house of God, and assembled because of thys synne, and for the sypne. And Esdras prayd vnto the Lord and sayd vnto them: Ye haue transgressed, in that ye haue taken strange wyces, to make the respase of Israel yet more: contrarye to the lawe that the Lord God of your fathers, and to his pleasure, and sent your fathers some the prynces of the lande, and from the strange wyces. Then answered all the assemble, and sayd with a loud voyce: Let it be wille as thou hast sayd. But the people are many, and it is a saynpe wyche, and they can not stande here without, wherfore is this a worke of one daye as two, for we are many that haue offnded in this transgression. Let vs appointe oure eunies thesore in all the congregation, & all they whiche haue taken strange wyces in oure respase, maye come at the tyme appointed, and the eunies of euery tyme, and they Judges with them, tyll they maye of our God be touned awaye from vs for thys offence.

¶ Then were appointed Jonathan the sonne of Asahel, and Jabalk, the sonne of Jerubas ouer this matter: And Holotham and Sabachar the Levite holpe them. And the chyldren of the captiuitie, by a tyme. And Esdras the Priest, and the annunt readers thowome the house of thys fathers, and all that were now selected by name, selected them selues, and set

¶ Esdras

¶

¶ Deut. 10 & Iudith. 2

¶



THE BOKE OF NEHEMIAS, OTHERVYSE CALLED THE SECONDE BOKE OF ESDRAS.

¶ Achemr brynge to byngs Betarctes, prayeth to god for the poeple.

CAP. I.

I.



These are the actes of Nehemise the sonne of Hachabita. It fortuned in the moneth Saceu, in the twenty yere, that I was in the castell at Babil: and I sawe one of my brethren came thither captayne men of Juda, and I asked them howe the Jewes dyd that were detruered and escaped from the captivite, and howe it wente at Jerusalem. And they sard unto me: The remanent of the captivite are there in the lande in greete miserye and rebuke. The walles of Jerusalem are broken downe, and the gates thereof are brent with fyre.

¶ When I heerde these wordes, I sate me downe and wepte, and mourned thye dayes, and fasted and prayed before the God of heven, and sayd: O Lord God of heven, thou great and terrible God, thou that keepst covenante and mercie for them that love the, and observe thy commandementes: Lette thine eyes be open, and thine eyes be open, that thou mayest heare the prayer of thy servants, which I praye now before the, daye and night, for the chylidren of Israel: thy servants; and knowe thee the synners of the chylidren of Israel. Whiche we have commytted against the. And I sawe thine fathers house have synned also. We have bene corrupte unto the, in that we have not kepte the commandementes, statutes and lawes, which thou commaundeest thy servants Moses. Yet call to remembrance the wordes that thou commaundeest thy servant Moses, and saydest: My remembrance. I will scatter you abroad amonge the nations. But if ye tourne unto me, and kepe my commandementes and wold observe them: though ye were scatte out unto the westmost parte of heven, yet will I gather you thence, and brynge you euen unto the place that I have chosen for my name, to dwelle there. They are thy servants, and the poeple, whom thou haste detruered thowgh thy greete powre, and stronge hands. O Lord, let thine eyes be open to the prayer of thy servants, and the prayer of thy servants, which desire to see thy name, and let thy servants prosper in thy name, and graunte hym mercye in the synne of this man: for I was the kynge butler.

¶ After Achemr had obtained letters of Betarctes, he cometh to Jerusalem, and builded the walles.

CAP.

II.

In the moneth of Saceu, in the .xx. yere of byngs Betarctes, when the wyne stode before myn, I toke by the wyne and gave it unto the kynge, and I was drinke in his presence. Then sayde the kynge unto me: Why takest thou this? Thou art not syke, this is not without cause, but there is somewhat not well in thine herte. And I was sope alwaye a sapoc unto the kynge: God save the kynge Iste Iste out: Woldst thou take sally? the cure of my fathers butler lych walt, and the gates thereof are consumed with fyre. Then sayde the kynge unto me: What is thy request? the made I praye to the God of heven, and said unto the kynge: It please the kynge, and it thy servant be favoured in thy sight: I desire the to come me in to Juda, unto the city of my fathers on this side, that I may burye my father. And the kynge said unto me, and also the quene that sate by him: How long shall thy journey continue, & when wilt thou come again? And it pleased the kynge so to sende me, and I set hym a gaurde, and sayd unto the kynge: It please the kynge, let them give me letters to the captaynes beyonde the waters, that they may comynge me out, till I come in to Juda: and letters unto Asaph keeper of the kynge: wold, that he may graunt me wold to be taken to the gates of the temple, for the wyndes of the house, for the walles of the city, and for the house that I dwelle in to. And the kynge gave me accordinge to the good hand of God upon me. And when I came to the captivite beyonde the waters, I detruered them the kynge letters. And the kynge had sent captaynes and doctours with me. But wold Sanabalar the brother, and Tobiah the servant of the Simoniens beynde the, he refused the, that there was some man which sought to do wronge to the chylidren of Israel. And when I came to Jerusalem, and had ben there thye dayes, I gat me by in the nyght season, and a few men with me: for I tolde no man what God had graunted me in myne herte to do at Jerusalem, and there was not one beate with me, save that I toke my dogge. And I toke by myght unto valley gate before the dragon well, and to the donge gate, I considered the walles of Jerusalem that were broken downe, and the gates thereof consumed with the fyre. And I went over unto the wall gate, and to the kinges conduit, and there was no roome for my dogge, that it coude go vnder me. Then went I on in the nyght by the wyche side, and considered the wall, and turned backe and came home agayne to valley gate.

¶ And the rulers knewe not whyther I wente, or what I did, for theyde to do. I not tolde the Jewes and the prestes, the collectors and the rulers, & the other that laboured in the worke. And I sayd unto them: ye see the miserye that we see in, how Jerusalem is in such waste, & howe the gates of Jerusalem are brent with fyre, come let us burye by the walles of Jerusalem, that we be no more a reproche. And I tolde them of the







**A**nd he said: that so the first year: I and my brethren had not left my brethren: June so was given to a capitayne. For the of the captaynes that were before me, had been cruel, as the lawe is to the people, and had taken of their herds and of their land: and they had used: yea and their husbands had oppressed the people. But to us not: I and they had used of the lawe of God: I laboured also in the wothe to the wall, and boughte no lands. And all my brethren came together togather unto the wothe: the firste there were at my table an hundred and fifty of the Jewes and strangers, which came unto me from the Idumynes that were aboute us, and there was prepared me daily an ox, and fitt shewen wyfe and bydes, and such ones more: daye a greace quantite of wyne. Yet required not I the buying of a capitayne, for the byldinge was geuen us into the people.

¶ I came upon me God vnto the walle, accordinge to all that I haue wote for this people.

The byldinge of the walle of Jerusaleme

CAP. VI.

**A**nd when Sanabatal, Tobias, and Gesech the Medians, and the other of the captaynes saw that I had bylded the walle, and that there were no more bylders there: how be it: I said to me: I had not thought the Idumynes had beene: Sanabatal and Gesech were with me, together with the other of the captaynes: I wente then in the night to dwelle with them: I had my brethren with me, and they were with me: I had a great byldinge to do, I could not be idle. The walle was to be bylded: I was there and came downe to you. How be it they sente unto me as good as thou sayest: I said unto them: I said the same answer. Then sente Sanabatal his seruante vnto me the firste daye, with an open letter in his hand, wherein was written: it was tolde the King then, and Celimachus sayde it, that thou and thy brethren had bylded the walle, and were bylding in these matters, and had oppressed the properties to the use of the King of Jerusalem, and to the use of the King of Juda. How be it thou comest to the Kinges table: come now therefore, let us be with our counsell together. I answered: I sente vnto him, saying: there is no more bylding done as thou sayest: it is our lawe to saye it out of their owne wyte. For they were all mynded to make us feare, and thoughte they would not be with our hands: I was there: I shewed my hands the more. And I came vnto the house of Demetrius the sonne of Seleucus the son of Antiochus, and he had with him his wife, and said: let us come together in to the house of God, such in to the middle of the temple, and that the kinges of the temple: for they will come to us the firste night will they come to put us to death. But

I said: Wote any such man as I see? Who is it as being as I am, that will go in to the temple? He said: he will go in. For I persecuted God: God did not leave me: yet I have beene persecuted: upon me, neuertheless Tobias and Sanabatal had bylded him for money. There is to be the money, that through feare I would do, and that: that they might have an excuse of me, to blaspheme me. I answered: I shewed thou upon Tobias and Sanabatal, accordinge vnto this their money, and of the property of the King, and of the other properties, that wote thou put me in feare. And the walle was bylded on the firste and thirde daye of the moneth Ciel, in two and thirte dayes. And when all our enemies heard thereof, all the Idumynes that were aboute us, were feare and they were together: for they reported that this was the name of God. And at the same tyme were there many of the chiefe of Juda, whose letters wente vnto Tobias, and from Tobias vnto them: for there were many in Juda that were sworn vnto him: for he was the sonne in lawe of Sechaniah, the sonne of Aiah and his sonne Iohanan: and the daughter of Iohanan the sonne of Barachiah, and they had good of him before me and tolde him my woordes, and Tobias sente letters, to put me in feare.

¶ The walle was bylded the walle in Jerusalem. I saye thus returned some the captaynes our names.

CAP. VII.

**W**hen we had bylded the walle I began on the walle, and the porters, gates, and Leuites were appointed. And I commanded my brother Hananiah and Hananiah the eules of the palace at Jerusalem: for he was a faithful man, and feared God more then any other. And I sayd vnto them: let not the gates of Jerusalem be opened until the sonne be hot. And whyle they are yet standing in the walle the walle shall be bylded and bylded. And there were certayne certayne of Jerusalem appointed to be watchmen, there one in his watche, and aboute his house. And the citie was large of towne and great, but the people were few therein, and the houses were not bylded.

And my God was put in my breaste that I gathered together the principall men, and the people to nombe them, and I founde a register of the nombe of them, which came up to the towne of the captiuite: and founde written therein: such are the countes of the lande that was bylded by the captiuite of the Kinge of Babilon had broughte in: and came to the Kinge of Jerusalem and Iuda, were one vnto his city, which came vnto Zorobabel: Iesua, Seremias, Iesaias, Hananiah, Iehonatan, Iehadathas, Belsaias, Iehosaphat, Iehozabab, Iehozabab, and Iehozabab.

¶ This is the nombe of the men of the people of Israel. The children of Pharon were two thousand









they were presumptuous and small against  
 them, and to make them the name as it  
 is this day. And the reb: see broder thou be  
 wite in londer to use them, so that they wente  
 throughe the myddes of the see bye word  
 and their persecutors threwe them into the  
 see as stones, in the myghte waters, and  
 rebbed them on the daye tyme in a cloudye  
 pryse, and on the nyghte season in a pryse of  
 fyre, to shewe them lycht in the waye that  
 they wene.

¶ Thou saiest downe also upon mounte  
 Sinai, and spakst unto them from heu: n,  
 and gauest them thyghte iudgements, true  
 lawes, good commaundementes and statutes,  
 and declaryst vnto them thy lyste La-  
 boure, and commaundest them preceptes, or-  
 dinances, and lawes, by whiche thy seruantes  
 and ¶ gauest them lycht from heauen when  
 they were lungeye, and ¶ broughtest forth  
 maner for theiure of the see when they  
 were drye: and promysed them that they  
 shoulde go in and take possession of the lande,  
 ouer which thou habdist lyste by thyne hande  
 to geue them.

¶ In ouer fathers were proude and hard-  
 mynde, so that they folowed not thy com-  
 maundementes, and refused to leade, and  
 kepte not myghty of thy wordes that thou  
 spakest vnto them: but they were and  
 lyste, in so moche that they rebbede vnto  
 thy bondage in their hertenesse. But  
 thou myghte forgouest, and wast gracious,  
 mercifull, patient, and of grate goodnesse,  
 and forgauest them not. ¶ And though they  
 made a moultyn callye, and sayd: this is thy  
 God that broughte the out of the lande of  
 Egypte: and byd grate blasphemys, yet for-  
 gauest thou them not in the wyche wyse, ac-  
 cording to thy grate mercy. ¶ And the cloudye  
 pryse departed not from them on the daye  
 tyme to leade them in the waye, neyther the pil-  
 ler of fyre in the nyghte season, to shewe them  
 lycht in the waye that they wene.

¶ And thou gauest them thy good spiryte  
 to enforme them, ¶ and withdest not thy  
 spanna frome theyr mouthe, ¶ and gauest  
 them water when they were thristye. Fewer  
 yeres lunge made them proude: lion to them  
 in the wyche wyse, so that they laked no  
 thinge ¶ their clothes wated not oler, and  
 thou wate swelled not. ¶ And thou gauest them  
 kyngdomes and nationes, and parced them  
 out: dynges to their nationes, so that they poss-  
 sessed the lande of Egipton kyng of Uersion,  
 and the lande of By the kyng of Chan. And  
 their thynges multiplyedst thou as the ster-  
 res of heauen, and broughtest them into the  
 lande to breede thou habdist spoken vnto their  
 fathers, that they shoulde go in to it, and haue  
 it in possession.

¶ And the thynges wente in, and possessed the  
 lande, ¶ and thou suddynly defose them the  
 tabylers of the lande, men the Canaanites,  
 and gauest them in to their hande, and they  
 kynges and the people of the lande, that they  
 myghte to wold them what they wold. And  
 they waned theys throughe eyes, and a face

lande, and toke possession of houses that  
 were full of all maner goodes, weller dyged  
 oute, bynyered, ofie gardenes, and many  
 fructifull trees: and they are and were fylled,  
 and became fat, and lyste in welche they were  
 thy grate goodnesse. ¶ After that they were  
 disoueried, and rebbed againste the, and ran  
 thy lawe by thyde theye bakkes, and lyste thy  
 prophetes: whiche rebbed them to earnestly  
 that they woulde conuerse vnto the; and thy  
 grate blasphemys. ¶ Therefore gauest thou  
 ouer in to the hande of their enemyes that  
 rebbed them.

¶ And in the tyme of theyr trouble they cryd  
 vnto the, and thou rebbedst them from heu: n,  
 and thou wate thy grate mercy, thou gauest  
 them saluours, whiche helped them out of the  
 hande of their enemyes. But when they came  
 to rike, they rauenede backe agayne to wo-  
 upli before the: therefore lyste thou them in  
 the hande of their enemyes, so that they had  
 the dominion ouer them. So they conuerted, a  
 cryd vnto the, and thou rebbedst them from he-  
 uen, and many tymes hast thou rebbed them  
 acco: dynges to thy grate mercy, and rebbedst  
 vnto them, that they shoulde turne agayne  
 to thy lawe.

¶ Thou wilt saye they were proude, and  
 hatched not vnto thy commaundementes,  
 but sponed in thy lawes, ¶ ¶ wylde a man  
 quide was, and lyste in them, and rebbede the  
 by whiche theye were rebbed, ¶ ¶ wold  
 not heare. And many yeres bychast thou for-  
 gauest them, and rebbedst them vnto the  
 godde thynges, such by the ouer of thy pro-  
 phetes, and yet wold they not heare. ¶ ¶  
 thou gauest thou them in to the lande of the  
 nationes in the lande. But for thy grate mer-  
 cye sake, thou hast not vnto consumed the,  
 neyther forsaken them: for thou art a gracious  
 and mercifull God.

¶ Come oute God, thou great God, myghty  
 and dradfull, it cometh to thyghte  
 and mercy, thynges not a lyste all the  
 that both happened vnto us, and our kynges,  
 prynces, prelatres, prophetes, teachers, and all  
 thy people, some the tyme of the kynges of  
 Assur, vnto this daye. ¶ ¶ ¶  
 all that thou hast broughte vpon us: for thou  
 hast wone thyghte. ¶ ¶ ¶  
 godlye, and ouer kynges, prynces, prelatres  
 and fathers haue not wone after thy lawe, nor  
 regarded thy commaundementes, and thy re-  
 manded thynges, wherby thou hast rebbed  
 them, and haue not feared the in theyr  
 kyngdome, and in thy grate goodnesse that thou  
 gauest them, and in the large and plentiful  
 lande whiche thou gauest them, and haue not  
 conuerted frome theyr wyched myghtes. ¶ ¶  
 thou shouldest be in boi daye this daye:  
 lyste in the lande that thou gauest vnto our  
 fathers, to enioye the fructes and goodes there  
 of: behold, these are we bondmen. And great  
 is the encrease of it vnto the kynges, vnto  
 thou hast set ouer vs by cause of our synnes,  
 and they haue dominion ouer our bodies and  
 castell, and we are in grate trouble. ¶ ¶  
 thou therefore we make a true countaunt, and  
 ¶ ¶ ¶

¶ ¶ ¶  
 ¶ ¶ ¶

¶ ¶ ¶  
 ¶ ¶ ¶

¶

¶ ¶ ¶







**E**nd all manner of ware, and solde on the Sabbath unto the children of Juda and Ierusalem. Then reproveth I the rulers in Juda, & sayde unto them: what cupill thinge is this ye do, & breake the Sabbath day? Dyd not our fathers reare us, & our God broughte all this plage upon vs and upon this cite? And ye make the worse the more yett vpon Ierusalem, in that ye breake the Sabbath.

And it fortuned, that when the gates of Ierusalem were touched with the cuntrye woodde on the Sabbath, I commaunded to shut the gates, and charged that they shoulde not be opened till after the Sabbath: & some of my seruantes set I at the gates, that there shoulde no burthen be brought in on the Sabbath daye. Then reueryed the carpenters and murtherers ones of wyse men by the waye oute Ierusalem, with all manner of wares. Then reproveth I them soze, and sayde vnto them: wherfore saye ye all this about the Sabbath? If ye do it once agayne, I will laye hands vpon you. Some that tyme sayde vnto me they woulde come and kepe the gates, to kepe the Sabbath daye. I thinke vpon me. O my God, commaunde this also, and spare me accordinge to thy great meercy.

And at the same tyme saw I Iewes, that were mured vnto the speech of Assur, and of the children of Assur, and their children spake halfe in the speche of Assur, and coulde not speake in the Iewes language, but by the conyng of a man perceyue I these people. And I reproveth them, and cursed them, and smote certaynemen of them and pluckt them by, and toke an othe of them

by God: ye shall not gyve your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, or saye your selues. Did not Salomon the kynge of Ierusalem saye thus: I yett amonge many Nations was there no kynge like vnto him, and he was true vnto his God, and God made him kynge ouer all Ierusalem, and yett neuertheless strauinge wether coulde he him to synne? And shall we then do by vs to you, to do all this great cupill, to walke before the face of God, and make strauinge wether?

And one of the children of Iuda the son of Eliah the hynde priest, had a wife a constraunt with Hanabab the daughter: but I charged him frome me. O my God, stretch oute vpon them that theye maye be as a curse of the people and of the rulers. Thus charged I them frome all such as were straungers, and appointed the courses of the priests and rulers, euery one to his office, and to offer the wood at tymes appointed,

and the firste courses. I thinke  
thou vpon me. O  
my God)  
for  
the ben.  
!.

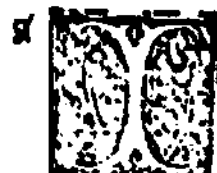
**E**The ende of the booke of  
Nehemias.



THE BOKE OF ESTHER.

of hynge Ahasuerus, which is called Ahasuerus was  
been a coroll letter, wherunto the queene Esthalet wol  
not come for what cause she is deuoyed.

CAP. I.



**A**t the tyme of Ahasuerus  
which reigned from Jude vnto  
Ethiopia, ouer an hundred  
and seuen and twenty landes,  
what tyme as he sate on his  
seate royal in the citie of Su-  
san in the third yere of his reygne, he made a  
feast vnto all his princes and seruantes, to-  
wylly vnto the myghty men of Media and El-  
lam, to the captaynes and rulers of his court:  
egypt, that he myght shewe the noble reche  
of his kyngdome, and the glorious wylshippe  
of his power, many dayes longe, euen an fifti-  
dayes and foure score dayes.

And when these dayes were ended, the kyng  
made a feast vnto all the people that were in  
the citie of Susan, both vnto great & small,  
seuen dayes longe in the court of the garden  
by the kynges palace: wher were hangyd  
in wynde, red and yelow clothes, fastened with  
leades of irunne and scarlet in white wynde,  
vpon pylles of white stone.

The benches were of gold and siluer made  
vpon a pavement of green, white, yelow and  
white marble. And the tynke was raised in  
bellies of golde, and there was such charge  
of musick. And the kynges tyme was excedyng  
muche, accordinge to the great power of the  
kyng. And no man was appointed what he  
shoulde drinke: for the kyng had commaun-  
ded all the officers of his house, that euerie  
one shoulde do as it shold him. And the queene  
Esthalet made a feast also for the women in the  
palace of Ahasuerus. And on the viij. daye when  
the kyng was pleasauntly mery of the tyme  
he commaunded Achaman, Vastus, Thabdo-  
no, Bigartha, Bagartha, Zathar and Carcas-  
the, viij. chamberlaines, that shoulde serue in  
the presence of kyng Ahasuerus, to seeke the queene  
Esthalet with the reasonyng, that he myght  
shewe to the people and princes his fauour: for  
she was bewerfull. But the queene Esthalet  
wolde not come at the kynges wynde by his  
chamberlaines. Then was the kyng verye  
wrothe, and his indignacion kyndled in hym,  
and he spake to the wyse men that had vnder-  
standinge in the ordeinances of the lande, for  
the kynges matres must be handled before al  
suche as haue knowledg of the lawe and iu-  
gement: and the next vnto him were, Cae-  
sars, Sertha, Abanatha, Zabais, Xares, Biaz-  
sars and Amaman, the seuen princes of the  
Persians, and Medes, which sawe the kynges  
face, and were wont to sit next vnto hym,  
what lawe shoulde be executed vpon the queene  
Esthalet, because she had not accordinge to the  
wynde of the kyng by his chamberlaines.

Then sayde Amaman before the kyng and  
the princes: the queene Esthalet hath not onely  
dure the kyng, but also all the princes and al

the people in all the prynces of kyng Ahas-  
uerus, for this dede of the queene shall come abrode  
vnto all women, so that they shall despyse their  
husbandes before their eyes, and shall saye  
kyng Ahasuerus commaunded Esthalet the queene  
to come before hym, but she wolde not. And  
by this example shall all the princes wyse of  
Persie and Media see at naught the commaun-  
dement of their husbandes, when they heare  
of this dede of the queene, thus shall theye  
despyre and wyllyd ynough. It is  
pleaseth the kyng, let there go forth a Plea-  
marion from hym, and let it be written ac-  
cordinge to the lawe of the Persians and Me-  
dians, and not to be transgressed, that Est-  
halet come no more before kyng Ahasuerus, and  
let the kyng praye the kyngdome vnto an o-  
ther that is better then she.

And that this wyrtynge of the kyng whiche  
he shalde make, be publishede vpon eoute  
all his empyre vnto that great, that all women  
maye haue their husbandes in honoure, both  
great & smal. This pleased the kyng & the prin-  
ces, & the kyng dyd accordinge to the word of  
Amaman. Then were letters sent southward  
to all the kynges landes, into euery lande ac-  
cordinge to the wyrtynge therof, and to euery  
people after their language, that euerie man  
shoulde be as he and chiefe in his owne house.  
And this cause shoulde be changede amonge all  
people.

The queene put away, certayne goodly reyns  
diamondes and rubies & all such stones wherof she  
had pleased the kyng. And she was deuoyed to  
the kyng she shalde be deuyed hym.

CAP. II.

**T**hese thinges were whiche the displeasure  
of kyng Ahasuerus was alayed by sought  
vpon Esthalet, what she had done, & what  
was concluded concerninge her. Then sayde  
the kynges leuites: Let there be some goodly  
begyn sought for the kyng, & let the kyng  
appoint ouerseres in all the landes of his em-  
pyre, that they maye bringe together at fawne  
young, begyns vnto the citie of Susan to  
womens lodgyng, vnder the hande of Bagad  
the kynges chamberlaine, that heperth we-  
men, and let hym geue them such apperill.  
And whiche whiche damasell pleased the kyng,  
let her be queene in Esthalets steede. This plea-  
sed the kyng and he dyd so.

In the citie of Susan there was a Jewe,  
whiche name was Mordechus, the son of Ja-  
ir, the son of Semei, the son of Israhel, the son  
of Jerim, which was carryed away from Je-  
rusalem, when Jehoiachas the kyng of Jude  
was led away, whom Ahasuerus the king  
of Babylon carryed awaye & he was called  
Basad, otherwise called Cuth, his wyf  
had daughters: for she had nyfther father nor  
mother, & she was a fawne and bewyfulle  
child, and when she was fawne and  
Mordochus receyued her, as his owne  
daughter.

Not when the kynge's commaundment was published, and accordinge to it manie damels were broughte to geber into the chiefe of Susa under the hande of Hagei, Esther was taken also into the kynge's house under the hande of Hagei the keeper of the women, and the damself pleased him, and he founde grace in his sight. And he caused her ornaments to be given her, and her gyfte, & gave her seven notable gentyll women of the kynge's house, and placed both her & her gentyl women beynd her in the house of the women. But Esther showed not her people no: her kynne: for Mordechaus had charged her, that she should not tel it. And Mordechaus walked euerie day before the court of the women's buildinge, that he might know howe Esther dyd, and what would become of her. And when the appointed tyme of euerie damel came that she should come to the kynge's chamber, after that she had bene .iii. monethes in the buildinge of the women: for thus the kynge would haue some tyme, namely .viij. monethes with Darius and Xerxes, and .viij. monethes with good spurs, so were the women honoured. Then went there one damel into the kynge, and what so euer she required that must be giuen her to go with her out of the women's buildinge into the kynge's palace. And when she came in the eveninge, she came thence from him on the meadowe which is before the house of women, under the haue of Susa: so the kynge's chamberlaine, who kept the court, came, and she must come into the kynge's chamber, unless it pleased the kynge, and that he caused her to be called by name.

Some when the tyme came of Esther the daughter of Abihail Mordechaus uncle: who he had reuered as his owne daughter; that she should come to the kynge, she used nothinge but what Hagei the kynge's chamberlaine the keeper of the women sayd. And Esther founde fauour in the sight of all them that looked vpon her. So Esther was broughe to the kynge's chamber into the house for all, in the truth wherewith which is called Rebekah, in the beginninge of his reigne.

And the kynge loued Esther about all the women, and he founde grace and mercy to her both before all the virgins: and he set the euerie crowne vpon her head, and made her euerie in sight of all. And the kynge made a great feast vnto all his princes and seruantes which was slain because of Esther: & he gave rest to all the land, and gave royal giftes accordinge to a kynge's magnificence.

And when the virgins were gathered together for the second tyme, Mordechaus sat in the kynge's gate. And as yet he had not Esther's word knowne and her people, accordinge as Mordechaus had charged her: for Esther dyd after the word of Mordechaus, that as she should be his concubine. At the same tyme while Mordechaus sat in the kynge's gate, some of the kynge's chamberlaines Agatha & Theba which kept the court were with her, & sought to laye hands on the kynge's chamber: wherof Mordechaus gat knowynge, and tolde it vnto

to the kynge, and Esther certified the kynge thereof in Mordechaus name. And when inquisition was made, it was founde so. And they were both hanged on tre: and it was written in the Chronicles, before the kynge.

¶ Darius obtained of the kynge that all Jewes should be put to death because Mordechaus had not giuen hym worship, as other had.

CAPL III.

After this the kynge promoted Darius the sonne of Amadatha the Agagite, & set him kyng, and set his seat about all the princes that were with him. And all the kynge's seruantes that were in the gate, bowed their knees, and by reverence vnto Darius: for the kynge had so commaunded. But Mordechaus bowed not the knee, and was whipped him nor. When the kynge's seruantes would be in the kynge's gate, sayde vnto Mordechaus: why bowest thou to the kynge's commaundment? And when they spake thus daily vnto him, and he obeyed them not, they tolde Darius, that they myght see whyche Mordechaus matters would endure: for he had tolde them that he was a Jewe. And when Darius sawe that Mordechaus bowed not the knee vnto him, nor was whipped him, he was full of indignation and thought he to set to laye hands only on Mordechaus: for they had shewed him the nation of Mordechaus, but he sought to bestow all the Jewes the nation of Mordechaus, that were in the hole empire of Auerus.

In the .iij. moneth: that is the moneth Iulian, in the .xij. yere of the kynge's Auerus, they called Darius: that is a lot, before Darius, on what daye and what moneth this should be done: and there came out the .iij. moneth that is the moneth of Auer. And Darius sayde vnto the kynge's Auerus: There is a people scattered abroad & dispersed from them selues amonge all people in the landes of the kyng's empire, & their lawe is contrary vnto all people, and they do not after the kynge's lawes, neither is it the kynge's profyt to suffer them after this maner. If it please the kynge, let Darius knowe, that they be destroyed, and so will I were downe in the sande salutes of Auer, vnder the handes of the women, to be brought into the kynge's chamber. When toke the kynge his kynge's hand, and gave it vnto Darius the sonne of Amadatha the Agagite the Jewes enemy. And the kynge sayde vnto Darius: Let the thinge be giuen the, and that people also, to do with all that pleased the.

Then were the kynge's letters called on the .xij. daye of the .iij. moneth, and there was written accordinge as Darius commaunded: vnto the kynge's princes and to the captiues euerie where in the landes, as to the rulers of euerie people in the cities of euerie towne, accordinge to the writinge of euerie nation, & after their language in the name of the kynge's Auerus, and sealed with the kynge's synge. And the writings were sent by purtuallites vnto all the kynge's landes, to take out of the



eloys of his robes, and the multitude of his  
 children all to gythe, howe the kynge had  
 promoted him so greatly, and howe that he  
 was taken aboute the pynne and seruantes  
 of the kynge. Haman sayd mozeous: Yea  
 I knowe the queene let no man come with  
 the kynge vnto the banquet that she had prepared  
 excepte me, and to mozeous am I hidden vnto  
 her also with the kynge. But in all this am I  
 not satisfied as longt as I se w<sup>th</sup>ardochus the  
 Jewe in cingre at the kynnes gate. Then sayd  
 Ahasuerus vnto him and all his freinds with him  
 Let them make a gallowes of tytre cubites  
 hygh, and to mozeous spake thou vnto the  
 kynge, that Ahasuerus may be lauged thus  
 on, and to thou shalt no more with the kynge  
 vnto the banquet. Haman was well content  
 thereto, and caused a gallowes to be made  
 ready.

¶ The kynge our selfe over the Jewes and the  
 Jewes, with the eye of w<sup>th</sup>ardochus, and also in the  
 presence of Haman, he commaunded the w<sup>th</sup>ardochus  
 to be had in honoure.

CAPL

VL

**T**he same daye he could not f<sup>r</sup> kynge slepe,  
 and he commaunded to bringe the xij  
 rulers and bilowes: whiche when they  
 were set before the kynge, they happened on  
 the place where it was w<sup>th</sup>ardochus, how Ahasue-  
 rus had tolde, that the kynnes two con-  
 sideracions which he had f<sup>r</sup> w<sup>th</sup>ardochus, to gythe  
 to laye hands on kynge Ahasuerus. And f<sup>r</sup> kynge  
 sayd: what worship and good haue we done  
 to w<sup>th</sup>ardochus heretofore? Then sayd f<sup>r</sup> kynge  
 remembrance that he had done vnto him. There  
 is nothinge done for him. And the kynge sayd:  
 Who is in the court? for Haman is gone  
 into the court without before f<sup>r</sup> kynge house  
 and he myghte spake vnto the kynge to haue  
 w<sup>th</sup>ardochus on the tree, that he had prepared  
 for him. And the kynnes seruantes sayd:  
 Who is that? Haman standeth in the court.  
 The kynge sayd: let him come in. And whil  
 he came in, f<sup>r</sup> kynge sayd vnto him: what shall  
 be done vnto the man, whiche the kynge wolde  
 fayne bringe vnto w<sup>th</sup>ardochus? But Haman  
 thought in his heart: Whome wolde the kynge  
 be glad to bringe vnto w<sup>th</sup>ardochus, but mee  
 and Haman sayd vnto the kynge: Let the  
 man vnto whome the kynge wolde be glad to  
 be brought, be brought hither, that he maye  
 be decayed with the royall garnitures whiche  
 the kynge useth to weare: and the horse that  
 the kynge useth vpon, and that the crowne  
 royall maye be set vpon his head. And let this  
 garment and horse be bestowed vnto f<sup>r</sup> w<sup>th</sup>ardochus  
 out of the kynnes pynnes, that he maye a-  
 praye the man hitherto. And the kynge wolde  
 fayne honoure, and saye vnto him vpon the horse  
 thorow the steele of the crosse, and cause it to  
 be proclaymed before him: thus shall it be done  
 to every man, whome the kynge wolde fayne  
 honoure.

The kynge sayd: make haste, and take as  
 thou shalt saye, the garment and the horse: a

doe run so with w<sup>th</sup>ardochus the Jewe that  
 heeched before the kynnes gate, y<sup>e</sup> let nothinge  
 fynde of all that thou had spoken. Then toke  
 Haman the caryment and the horse, and aspy-  
 ed him, and brought him on horsebacke thro-  
 wo the steele of the crosse, and proclaymed be-  
 fore him: Thus shall it be done vnto e-  
 very man whome the kynge is disposed to ho-  
 noure. And w<sup>th</sup>ardochus came euynto the  
 kynnes gate, but Haman gat him some ma-  
 the hall mountinge with bare head, and tolde  
 Ahasuerus his w<sup>th</sup>ardochus, every thing  
 that had happened him. Then sayd he to the  
 men of his court: and Ahasuerus sayd vnto  
 him: It is the w<sup>th</sup>ardochus of the tree of f<sup>r</sup>  
 Jewes, before whom thou hast begun to saye  
 thou shalt do nothinge vnto him, but shall  
 fall before him. Why if they were yett talking  
 with him, came the kynnes chambelaines, a-  
 caught Haman to make hast to come vnto the  
 banquet that Cylus had prepared.

¶ The queene by the the kynge and Haman euynto  
 and by the the kynge and her people. The queene  
 was Haman and her leage on the gallows, whiche  
 she had prepared for w<sup>th</sup>ardochus.

CAPL

VII.

**A**nd when the kynge and Haman came  
 to the banquet that queene Cylus had  
 prepared, the kynge sayd vnto Haman  
 on the second daye at the banquet of w<sup>th</sup>ardochus  
 what is thy petition queene Cylus, that shall  
 be given the: And what requyreth thou? He  
 said: euen halfe of the empire, and it shall be  
 done. And the queene answered and sayd:  
 If I your souerayn grace in thy sight I saye  
 that thou please the kynge then graunt me my  
 request: as my desire and my people as my peti-  
 tion sake: for we are tolde both of and my peo-  
 ple to be destroyed, to be slayne and to perishe.  
 And now I see we were tolde to be bound  
 and bounde, then wolde I holde my selfe  
 so wolde not the enemy be so vyght to the  
 kynnes partie. The kynge Ahasuerus spake and  
 sayde vnto queene Cylus: Whom thou? Whiche  
 word is he that barre presume in his mynde  
 to do lorde a charge after that manner? And  
 sayde: the enemy and aduersary is this w<sup>th</sup>ardochus  
 and Haman. Whiche thinge when Haman hee-  
 de was exceedinglye amazed before the kynge  
 and the queene. And the kynge arose from the  
 banquet and from the wyne in his displeasur  
 and went in to the palace garden. And Haman  
 stood by, and besoughte queene Cylus for his  
 life: for he sawe there was a mystrake pay-  
 ed for him of the kynge already.

And when the kynge came agayne out of f<sup>r</sup>  
 palace garden into the palace wherethey had  
 eaten, Haman hadde lorde vpon the tree  
 that Cylus sat vpon. Then sayde the kynge,  
 what is the queene also besyde me in the  
 house? As soon as that word was out of the  
 kynnes mouth, they couched Haman face.  
 And the chancelour out of f<sup>r</sup> chambelaines that  
 stood before the kynge, sayde: Whiche there  
 standeth a gallowes in Hamans house is the  
 gallowes whiche he had made for w<sup>th</sup>ardochus  
 Haman





lands of the hynde? What is thy request, that it maye be grauntt ede? and what request thou moost so be done? Esther saye: If it please the kyng, let hym suffice the Jewes to moostowe a lio to be accoynged vnto this dayes commaundement, that they hang the mans ten sonnes vpon the tree. And the kyng charged so be so, and the commaundement was drawen at Susan, and thomans ten sonnes were hanged. And the Jewes gathered them selues to gether at Susan, vpon the fourteenth daye of the moneth Adar, a hunderth hundred men at Susan, but theye godes theye would not spoyle.

Whosoever the other Jewes in the kynges lande, heere for their lyues, and gat out from their enemyes: and few of their enemyes thre thousande, howe be it theye saye no vltre on their goodes. This was done on the. iij. daye of the moneth Adar, and on the. iiii. daye of the same moneth rested they, whiche daye theye ordeyned to be a daye of feastinge & gladnesse. But the Jewes at Susan were comt to gether both on the. iij. daye and on the. iiii. and on the. iij. daye theye rested, and the same daye ordeyned theye to be a daye of feastinge & gladnesse. Therefore the Jewes that dwelle in the villages and in walled towne, ordeyned the. iij. daye of the moneth Adar, to be a daye of feastinge and gladnesse, and one sent gyses vnto an other.

And Artacherus wrote all these actes, and sent the wytynges vnto all the Jewes that were in all the landes of kyng Ahasuerus, both nyght and daye, that theye shoulde petye receive and holde the. iij. and. iij. daye of the moneth Adar, as the dayes wherin the Jewes came to rest from their enemyes, and as a moneth wherewith their payne was souened to be, and their sorowe into prosperite: & theye shoulde obserue the same as dayes of welthe & gladnesse, and one to sende gyses vnto an other, and to distribute vnto the poore.

And the Jewes receyued all that theye hadde bidden to, and that Artacherus had wypte vnto them: howe that Haman the sonne of Amadathia enemye to all the Jewes, had deuised to destroye all the Jewes, & caused to call vnto him that hee wolde put them in feare, & to bringe them to naught: and howe heere wrote and spake to the kyng, that thosome letters hee wyrtten drawe, whiche hee praye: as against the Jewes, myght be turned vnto his enemyes, & howe hee and his sonnes were hanged on the tree. For whiche cause theye call-

led this daye Phurim after the name of phurim accordinge to all the wordes of this wytyng: and what theye them selues had sent, & what had happened vnto them.

And the Jewes set it up, and toke it vpon them and their seede, and vpon all such as toke them selues vnto them, that theye would not mysse to kepe these thre dayes petye, accordinge as theye were wyrtten and appoynted, howe these dayes are not to be forgotten, but to be kepte of childrens children amonge all thynges in all landes and cyties. These are the dayes of Phurim this to save our liues, which are not to be ouersight amonge the Jewes, and the memorie of them ought not to paye the same frome their seede.

And quene Esther the wyghter of Artacherus and Artacherus the Jewe wyote with auctoritie, to confirme the seuerall wytynges of phurim, and sent the letters vnto all the Jewes in the. e. and. xliiij. landes of the empyre of Ahasuerus, with seuerall and seuerall wordes to confirme these dayes of Phurim, in this tyme appointed, accordinge as Artacherus the Jewe and Esther the quene had ordeyned in that behalfe: like as theye vpon their soules vpon these seide had confirmed the actes of the auctorytie and of the complaunce. And Artacherus commaunded to haue the these actes of this Phurim, and to wyte them in a booke.

The glory and noblesse of Ahasuerus: and auctorytie of Artacherus.

CAPL X.

As the kyng Ahasuerus sayd to haue vnto the lande, and vpon the Jers of the see. But as touching all the actes of his power and auctorytie, and the great wyrtyp of Artacherus, whiche the kyng gave him, besides, it is wyrtten in the Chronicles of the kynges of Media and Persia. For Artacherus the Jewe was the seconde next vnto kyng Ahasuerus, and great amonge the Jewes, and accepted amonge the multitude of his children, as our that seeth the wyrtyp of his people, and speaketh the best for all his seede.

The ende of the booke of Esther.

Esth.

Original

THE BOKE OF IOB.

Job is plagued of God by the loss of his goods and children.

CAPIT. I.



In the land of Hus, was a man called Job: a perfect and upright man, such one as feared God, and eschewed evil. This man had seven sons, and three daughters.

His substance was seven thousand oxen, and seven thousand camels, seven hundred yoke of oxen, seven hundred asses, and a breke great householder: so that he was one of the mighty men amonge all them of the east countrey. And it came to pass, that his children came and laye in one house, and an other laye in another, and their suters, in sisters, in care and kinde with them. So it was, they had palles such the tyme of their dalliance, to wit: a bulke, a bulke for them, and staidd them as theye, and gat by early, and staidd by every one a scathie. For Job thought thus: peradventure my sonnes have bene some other, & have bene the same as I am in their hearts. And thus sayd Job every daye. Now by the waye, when the servants of God came to Job, theye sayd to him, Hathan came also amonge them. And the Lord sayd unto him: Hathan came also amonge them? Hathan answered the Lord, and sayd: I have compassed the land, and walked about it. And thus is the Lord: Hathan sayd: Hathan thou dost requite myne unrighteousnes, because that he is a perfect and upright man, like me as I fearch God, and is chastlye curth, and hath beene in mine house as I have done? Hathan answered, and sayd unto the Lord: What Job truste wot I, thought? Hathan sayd: He persecuted him, his house, and all his substance on every side: hast thou not blessed the wayes of his laboure, so that he is possessed in the land? But say thyne hand upon him a while, and ouercome all that he hath, and if he curse the daye of his birth, I will saye it. And the Lord sayd unto Hathan: Is it that he hath, be in thy power: whyt thou wilt thou saye, thou shalt not saye it. And Hathan sayd: Hathan thou shalt requite the Lord.

So upon a certain daye when his sonnes and daughters were eatinge, and drinkinge wine in their eldest brothers house, there came a fallinge of winde Job, and it was: Whyle the earth was plowinge, and the asses goinge in the plow, behelde them: the Sabean came on with force, and took them all away: as they heard sayne the servants with the camels, & theye have escaped, to tell the.

And while he was yet speakinge, there came another, and sayde: The herde of Gods is fallen: ten thousand camels, it hath consumed, & burnt up all the sheepe of his servants: and I have taken my waye, to bringe the thinge. In the same season whyle he was yet speakinge, there came another, and sayde: The sheepe of the camels have beene strayed, & taken upon the

camels, which they have carryed awaye, yet I have the servants with the sheepe: and I only am gotten awaye, to bringe my sheepe. Whyle he was speakinge, there came yet another, and sayde: Thy sonnes and daughters were carryed and synnaryng were in their eldest brothers house, and to denye their name, & myghte great wynde out of the south, and smote the. iii. corners of the house: whyle fell upon thy children, so that they are dead: and I am gotten awaye alone, to bringe my sheepe.

Then Job rose up, and rent his clothes, & shaved his head, fell down upon the ground, & sayde: Naked came I out of my mothers womb, and naked shall I returne thither againe. The Lord gave, & the Lord hath taken awaye: & now blessed be the name of the Lord. In all these things, whyt Job nor offende, he murmured saye: Whyle againste God.

Job is plagued with sore betwixt, and afterwards is touched of his wife. His friends visite him, and have compassion on him.

CAPIT. II.

It happened also upon a tyme, that when his servants of God came and bode before the Lord, Hathan came amonge them and stood before him. And the Lord sayde unto Hathan: whence comest thou? Hathan answered and sayde: I have occupied the land, and walked about it. Then sayde the Lord unto Hathan: hast thou not conspired againste me, because that he is an innocent and veruous man, such one as feareth God, and escheweth evil, and that there is none like him in the land? But thou moudest me againste him, to punish him: yet so it enyngne, so he conspured still in his godynesse. Hathan answered the Lord, and sayd: Wherfore forfearme and all that curse a man hath, he will grue for his life. But say thyne hand upon him, touch him ony upon the heare and necke, and thou shalt see he will curse the daye of his birth.

Then sayde the Lord unto Hathan: so, be in thy power, but spare his life. So went Hathan from the Lord, and smote Job with quarrelous sores byles, and the sole of the sole into his crowne: so that he sat upon a peece of the ash, and scraped of the scabbe of his soles with a peece of shewe. Then sayde he unto his wife: Woe is thou comest in thyne affliction? curse God and dre. But Job sayde unto her: Thou speakest like a foolish woman. For yfinge we have receyved prosperite at the hand of God, wherfore should we not be content with adversitee also? In all these things, whyt Job nor Job spake with his wyffe. Some word Job frendis beside of all the trouble. It happened unto him, there came three of them, every one from his owne place: Eliphaz the Thiamarite, Baldaide the Subite, and Zophar the Samarithie.

Job  
and  
his  
wife  
and  
his  
friends  
visite  
him.

**D** For they were ascerb together to come to  
 some theyr compassion vpon hym, and to ca-  
 soft hym. So when they lyft vp theyr eyes a  
 face of, they herke hym not. Then they cry-  
 ed, and wryt: then euery one of them rent his  
 clothes, & scornhlye bufft vpon theyr beades  
 in the ayre. They sat them downe by hym also  
 vpon the grounde seven dayes and seven  
 nightes. Forther was there aye of them that  
 spake one woide vnto hym, for they sawe that  
 his payne was verry great.

*The mother of Job. when he declared that  
 his children were his feales: and the death of the  
 righteous spouse and reasonable.*

CAPL III.

**A** See this Job opened his mouth, and  
 cursed his day, and sayde: I will be that  
 daye, when I was borne: and the  
 night in which it was sayde, there is a man  
 whos conceyued. The same daye he was enu-  
 ded, and not regarded of God aboue, nei-  
 ther he forward vpon werry light: but he couer-  
 ed with darkness, and the shadow of death.  
 Let the dynme clouke fall vpon it, and let it  
 be as: aspe in shadowe. Let the wreche noyme  
 outcome that nyght, let it not be reckened  
 amonge the dayes of the yere, he counced in  
 mourninge: Dispyled be that nyght, and dis-  
 commended: let vs that cuse the daye, these  
 I haue be tray to saye by & I scathen youe  
 kalls that euill. Let the dayes be dynme  
 shadowe wekerth of it. Let it loke for light,  
 but it none, neyther the spynge of the moz-  
 wyng: because it was not by the wounde that  
 darre me, ne lyd these loyeres frome mys-  
 erye.

Alas, why dyed I not in the market? why  
 dyd not I preyse, as soon as I came oute of  
 my mother wombe? Why set they me vpon  
 the knees? Why gaue they me sucke vnto  
 the brestes? For now I wuld haue been vnto  
 I wuld haue slept, and bene at rest: I like as  
 the knyghte and sothe of the tache, whiche  
 buyeth them selues soyltary places: as as the  
 pures that haue great substance of golde, &  
 their houses full of siluer. What I wuld  
 had no bryng, as were as a thynge to me out  
 of mye: that to put as it: eyther as poung  
 slayn, which neuer sawe the light. These  
 the wyched to craie frome their byzanny, these  
 such as are ouer: abouted be at rest: these are  
 they: let out see, whiche haue bene in pryson,  
 for: at they heare no more the voyce of the op-  
 pressours: These are small and greates the bod-  
 man, is he from his maile.

Questions to the light giuen him that is in  
 his shadowe? and spie them that haue drey-  
 ded: Which longe for tache, yf it come  
 not: and fracke for it more then for tache,  
 and wuld be exchange gladd, and as they: if  
 they founde their graue. That wuld be lye  
 to the man whose waye is byd, whiche God  
 hyslye backe frome hym. For my syche come  
 desax I alle, and my marynge fall out lyke  
 hownge water. For the thynge I feared, is  
 come vpon me: and the thynge that I was a-

wayed of, is happened vnto me. Was I not  
 happy? Had I not quartynesse? Was I not  
 in reke? And nowe cometh indignation  
 vpon me.

*Job is by Elphas reproued of impietie: and  
 of the presumption of his own righte  
 oute.*

CAPL IIII.

**T**hen answered Elphas the Themanite  
 and sayd vnto hym: Yf thou begynne to  
 commen with the, peraduenture thou  
 wilt be discouert, but thou canst not shewe  
 hym selfe some spyryng? Beholde, thou  
 hast bene a teacher of many, and hast com-  
 forted the werry handre.

Thy wordes haue sicke by those that were  
 fallen, thou hast extolled the weake kynde.  
 But now that the plage is come vpon, thou  
 wyndest awaye: now that it hath touched  
 thy selfe, thou art saynt vanted. Where is thy  
 ayde, thy stekfastnesse, thy yachace, and the  
 perdition: like of thy waye? Com: by I pray  
 the, who were perswyed by yng an innocet?  
 Or, when were the godly dystroyed? As I  
 haue seene them that prome wychednesse, and  
 some maye scape the same. With the blas-  
 of God vnto they peryshe, and with the bych  
 of his anget consumed they are ay. The wy-  
 spynge of the Lyon, the byre of the Lyonelle,  
 and the ceryth of the Lyons whelpe: see by a  
 by. The Lyon preyeth, for: larkes of pray,  
 and the Lyons whelpe: see scatters aboute.

And vnto me was the word: hys, & myne  
 eare hath receyued a spiryt speech. In the  
 taber and thought of the bylions of the  
 ayre, when theye commed on men: stre-  
 tche vpon me and byde, and made nyf bones  
 to me. And when the wynde passed by be-  
 fore my presence, it made the heare of my  
 heide shaker by. The nose there and I knowe  
 not to lye, any more there was belowe me,  
 these was spines, so that I byde this byre.  
 Shall man be more iust than God? Shall  
 man be pure than the make? Beholde there  
 is no trust to his seruantes, and in his aun-  
 gillie daye he soune reuerth. Howe  
 moche more in they in that dwell in house of  
 claye, whose foundation is but earth: whiche  
 shall be consumed by the meth. They shall  
 be smytten frome the maynyng vnto the eue-  
 nyng: they shall peryshe curialyngly, and  
 no man shal reue them. Is not this signyfic-  
 can: a daye with them, they shall bye: & that  
 as they be wate.

*The end of a leic. The rigthousnes of Job. The  
 Cosse charactel his, and disparteth them agayne.*

CAPL V.

**C**all we one to, yf thou canst synne any:  
 see loke aboute, vpon any of the bo-  
 ly min. No for the soylt man, displea-  
 sure byllecly him, and anget wayed the igno-  
 rante. I haue seene my selfe, when the so-  
 lyt was lye toold, that he betwixt men

lovely destroyed that his rhylls were with  
our prosperie of helth: that they were saye  
in the doxe, and now I so deliuer them: as  
his haire was eaten by of the hunger: that  
the treasure man had spoiled it, and that  
fiburlyc had bynde by his riches. It is not  
the earth that bringeth forth the trawyle, ney:  
the remaneth towe out of the ground: but  
it is man, that is borne into mylerye, lyke  
as the byrde is sayle.

27

28

For power  
of 283.

But now wyll I speake of the Roibe, &  
saith of Job: whiche doth saynge, that are  
vnteachable, and manerles without nombe:  
whiche growe bynne upon the earth, and  
pouerd water vpon all thynges: whiche see-  
et by them of lowe byte, and seuerly ppyse  
ete, to those that are in vntynelle: whiche  
destroyeth the thoughtes of the wyched, so  
they are not habie to petyone the thynges  
that they take in hand: whiche compaseth the wyle  
in the stone craftynelle, and ouerheweth  
the counsell of the wyched. In so muche that  
they fall into barrenesse by lappes here, and  
steepe about them at the nyghte, lyke as  
in the myll.

28

And so be deliuered the poore from the  
strait, from the mouth, and hid the hand  
of the cruel, that the poore maye haue hope, &  
that the mouth of the oppositours maye be  
seppid.

Let eide, happy is the man, whom God pu-  
nyscheth: that hee, dilpyle not thou the thyn-  
gys of the almyghty. For though he make  
a wounde, he greeueth a medicine agayn though  
he smyte. Let hande makest hole agayn.

D

Let us weare the out of the troubles, so  
in the mouth there can no haire to see the  
hewe my bryll of be wght he saureth the hrome  
deary: and when it is waere, from the powre  
of the sworde.

We shall hepe the frome the scourge of the  
tongue, so that when trouble cometh, thou  
shalt not syde to feare. In laworde and deeth  
thou shalt be mye, and shalt not be afraied  
of the chastys of the earth: But the flour in  
the sounde shall be considerate with the, & the  
beastes of the fildes shall grue the peas.

Yes thou shalt know, that thy dwellynge  
place shall be in rest: thou shalt behold thy sub-  
staunce, and be no more punyschid for synne.  
Thou shalt see also, that thy seed shall encrease  
and that thy progeny shall be as a galle upon  
the earth. Thou shalt come to thy growe in a  
fayre age, lyke as a coyne sheues are brought  
in to the borne in due season. Now, this is the  
thyng that we our selues haue ptyouch by ex-  
perience. Therefore now that thou hearest it,  
take heede heere to thy selfe.

Job answered, that his payne is more greuous  
than his sinne, yet not worthy to be aske, if there  
be.

CAP.

VL

29

Job answered, and sayde: O that my mys-  
ery were wyred, and my paynshement layd  
in the balancys: for euen should it be bray-  
ed, if in the scale of epe se. This is the cause

that my wordes are so sorowfull.

For the stowes of the almyghty are in me,  
whiche indignation hath bynde by my spyle,  
and the scruple seactes of God agayn agayn  
me. Dost thou wyde alle to see when he hath  
grace? Except thou see, when he hath sed-  
de ynough? That which is but a cury, shall  
it be eaten without salt, or is there any taste  
in the whyte of an egge? The thynges that some  
syne I myght not awaye with, are now my  
meate for very sorow. O that I myght haue  
my desire: O that God would graunte me  
thyng, that I longe for: That he would de-  
signe and sayle me: that he would let I in  
hand, and heue me home. Then would I haue  
some counterte: for I would desire him in my  
payne, that he would not spare, for I wil not  
be agayn the wordes of the holy one.

29

What power haue I to endure? O, what  
is myne ende, that my soule myght be pacifed  
in my strength the strength of stones? O, to  
my selfe made of byll: Is it not so that there  
is in me no helpe: and that my substance is  
taken from me? He that is in tribulation  
ought to be comforted of his neyghbour:  
but the feare of the Lord is to reane away: Thyne  
soure brethren passe ouer by me as the water  
droke, that hath runneth to souer the val-  
leyes. But they that see the boys trod, the  
snowe shall fall vpon them.

30

When their tyme cometh, they shall be  
destroyed and perishe: and when they be set  
on fire, they shall be runneth out of their place  
by the pathes that they go in, as cooked: they  
shall aske harye thynges, and shall perishe.  
Countre the pathes of Eberman, & the wayes  
of Saba, wher they haue put their trust.  
Countre are they, that put any confidence  
in them: for when they came to obayne the  
thynges they looked for, they were brought to  
confusion.

D

Even so are ye also come vnto me: but now  
that ye se my mylerye, ye are afraide. Oyd I  
desire you, to come hither: O, to grue me  
any of your substance: To deliuer me from  
the enimyces hande, or to saue me frome the  
powre of the myghty? Teache me and I wil  
holde my tongue: and yet I wil see, O what  
mylerye.

Wherfore blame ye then the wordes, that  
are well and truly spoken? which of you can  
reproue them? Saynge onely that ye are so:  
fyll to their mens saynges, and can speake  
many wordes in the wynde. Ye fall vpon the  
fardelle, and go about to ouerthrome your  
ownte feinde. Wherfore loke not onely vpon  
me, but vpon your selues: whether I spe, or  
no. Turne into your owne selues: I praye you  
be in: that I maye see, and consyde myne byll  
tyne: wherfore there be any vnto mylerye  
in my tongue, or anye wordes in my mouth.

Job answered that this spe is but a balancys  
matter.

CAP L

VII.

Job

**A** Wretched is the life of man upon  
 earth, and his dayes are like the dayes  
 of an hyrd seruante: For lyke as a  
 bonde seruante belyeth the shadowe, and as  
 an hyrdlinge wolde saye haue an euer of his  
 make: euen so haue I laboured hole mone-  
 res longe, but in vayne: and many a carefull  
 nyght haue I tolde. When I sayd me downe  
 to slepe, I sayd: & when shall I aryse: &  
 saye, I longed sore for the nyghte. Thus am  
 I replete with sorowes, tyll it be darke. My  
 bedde is clothed with wormes, filthynesse and  
 gnil: my charyne is watched and crompted so  
 that my dayes passe ouer more haply, then  
 a treasure can weaue ouer his webbe: and are  
 gone as I am ware. Remember, that my life  
 is but a vayne, and that myne eye shall no  
 more se the pleasures thereof, and that none  
 of these mannes eye shall se me any more. For  
 as fast as thyne eyes vpon me, I come to  
 nought, lyke as a cloude is consumed and be-  
 nylled aways: euen so he that goeth downe  
 to hell, cometh no more up, he curieth again  
 is to his house, wether shall his place knowe  
 him any more.

**W**herfore I will not spare my mouthe, but  
 will speake in the trouble of my spirite, in  
 the bitterness of my mynde: will I talke. Am  
 I as yet a Whate spide, that thou hepest me  
 as in prison? When I saye: my bedd shall com-  
 fort me: I shall haue some rest: whynge by  
 talkinge by my selfe vpon my couche: Then  
 troublest thou me with dreames, and waketh  
 me so that I shalde be ashyng, that my lyfe  
 mysterly caryeth to be reuenged, and my bones  
 to be deryd.

**I** faine no remedye, I shall speake no more:  
 I shalde me then, for my dayes are but vayne.  
 What is man, that thou haste him in such re-  
 gard, and seekest to mocke by hym? Thou sa-  
 iest: or I gentel care for him, and so deryd doest  
 thou for him.

**W**hy goest thou not fro me, as I lefted me  
 alone, so longe tyll I was lowe downe my  
 spirite? I haue ordeed, what shall I do bre-  
 sette. O thou vicerues of men? Why haste  
 thou made me to stande in thy waye, and art  
 so hurye a buethen vnto my selfe? Why doest  
 thou not saye me my synne? Wherfore  
 saiest thou not aways my wyckednesse? Be-  
 hold, nowe muste I sepe in the dust: and if  
 thou shaldest me to mooume in the morninge, I  
 shall be gone.

*Job is reproued and noted to haue defered  
 his prayer. A deryd: prison of hypocrisie.*

C A P. VIII.

**T**hen answered Baldad the Shuhite, and  
 sayd: Howe longe wilt thou talke of  
 such thynges? Howe longe shall thy  
 word speake so vnto waight? Woe be  
 vnto the thyng that is lausfull: Di dothe  
 the a'mphibie deuyd the thyng that is right?  
 When thy contrary frined agaynst him, did not  
 he punish the hym for thine wyckednesse? If  
 thou woldest now arise vnto God by thy mes-

and make thyn humble prayer to the almyghty  
 eye: yet thou woldest speake a pure and a goodly  
 lyfe: Woe be he not waight by vnto the restor-  
 woth, and graue for, the beautye of rightous-  
 wete agayne? In so moche, that wether lo  
 euer thou haddest a lytle stone, thou woldest  
 not haue a great aboutchaunce. Cleaue  
 of them that haue bent before the, cleaue  
 thynges amonge thy ioyfullnes. For  
 we are but of yester daye, and we knowe  
 not, that our dayes vpon earth are but a  
 vayne shadowe. Thy shall we see the, thy  
 shall tell the, for thy shall gladye conside  
 the same.

**W**hye I wylde be gerne without mayntene?  
 maye the greasse growe without waite? No,  
 (but of euer it be for sothe, and of euer it be  
 gathered, it wylde be, before any other hurd.  
 Euen so goeth it with all them that saye  
 God, and euen thus also shall the hypocrites  
 hope come to nought. His confourne shall be  
 destroyed, for he trusteth in a spyde wether.  
 He seareth hym vpon his vowe, but he shall not  
 stand: he that oweste him selfe by it, yet shall he not  
 endure. Lett me a thyng doth saye, and  
 men saye he that it maye abyde the same thy-  
 ng: it wylde be for the vnto the vnto the  
 then, it shall be manye sootes, in so moche that it  
 is lyke an house of dones.

**W**hat is it broken out of his place, euer  
 eye man demereth it, sayng: I knowe the not:  
 No, thus is it with him, that trusteth in his  
 owne strength: and agayne other, come out  
 of the earth.

**W**herfore, God will not caste awaye an  
 hyrdlike man, wether shall he be the  
 vngodlye. Thy mouthe shall be fylle with  
 laughinge, and thy lippe wylde gladlye.  
 For that hate the, shall be confounded, and  
 the dwellinges of the vngodlye shall come to  
 nought.

*Job deniceth the denicence of God, and howe  
 manye thynges he sayeth.*

C A P. IX.

**J**ob answered and sayd: Certes I knowe it  
 is so of a reuere, that a man compassed vnto  
 God, can not be wylde. If he will argue  
 with him, he shall not be habile to aunswere  
 him, ouer amonge a thousande. He is wyse of  
 heart, and myghty in strength. Who sure p:  
 speere, that take parte agaynst hym? He  
 tranlareth the mountaynes, as euer they be a  
 warr, and surerth: wether them in his waye.  
 He remoueth the reth out of the place, and der-  
 pytes, he all so wether. He com: inuante the  
 sonne, and he wylde not: he cleaue up the sea-  
 ers, as it were bulke a signet. He hum se: alone  
 speere: oute the brauens, and goeth vpon the  
 waues of the see. He maketh the dayes of be-  
 uen, the dayes, the seven dayes, and the se:  
 cret place of the southe. He dothe great thyn-  
 ges, such as are truceable, yett shall we  
 dire: it out nombe.

**I** f he came by me, I mighte not take vpon  
 him: yett he wylde his waye, I woulde not see

*B  
 PULCHRE*

*P  
 PROPHE  
 C*

*D*

*A  
 C*

*B*



erue it. If he be holpe to take any thing a  
 waye, who shall make him reioyce: agayne?  
 Who shall saye vnto him: what dost thou?  
 Or to God, whose word is no man can with-  
 stand: but the proude of al must souer-  
 ber: that: Howe shoulde I then answer him?  
 or what wordes shoulde I speake out agaynst  
 him? Yea, shoulde I be frigidous, yet will I  
 not greeue him one word agayne, but miche-  
 lily subuert my selfe to my iudges. And he it was  
 that saith vpon him, and he beat me, yet am I not  
 sure that he hath made my voyce: he shall  
 trouble me so muche the temp. and wounde  
 me out of measure with his words. Or what not  
 let my spirit be in order, but spiled me with  
 his words.

If then will speake of strength, he is the  
 strongest of all, yet men will speake of strength  
 in this world, who dare be my iudges? If I will  
 iustifie me, I will iustifie my selfe in my mouth, I will com-  
 mend me: If I will put to the my iustice for  
 a yelme of man, he shall proue me: which  
 dare: For that I shoulde be an iudger, my  
 iudges knoweth it not. For I my selfe am  
 wryt vpon my selfe.

What saye I? I saye: he destroyed  
 both the righteous and ungodly. And shoulde  
 he be the iudger of the righteous, and laugher  
 be at the punishment of the ungodly. No for  
 the world, he hath brought us into the power of  
 the wicked, and he the ruler be, whereof all  
 the world are. Is it not so? Where is thy  
 strength in this?

Why haue I ben more swift then a pur-  
 suit: that art gone before me, and haue vnto  
 the good thinge. Why art pained awaye, as  
 the stone, that art good vnto the iust, and as  
 the stone, that art pained to the wicked. When I  
 was disposed to saye my conspaignes, to  
 saye, my iudges shalme, and to saye: my  
 iudges shalme. I saye: of all my works,  
 I saye: I knowe thou shouldest not an iustice.

Why haue I ben more swift then a pur-  
 suit: that art gone before me, and haue vnto  
 the good thinge. Why art pained awaye, as  
 the stone, that art good vnto the iust, and as  
 the stone, that art pained to the wicked. When I  
 was disposed to saye my conspaignes, to  
 saye, my iudges shalme, and to saye: my  
 iudges shalme. I saye: of all my works,  
 I saye: I knowe thou shouldest not an iustice.

Job is weep of his life, and fetter out his part  
 to weep. Job is weep of his life, and fetter out his part  
 to weep.

CAP. X.

Wherefore, now will I put forth my  
 wordes: I will speake out of the bitter  
 heynesse of my soule, and will saye vnto  
 God: Why dost thou continue me, but why

will be cause why thou hast sent me on this man-  
 ner? I speake thou. Well woulde to oppress  
 me, to call me as I bring a woeke of thy den-  
 den; and to saye vnto the counsell of the ben-  
 godly: What thou hast saye, of thee thou  
 loke as man loke: And thy daye as thy daye  
 of man, and thy yeare as mannes yeare, that  
 thou makest vnto the iudges for my wickednesse,  
 and teachest oute my iudges: Whiles as thou  
 knowest I am no touched person: and that  
 there is no man able to rescue me out of thyne  
 hands? Thyne hands haue made me, and  
 hath pained me all together: where shoulde  
 thou then destroye me tobyrny? Remember  
 (I beseeche the) that thou hast made me of the  
 mould of earth, and wast byrnyng me to  
 earthe agayne. What thou do, my iudges me like  
 myne, and palled I be the? Thou hast con-  
 uerted me with thyne and the, and torment  
 me together with thine and the. Thou  
 hast graunted me iust, and done me good: and  
 the iudges be that thou takest vpon me, hath  
 persecuted my soule.

Though thou byrnyest these thynges in thyne  
 here: yet am I sure that thou rememberest  
 them all. Wherefore dost thou kepe me, what  
 I saye, and hast not cleued me from my  
 sinne? If I be wickedly, who is my iudger?  
 If I be frigidous, yet dare I not lye vpon my  
 bed: so full am I of confusion, and is myne  
 owne miserie.

Thou hast pained me oute, oppressed with he-  
 uynesse, as if were a stone, and trouble me  
 beyonde all measure. Thou hast byrnyed  
 mynesse agaynst me, thy wretchednesse  
 thou vpon me: full many are the playes that  
 I am in. Wherefore hast thou done vnto me  
 out of my wickednesse? What I had pe-  
 tuid, and I no eye had sent me. If thy had  
 sent me to my graue, as long as I was born,  
 then shoulde I be nowe, as though I had  
 neuer ben.

Shall not my voyce lye come soone to an  
 end? Why doth the teare me, let me alone, that I  
 maye ease my selfe a litle: for I see the  
 end, whither I shall not retourne. Namely to  
 that lande of darkness and shadowe of de-  
 the: in to the darke shadowe lande and deely  
 shadow, where as is no order, but terrible leave  
 continually abridg.

Job is vnto the requyre of Sophar. God is not  
 responsible. Job is vnto the requyre of Sophar.

CAP. XI.

Thou hast heard Sophar the Casamatite  
 and said: Wherefore art thou that maketh  
 my wordes be thus? Why dost thou  
 that habited me be commended? Why  
 shoulde men giue thee vnto the ony? Thou  
 wilt laugh and thou shalt not be moued: what  
 thou shalt saye agayne: What thou shalt saye  
 vnto God? Will thou saye vnto God:  
 I have sinned, but I take in haire to perfect, and  
 I am cleue in thy sight: What thou shalt saye  
 vnto God? Will thou saye agayne: I have  
 sinned, and thou shalt not be moued: what  
 thou shalt saye vnto God? Will thou saye  
 vnto God: I have sinned, and thou shalt not  
 be moued: what thou shalt saye vnto God?  
 Why dost thou continue me, but why



eyghens. What is he, that wyll goo to  
Iamr with me? For yf I haide my longe, I  
woul dre. I woulde graunte me this thin-  
ge, and then wyll I not hyde my selfe from  
the.

**D** Wherfor theyn hande from me, and let  
not the fearefull dreame of the, make me a-  
frayd. And then sende for me to the law, that  
I maye auoid thee for my selfe: I wylde, let me  
speak, and geue thou the iudgement. Howe  
great are my mysdores and synnes? Let me  
knowe my transgressions and offences. Wber-  
forst thou hast my face, and holden me for  
thyne enemye? Whyte thou be so cruell and  
extreme unto a synner lease, and follow upon  
dye rubble, that thou sayest so sharpe to my  
charge, and wyte betterly vnto me for the syn-  
ne of my youth: Thou hast put my foote in  
the shooles, thou hast set narrowly vnto all my  
gates. I marked the stipes of my feet: where  
I must carye the soule caryon, and as a  
clothe that is made of eelle.

¶ Job deserbeth the lye of man, and propheseth  
of thre execution. Thre lye vnto the godly, vnto  
the godly that they lye of.

CAP. XIII.

**M** In that is borne of a woman, hath but  
a woike space to lye, and is full of by-  
res and byres. He cometh vp, and fall-  
eth awaye lyke a floure. He fleeth as it were  
a shadowe, and dureth continually in one place.  
Thynke thou it some well borne, to open  
eprer eyes upon such one, and to bringe me  
before the iudgement? Whye canst thoue that  
cruell, that cometh of an vnderstande?  
Job budde. The dayes of man are woike, the  
number of his monethes are knowen onely  
vnto the. Thou hast appointed him his bounde,  
he can not goo beyonde them. Good from  
him, that he maye see a lyke: onely the day  
come to: he be loketh for, lyke as an vnto:  
lyke dothe.

**X** Yf a tree be cut downe, there is some hope  
yet that it wyll sproute and shote forth the  
brambles agayne: For though a roote be  
waxen olde and hard in the ground, yet when  
the rocke geueth the leate of waite, it wyl  
bucke and bringe forth botnes, lyke as when  
it was first plaxed. But man when he is dead,  
perished and consumed awaye, what becom-  
meth of him? The floures when they be dry-  
ed by, and the eares when they be emptye, are  
filled agayne vnto the flouyng waices of  
the see: but when man is dead, he is not  
agayne, onely the heuen perished: he shall not  
wake by, nor rise out of his slepe, what thou  
wouldest kepe me, and hyde me in the hell, vnto  
thy maye were dryed: and so appoint me a  
eyme, when thou mightest requyte me. What  
a deed man lye agayne. All the dayes of this  
my prygramme, am I to dwelle in ben my cha-  
ging shall come yf thou wouldest but call me,  
I woulde obere the: onely wylde not the woike  
of thyne olde hande.

**D** For thou hast nombred all my goynges, yet

be not thou extreme vpon my synnes. Thou  
hast rated by myne offences, as it were in a  
bagge: but be mercyfull vnto my wickednesse.  
The mountaynes fall awaye at the laste, the  
rockes are removed out of their place, the wa-  
tes preake thorow the verye bones by lytle  
and lytle, the floures waxe awaye the gra-  
uell and earthe: Such is destructione thou the  
hope of man. Thou picuaprest agaynst him,  
so that he passeth a waye: thou chaungest his  
face, and puttest him frome the. Whether his  
synden come to woithyng or no, he can not  
sell: And yf they be men of lowe degree, he  
knoweth not. Whye be frucht, his strength  
haueth chaunged: and whye the soule is in him  
the must be in sojowne.

¶ Elphas reproveth Job because he remembereth  
dome and puresse to hym selfe. He deserbeth  
the curse that falleth on the wyched, reproveth Job to  
be one of thre nombres.

CAP. XV.

**T**hen answered Elphas the Thermanite,  
and sayd: Wouldest thoue a wyse man answer  
as the syence of the wynde, and all the  
wyse with the wynde of the East? Thou re-  
prouest with wordes that are nothyng worth  
and speakest thynges whiche can do no good.  
As for thame thou hast set thy selfe, els wouldest  
thou not make so manye wordes before God:  
but thy wychednesse teacheth thy mouth, and  
so thou hast chosen the craftie langage. Thyne  
stone mouthe condemneth the, and not I: yet  
thyne owne lippes shal be the answer. Art  
thou the best man that euer was borne? Or  
wouldest thoue made before the brilles? Hadst thou  
heard the secreete counsell of God, that I wyl-  
dome is to lye for the? What knowest thou  
that we knowe not? What vnderstandest thou  
but we can the same? With vs are olde and  
aged men, yet such as haue lured longer then  
for fortye yeres.

Thynke thou it a small thinge of the  
consolations of God: and are theye worth the  
lyngge woide: whye dost thoue best make the  
to yowde? Whye standest thou so greatly in  
thyne owne conceyte? Wherfore loke thre  
eyes, that thy mynde is so putte by agaynst  
God, and letteth his woices goe out of thy  
mouth? What is man, that he shoulde be cleue?  
What hath he to byde in borne of a woman?  
Wherfore he myght be knowen to be tryctious?  
Beholde there is no fault to his sarnes: yet  
the verye deade are not cleue in his sight. How  
moche more then an abominable, vnto man,  
whiche dyeth in wickednesse lyke water? I  
wyl tell the, brave me: I wyl deare a thing  
that I knowe, whiche wylde men haue told, and  
hadst not dem byd soame thes fathers: vnto  
Iohann only I haue told, that no stranger  
get woulde come among them.

The bugodly dyspayred of the dayes of the  
lyfe, and the number of a spanyles yeres are  
vnto the. A searchill sounde is euer in his  
eares, and when it is near, yet searcheth he de-  
struction: he distrusteth to be dyspayred  
out

out of darknesse, the sword is alway before  
his eyes. When he goeth forth to get his lyf  
wraze, he speaketh playnly that the daye of  
darknesse is at hande. He is not and careful-  
nesse in the dem asrayde, and compasse hym  
rounde aboute, like as it were a kynge with  
his hollie craye to the battaile. For he hath  
breached out his hande agaynst God, and ac-  
meth hym selfe agaynst the almyghty. He run-  
neth pynfully byd hym, and with a stryke receiveth  
woundes he agaynst him: to here as he receiveth  
with his face with farnesse, and maketh his bo-  
dye with a kynge. Therefore shall his dwel-  
linge be in desolate cytyes, and in houses, wher  
there no man inhabyeth, but are become heapes  
of stonys.

¶ He will not be erye, neither shall his sib-  
dances continue, nor succede upon earth. He  
will must come out of darknesse, the flame  
will dye by his byrnes, with the blade  
of the mouth of God shall he be taken away.  
He will neverthe appere from life to laste:  
fulnesse he feareth, so so: it is he deceyved with  
farye.

¶ He will perswade afore his tyme be worne  
out, and his hande shall not be grene. He shall  
be pynche of an en butynelye grippe from the  
dye, and shall see his soule fall as the olive  
borbe. For the congregation of hypocrites is  
unfructfull, and the fyre shall consume the  
houses of suche as are greye to receyve giftes.  
Wherof he feareth, he feareth mischance,  
and his bodye beinge forth decaye.

¶ The tyme he is in tyme, sayth that he suffere  
any than his wretchednesse hath delivred.

CAPL. XVI.

**I** answered and said: I have oftentimes  
beede fute changes. Miserable gyves of  
comforte are ye, all the soze of you. Shall  
not thy byrnes come to an ende?  
¶ Why thou yett more to care? I coulde  
speake as ye doo also. But wolde God that  
your soule were in my sautes stede: then  
shoulde I beare by wordes agaynst you, and  
make my deede at you. I wolde consume you  
with my mouth, and declare your paine in  
the taryng of my lippes. ¶ And what shall I  
do? For all my wordes, my consowre wyll not  
cease: and though I be like my tonge, yet  
wyll it not departe from me. And nowe that I  
am full of payne, and all that I have destroy-  
ed wherof my toryntles drece wretchednesse  
standeth by a killeme to make me answer  
with lyes to my face. He is angere at me, he  
hatech me, and gualdeth byon me with his  
eye.

¶ They have opened their mouthe to be byd  
me, and smytten me upon the cheke desyre-  
fully, they have cald et. I seires thowyn more  
starefulle. God hath gyven me ouce to the by-  
gony, and delivred me in to the hande of the  
wicked. I was sometime in world, but so byn-  
ly he hath browde me to nought. He hath ca-

ken me by the necke, he hath tiff me, and set me  
as it were a marke for him to wote of. He hath  
compasid me rounde aboute with his bowles,  
he hath wounded my loynes, and not sparede.  
My bowels hath he poyred upon the greide.  
He hath gyven me one wounde byon an othre  
and is fallen upon me like a gyaunt. I have so-  
wed a sacke clothe byon my saryne, and spe-  
w my strengthe in the dust.

¶ My face is swollen with weeping, and mine  
eyes are waxen byme. Wote ye it: there is  
no drykednesse in my hande, and my parye  
is cleane. Dreyche couer not my bloud, and the  
my cryenge fynde no rowme. For loo, my wyl-  
nesse is in heauen: and he that knoweth me,  
is about in the heygthe. My teryns langwe  
me to cooze, but myne eye pouerch out tary-  
res unto God. ¶ Thoughe a bodye myghte pleae  
with God as one man eorde with an othre,  
yet the nombe of my teeres are count, and I  
muske god the waye, seum wherof I shall not  
turne agayne.

¶ Job saith that he confuteth a wyse and yett  
paterndy abyde it.

CAPL. XVII.

**M**aybe he sayeth, my dayes are shorte  
ned. I am hater at breddes best. I have  
deceyved no man, yett make my ne ere  
continue in heuynesse. O deluere me and set me  
by the: who shall then be habile to thurst my  
hande to gyber? Thou hast wyllynglye  
bettes leome understar tynge, I praye shall  
they not be sette by it. ¶ It is mynne  
his seendes parte of his good, but his owne  
exploymen. He is. He hath made me as it  
were a by wynde of the common people. I am  
his gelyngst blocke amonge them. My counte-  
naunce is hure so: breye anger, and the mem-  
bers of my bodye are become like a stowme.  
¶ Wherof men therfore shall wel cor. l. i. c. b. i. s.  
and the innocent shall take parte agaynst the  
hypocrite.

¶ The ryghtous wyll kepe his tarye, and  
be that hath cleane hande, wyll cure be  
stronger and stronger. As so; few, coume  
you and get you deere, for I can not se ene  
wyse man amonge you. ¶ My tarye are pass,  
my thoughtes are vanyshted awaye, whiche  
have bette myne tarye chaungynge the ryght  
in to darye, and the ryghte in to darknesse.  
¶ Thoughe I tarye neuer so mo. be, yett I graue  
my boule, and I muske make my deede in the  
datche. I call to suppon my father, and the  
two; mes call I my mothe and my syber.  
¶ What helpeth then my tarye taryng? O  
wyse wyll I fulfill the taryng that I have set?  
¶ All that I have shall goot owne into the pit,  
and spe wylly me in the dust.

¶ He shall be rebuysed the paynes of the wretched  
and wretched.

CAPL. XVIII.

¶ Then





righte. So that the eye which saith him be-  
 fore, getteth more no sight of him, and his  
 place knoweth him no more. His chosen good  
 a bearing, these hairens bring them to sorrow  
 and brenning.

From his youth his bones are full of biter,  
 in his shall he come with him in the earth.  
 When wickedness is in his mouth, he  
 biter is in his tongue. That he saucously  
 that will be not forsake, but heepest in his  
 his throt. The mate that he eateth shall be  
 turned to the poison of serpents with his  
 boor. The eye which he deuouereth, shall be  
 perished at ayen, for God shall draw them out  
 of his help, he shall smite the serpents heed, &  
 the adders tongue shall see him: so that he shall  
 no more see the cruces and biter of yong and  
 buttes: But his throt shall be, and yet haue no  
 thing to eat. Heate trauayle shall be made  
 for his eyes, but he shall not enioye them. As  
 why be hath oppressed the poore, and not hel-  
 ped them: howe with he spoyled, and not built  
 up: howe help could he be filled, therefore  
 shall he preiure in his courtie. He knoweth  
 not to reioyce that he leet nothing but fode/  
 therefore his goods shall not be: spere. Thou shalt  
 be the portion of curre thynge, yet was he  
 poore, and therefore he was but a wretched  
 creature.

For though the wicked haue neuer so  
 much to fill his brype, yet God shall sende  
 his wrath upon him, and caused in variatye  
 to layne ouer him: so that if he see the prom-  
 tions, he shall be woert with the deie  
 dowe. The aune shall be taken for the, and  
 go out of his haire, and a gyltynge smete  
 shon the goal of him, fear shall come upon  
 him. There shall no carnellie be habie to  
 speake, and unspyled eye shall conuine  
 him, and lette what remaineth in his house,  
 it shall be destroyed. The heauen shall de-  
 clare his wickednesse, and the earth shall  
 take pite agaynst him. The substance that  
 he haie in his house, shall be taken away  
 and put in the care of the Lord's hand.  
 This is the portion that the wicked shall haue  
 at the last, and the heritage that he maye take  
 for of the Lord.

Job reuereth the profyrene of the wicked, and  
 sheweth howe theye iudgemente sheweth.

CAPL XXI

Job answered and said: O heare my voyce  
 and amende your iudgemente. Suffer me a litle,  
 I may speake also, and shew I may my woz-  
 des to knowe if ye will. Is it not a man that  
 I make this disputacion? Which if it were so,  
 woulde not my spere be then in sore trouble?  
 Heare me well, be ad. I haue a litle, and  
 upon your mouth. For when I poure and re-  
 ceive this, I am as a fowle, and my floure is  
 as in with scate. Wherefore do wythes men  
 to heale and prospere come to their olde  
 age, and increaseth theyr selles? Their chyldren  
 multiplye in their syght, and their genera-

tion before their eyes. These houses are safe  
 from all fear, for the roob of wood doth not  
 synge them. Their bullocke graze, and  
 theye are out of tyme: theye are caluety, and  
 are not distressed.

They sende forth their chyldren by rocks,  
 and theye saimes lead the dance. Theye deare  
 with them tabrettes and baces, and haue in  
 struments of musike at theyr pleasure. Theye  
 sende their dapes in weiche: but sobrytise  
 theye goe towar to hell. Theye saye bute  
 goe feume be, we deiepe not the knowlege of  
 theye wayes. What maner seluue is the  
 mighte, that we shoulde seee him? What  
 profyte shoulde we haue to submyt our selues  
 vnto him? No, there is bute no goodnesse in  
 them, therefore will not I haue to do with  
 the counsell of the vngodly. How oft shall the  
 candle of the wicked be put out? how oft shall  
 their destruction vpon them? What shall  
 shall God graue them for theyr parte in  
 his wrath? For they shall be as chaffe: before  
 the wynde, and as chaffe that the storme  
 carrye awaye.

And though God saue this chyldren from  
 suche sorrow, yet will he be reuenge them: for  
 that they shall knowe it. Their owne destru-  
 ction and nillite shall theye see with their  
 eyes, and theye shall see the destruction of  
 the alme. For theye shall see what he cometh  
 of his household after his death: he shall  
 yalle awaye swifter than an arrow. In as  
 when as God said the best power of al, yet  
 can teache him any knowlege? What shall  
 when he is in the best, and a: his best, and  
 an prosperite: euen when he is in the best  
 the fatted, & his bones full of marrowe  
 theye shall be sorrowe and heynous, and  
 neuer had good dapes: for hee shall  
 the earth, and the wormes shall  
 I knowe what he shall see, and what he  
 shall see agaynst the destructione. For he  
 where is the pyrrus palace? Where is  
 the dwelling of the vngodly? And any man  
 that goeth by the waye, and theye will  
 their tokens and deces. He shall tell you,  
 that the wicked is kepte vnto the daye of  
 destruction, and that the vngodly shall be  
 in the daye of iudgemente. Who shall  
 his waies to his face? who shall  
 to: the vngodlynesse that he doth? Yet  
 shall he be brought to his graue, and  
 among the draps of the best. Then shall  
 he be to be buried among the best by  
 the brooke syde, all them shall  
 theye see innumerable gone before him.  
 Howe barme is the comforte that ye  
 are not poure and wretched: shall  
 theye see and reioyce?

Eliphaz reuereth Job of his suffering.

CAPL XXII

Eliphaz the Themanite gaue answer  
 and said: Can a man be comprised  
 to God in wisdom, though he seme to  
 be wise?







and when I knewe not their cause, I sought it out diligently. I bane the cracks of the overgrouns, and plucke the spock out of their crebe.

Therefore I thought verily, that I shoulde haue ayd in my selfe: and that my dayes shoulde haue ben as many as the sondes of the see. For my roote was sprouted out by the water spr, and the dewe laye upon my roynr. Myne honour increased more and more, and my bowe was euer the strings in my hande. Into me men gaue care, me they regarded, and with silence they carryed for my counsell. If I hadd spoken, they woulde haue it more other mynes, my wordes were so well taken amonges them. They waited for me as the ear: he warde for the rayne: and gaped for me, as the grounde dothe to receyue the latter showre. When I laughed, they knewe well it was not earnest: and this testimonie of my countenance fall not to the earth. When I asered vnto theyr ware, I was the chiefe, and late as a bridge amonge his seruantes: O: an one that comforteth such as be in he-lyntic.

¶ The great despayre of man and rulle of God that I hadd: ch.

CAPL. XXX.

**B**ut nowe they that are myne interpours and ranges then I, haue me in despayre: yea euen they, whose fathers I wold haue thought some to haue set with the wyges of our castell. The power and strengthe of their handes myghte doo me no good, and as for their age, it is spent and paste awaye without anye myghte. For verye mysere and bouer, they wende aboute in the wilderness frae wretches and beggers, plus: bringe y brethen amonge the bulbes, and the iuyners roote was theyr meene. And when they were broken fast, they meryed after them, as it had ben after a thete. Their despayre was heilde soule woobes, yea in the caues and denes of the earthe. Upon the hie deith wente they aboute cryng, and in the brone helles they gathered them togyther. They were the children of footes and belames, which see beed awaye from the world. Now am I there soure, and am become there usling like: theyr abhorre me, they seee sarie from me, and flayre my face with spelle. For the Lo: he hath opened his quere, he hath hre me, and put my byrde in my mouthe. Upon my ryghte hande theyr rafe togyther agaynst me, theyr hande buete my sette, made awaye to despayre me, and my pathe haue theye cleme marked. It was rare for them to doo me harme, that theyr nedd is man to despayre them. Theyr fell vpon me, as it hadd ben the h:ea: bridge in of maeres, and came in by dayes to despayre me. Forcelsuente to courted a: geynt me.

¶ Myne honour banyrdeth strape more & swifly then vnynde, and my py:per:ie despayreth hence lye as it were a cloude. The seio:is

to my mynde poured full of deuyntie, and the dayes of my troublis haue taken holde vpon me. My bones are pearled thowse in the myghte season, and my synowes take no rest. Wher all their power haue they changed my garment, and gyded me therwith as it were with a cote. I am tuf as it were clape, and am become like asbes and bull. When I cryd vnto the, thou dost not heare me: and thoughte I stonde before the, yet thou regarded me not. Thou art become myne enemy, and with thy violent hande, thou takest parte agaynst me. In thyne pain thou byddst let me by on bye, as it were aboute the mynde, but nowe haue thou grem me a deepe sore fall. Sure I am that thou wilt despayre me vnto dely: where as a ledyrng is prepared for all thyng: ly: urngt. show vnto men to wo violence vnto thyng: that are despayred alle the: but where hute is more, there vnto they to helpe. Why not I wepe in the tyme of troublis: whyd not my soule compassion vpon the pouer: yet neuertheless, where as I looked for good, as vnto happened vnto me: and where as I wnter for lyght, there came darkness. Whyr bowelles wnto wnto in me, and take no rest, for the dayes of my troublis are come vnto me. Whyr and lowly came I in, yea and with: ourc myr despayre: I stonde by in the con: gregation and communed with them. And nowe, I am a companion of wyngons, and a selowe of Mariche. My thynns vpon me is couered to dely: and my bones are bent to heare: my daye is couered to so: w, and my wyse to wepyng.

¶ The despayre the innocencye of holypyne, and the myrte of his seruante.

CAPL. XXXI.

**I** made a covenants with myne eyes, that I wold not labe vpon a damosell. For howe I geate a portion shall I haue of God from above: and what enyurance stonde the al: myghte on by: do so: the bugodir, and he that torched dnn like to the company of w: hrd bees, shall not darkness and mysere come vpon him? Dache not ye it my wayes, and cell all my goynge: If I haue cleued vnto dante, or if my see haue runne to despayre, lette me be weped in an euen balauce, that God maye se myne innocencye. If to be true I haue withd: wren my footes out of the right waye: yf myne harte hath folowed myn: eye frygh, yf I haue daryed or despyed my hande: or then is it reason, that I swe, and an other case, yea that my generation and offsprynge be cleant rosted out. Yf myne deyr harte luded after my neyghbours wyse, or if I haue larde waye at tis wo: e: or then lette my wyse be an other mannes harte, and lett other lye with de. For this is a wretchelle and synic that is wo: yd to be punished, yea a frye that delyerly wold consume me, and rote oute all my substaunce. Whyd I crye styngt froyn to wo cryghte vnto my seruantes and maydys, when theyr had any maere agaynst





**W**herfore heare my troubles (O Job) and  
 hearken vnto me all that I will saye:  
 Beholde, I will open my mouth, and  
 my tongue shall speake out of my charnes.  
 My heere shall open my wordes a right, and  
 my lippes shall talke of pure wisdom. The  
 sperte of God hath made me, and the breath of  
 the almyghty hath giuen me my life. Yf thou  
 canst, then geue me answere: prepare thy self  
 to stand before me face to face. Beholde he  
 saith: God am I ent as thou, for I am fashioned  
 and made euen of the same mould. Ther-  
 fore thou needst not be affrayde of me, neither  
 needest thou to feare, that my accorde shall  
 be hurt for the. Some haue thou spoken in  
 mine eares, and I haue heerd the voyce of thy  
 wordes: I am cleane without any fault, I am  
 innocent, and there is no wickednes in me.  
 What he hath sayed a quarrell agaynst me,  
 and taketh me for his enemy: he hath put  
 my feet in the stocks, and he hath narrowed  
 vnto all my paydes. Beholde, vnto these vnto  
 sensible wordes of thyne wpll I make an-  
 swere.

**S**hould God be reipoured of man? Why  
 perch thou then stirre agaynst him because he  
 seeth the no accomptes of all his doinges?  
 For when God hath once commaund a thing  
 there shall no man be curious, to seeke whe-  
 ther it be right. In darables and bilsons of the  
 night season when combyng a number vpon  
 men that they fall a slepe in their beddes, he  
 combyng them in the face, he intomyndeth the  
 and he smyth them playnely that it is he whiche  
 he smytheth in in from euill, deliuereth  
 him from perill heareth his soules from distress  
 and his life from the swerde the charer  
 need him with syche: he, and bringeth him to  
 his bed: he sayeth: soue punishe me vpon his  
 bones so that his life maye awaye with no berd,  
 and his soule adhoereth to ease supe darnepe  
 mar: in so morche that his body is cleane con-  
 sumed awaye, and his bones appeere no more.  
 His soule draweth on to destruction, and his  
 life to death: whom there be a messenger one  
 amenge a thousande sent for to speake vnto  
 man, and to wete him the right waye: then  
 the Lord is mercifull vnto him, and sayeth:  
 he shall be deliuered, that he fall not downe

**D**estruction, for I am sufficiently recon-  
 cilid. Then his fleshe whiche hath ben in mis-  
 serie a trouble shall be as it was in his youth.  
 For yf he geue him selfe vnto God, he is gra-  
 cyous, and weteeth him his countenance law-  
 fully, and reuoceth him for his eyghtous-  
 nesse. Suche a reuerend shall be vnto men.  
 Therefore let a man confesse, and saye: I am  
 dead but he haue chastened and reformed me:  
 I had wrought mysse, neuerest elsse he had not  
 trespasned me thereafter. Yea he hath deli-  
 uered my soule from destruction, and my life  
 that it seeth the light. Thus wotech God  
 alwaie with man, that he heareth his soule  
 seume reer. Wryge, and letteth him enioye  
 the righte of the turninge. Marke well: O  
 Job and heare me: holde the still, vntill I  
 haue spoken. But yf thou hast any thinge to  
 saye, then answer mee, and speake, for thy an-

swere pleaseth me. Yf thou hast nothinge, then  
 heare me, a bolde thy tongue, so shall I seeche  
 the wysdome.

**E**t u paratib the iudice of God, whiche iudgeth  
 the woyle, and gouerneth all.

CAP. XXXIII.

**E**thi proceedinge sayth in his communica-  
 tion, sayd: heare my wordes: O ye wyse  
 men, hearken vnto me, ye that haue vnder-  
 standyng. For lyke as the mouth kisseth the  
 meates, so the face prouech and disterneth the  
 wordes. As for the iudgement, let vs seke it  
 out amonge our selues, that we may knowe  
 what is right, and why? Job hath sayde: I  
 am eyghtous, but God dothe me wronge. I  
 muste needs be a lyer, thought my cause be  
 righte, and violently I am playged wher as  
 I made no fault: wherfore is there such one as  
 Job, that byrtheth up so: needfulle the mat-  
 ter: whiche goeth in the company of wicked  
 doers, and walkech with vngodly men? For  
 he sayeth: Thou be a man be good, yet is he  
 nought before God. Therefore heent vnto me  
 ye that haue vnderstandyng.

**F**arre be it from God, that he wold medle  
 with wickednes: and farre be it from the al-  
 myghty, that he wold medle with vngodly  
 dealyng: but he remembereth the woikes of man  
 and cauleth euery man to synde accounte to  
 his wayes. For suer it is that God con-  
 sidereth no man wrongfully, and the iudgement of the  
 almyghty is not vngodly. Who reueth the  
 earth in his reede? Or whom hath he set to  
 gouerne the holl worlde? To whom hath he  
 geuen his heere, for to heare his spelle and  
 direct vnto him? All the world shall come to-  
 gether vnto noughe, and all men shall turne a-  
 gayne vnto euille. Yf thou now haue vnder-  
 standyng, heare what I say, and hearken to the  
 voyce of my wordes.

**W**hy be he man? wher, that souerth na  
 righte? Yf thou wete a very innocent man,  
 wouldest thou then be punished? For he is eue  
 the same, that knoweth the rebellious kny-  
 ges, and sayed to Hyrcus: O goddly men  
 are ye. He hath no respect vnto the personne  
 of the lordlye, and regardeth not the syne  
 more then poore. For they be all the woysche  
 of his handes. In the firm: kyngde of an eye  
 shall they be harte: and as wrec: righte when  
 the peopple and the prauisers saye, then shall  
 they perishe and be taken awaye withoute  
 handes. And why? his eyes lake vpon the  
 mapes of man, and he seeth all it is conyngs.  
 There is no carnallie nor stricke the widowe,  
 that can byde the wicked doers seume harm.  
 For no man shall be iudged to go in to iudge-  
 ment with God.

**M**any one, sea innumerable to the be pur-  
 nished, and seethed other in their doers for he  
 knoweth their euill and eache woysche, there-  
 fore shall they be wryged. They that wete in  
 the reede of heere, draite they vngodly men.  
 Therefore turned they backe reuerently and  
 busyly from him, and wold not receyue



asume of. Behold, so great is God, that he  
 passeth our knowledge, neither are we able  
 to come to the experience of his yere. He tur-  
 neth the water in small dropes, he directeth  
 his cloudes together for to rayne, so that they  
 pour downe and drop upon men. He ad spere  
 out the cloudes (a covering of his tabernacle)  
 and cause his light to shyne upon them, and  
 to cover the bottom of the see. By these things  
 he governeth his people, and giveth the  
 abundance of meate. In the evening of an  
 hande he byeth the light, and at his com-  
 mandement it cometh agayne. The rising  
 up thereof sheweth he to his frendes and to  
 the cattell.

¶ Thou perceivest that the wisdom of god is uncom-  
 prehendible.

CAP. XXXVII.

**A**T this, my heart is affrighted, and mo-  
 uch out of his place. Heate them the  
 founte of his voyce, and the noise that  
 goeth out of his mouth. He governeth every  
 thing under the heauen, and his light reacheth  
 unto the ende of the world. A roaring  
 voyce followeth him: for his glorious maie-  
 stie giveth such a shoudring clap, that though  
 a man heare it; yet maye he not perceyue it af-  
 terward. It giveth an horrible sounde, wher-  
 with he sendeth out his voyce: great things  
 he doeth, which we can not compare. He be-  
 com maundet the snowe, it falleth upon the  
 earth: he sendeth the rayne a charge, for  
 which the shepheardes have their flocks  
 and fall downe. He sendeth frost upon every  
 man, that they might knowe their owne  
 woikes. The heales creep into their dennts,  
 and take their rise. Oute of the southe,  
 cometh the tempest, and coldeth out of the  
 north.

At the heath of God, the frost cometh,  
 and the waters are the subject. The cloudes  
 doo their laboure in gurne: the mo:ne: the  
 cloudes pour downe their rayne. He dissi-  
 deth: as on every side, excepting as a pic-  
 ture: he doeth out his woikes, that they  
 maye do, what he hath commaunded them  
 therein the hole world: whether it be to pu-  
 nish any lande, or to doo good unto the; or  
 to take hym.

Breaketh into this Job's hande still, and  
 consider the wondrous woikes of God. Aske  
 thou of counsell with God, when he heareth  
 these things? When he causeth the light to  
 come forth of his cloudes? Aske thou of his  
 counsell when he spreadeth out the cloudes?  
 Hast thou the perfect knowledge of his won-  
 ders? and dost thou knowe the South wynde?  
 Hast thou helped hym to speake out the hea-  
 ven, which is to loke upon, as it were full of  
 cleare metall? Teache he what we shall saye  
 unto hym, for we are dumbes because of our  
 kinde.

Shall it be tolde hym what I saye? Shall  
 a man speake, as thou he hope it backe? For  
 every man seith not the truth. That he heareth  
 cleare in the cloudes, which he directeth when  
 he maketh the wynde to blowe. Cleare is  
 brought out of the North, but the prayse and  
 honoure of Gods face cometh from the South  
 unto us. It is not we that can synce out the  
 simplicity: for in power, equall, and in wis-  
 dom, he is higher than can be expressed.  
 Shaldest thou then that ever dost praye unto hym,  
 shouldest thou not all wyse men also canst in awe  
 of hym?

¶ The wonders that the Lord hath done for me  
 thou shalt see.

CAPL XXXVIII.

**T**hen spake the Lord unto Job out of  
 the storme, and sayde: what is that  
 thyde? what is thyde? what is thyde?  
 Cryde by thy loynes like a man. For I will  
 question the, it thou give me a direct answer.  
 Where wast thou, when I layde the founda-  
 tions of the earth? Tell plainly if thou hast  
 understood it. Who hath measured it, and  
 compassed it? Or, who hath spied the foun-  
 dation of it? Whereupon standeth the priests of it?  
 Or, who layd the corner stone? Where wast thou  
 when the morning stars danced me together,  
 and all the hostes of God stood together?  
 Where wast thou, when I brake forth as a  
 victor out of the mounthe? When I made the  
 cloudes to be a covering for it, and hidde it  
 with the darkness? When I gave it my commaun-  
 dement, makinge dayes and nightes for it,  
 sayinge: Let there be light, and there was  
 light, and there was light thou saye to me  
 thy promise and by the waye? Hast thou  
 given the morning light its charge, for as  
 soon as thou wast borne, and before the  
 daye spynge his place, that it might take  
 the charge of the corners of the earth,  
 and that the ungodly might be shaken  
 out? Hast thou turned like the claye,  
 and set thyrm up agayne as the  
 changinge of a garment. Hast thou  
 had spored the voyce of their lynde,  
 and broken the arme of the promise?  
 Hast thou cut into the ground of the see?  
 Hast thou walked in the lowe  
 corners of the deep? Hast thou  
 sent the gates of death opene unto  
 the? Hast thou sent the base of everlast-  
 inge? Hast thou also perceyved how  
 broad is the earth? How hast thou  
 had knowledge of all, then shew me  
 where thy light dwelleth, and  
 where darkness is: that thou mayest  
 bringe downe their quarters, if thou  
 canst tell the waye to their quarters.

Knowest thou when thou wast borne? or  
 dost thou knowe the daye? Hast thou  
 had the treasures of the snowe? or hast  
 thou sent the secret places of the payle?  
 Hast thou have passed agayne the  
 tyme of trouble, agayne the tyme  
 of chastite and want? Hast  
 thou





ablows? To thine arme edem lyke the arme  
of God? Wherby thy voyce such a sounde  
as the wynd? When arme thy selfe with thine  
owne power, arylt, brche the in thy toly aray,  
pawre out the indignation of thy wasche: se  
thar thou canst wyne all the power, looke  
thou makest all furche as de Subbourne, to o-  
ber: Break all the bngodly vnde thy site  
all thym downe into the myre, & souce ther  
falle with darknesse: Then wilt I con-  
fesse also, that thine about eygh hande hath  
lured the.

**Wholow:** Wherof, whom I made with  
the, whiche carth have as an oie: so, howe  
stronge dr is in his fornt, and what power  
he hath in the fawell of his bodie. He sprea-  
th out his carle lyke a Cedre tree, all his  
bajnes are sylfe. His wynde are lyke pyres  
of brasse, his eygge boues are lyke flaures of  
yon. First when God made him, he streyned  
the mynterfelle for him, that the mountayn, a  
subbe grue him grasse, where all the beastes  
of the fild take there passyme. He tread a-  
monge the cedres in the Libanon, the frons by  
cehym: he then wasdow, and the wyldomes  
of the byrche coure him sounde aboute. So,  
thout any labour may be dyrn out of the  
sole floude, and suppe of Jodan without a  
necessarie. Who dare laye hand upon him  
openly, and buderake to carche him? Who  
dare put a lodeke thowto his nose, and laye a  
warre? him?

**Wherof thou dwawe out?** Leutarhan with  
an axe, or bynde his tongue with a swate  
and thou put a ryng in the nose of him?  
or dare he waister thowto with a sawe?

**Wherof he make many saye wordes with the,**  
wherof thou? or flatter the? Wherof he make  
a iourname with the? Wherof thou habile to  
compell him to do vnto the continual service?

**Wherof thou take the passyme with him as to**  
a byrde: or grue him vnto thy mardens, that  
thy comp... nions maye be... him in pees, to  
be passed amonge the marchant men? Canst  
thou: all the net with his spynne, or the fish  
partur with his tread? Darest thou laye  
hande vpon him? It is better for the to couch  
downt at home myght happen the there tho-  
row, and not to touche him. For when thou  
st... hest to haue holde vpon him, he shall de-  
g... e: Surey man also that seyth him,  
shall go backe. And wherof there dare none be  
to do: as to raise him by.

**Wherof the same Leutarhan wherof is menciond**  
in the 11. apoc. 12. 2.

CAPL XLII.

**Who is habile to stande before me?** Or,  
whobathe gruen me anye thinge afose  
hande, that I am bounde to rewarde hym  
agayn? All thynges vnder heauen are myne.  
I seee them not, whether be theye in the  
fard. Who lyffed vnto me, and streyned him  
out of his clothes? Or, wherof I saye hym by f

byr of his byrde? Who opened the doore of  
his face? For he hath the de. able teeth rounde as  
houce. His bodie is couered with kalce, as it  
were with wyldes, tocht in, kepte, and well  
compact together. One is so iyned to an o-  
ther, that no ayre can come in: Yea one han-  
gryth so vpon an other, and stryckth so togy-  
ther, that theye can not be lundred. His necke  
is lyke a glyderynge fyre, and his eyes lyke the  
mournyng wyne. Out of his mouth goeth  
spere and fyre bynd, out of his nostrils there  
goeth a smoke. Is he as out of an hore setting  
pot. His dretth maketh the coles burne, the  
flamme goeth out of his mouth. In his necke  
remarntly segeth, and before his face segeth  
is counted to giatulle. The memoyres of his  
bodie are iyned so agayn one to an other,  
and cleue so fast together, that he can not be  
moued.

His heart is as hard as a stone, and as fast  
as the sturpe that the hammer maye streyck  
vpon. Wherof he goeth: the myghtyest of all  
are afeard, and the wauers leuy. If he draw  
out the swedde, there maye myghte speare, ne  
dyer plate, abysse him. He seetheth as much by  
a flawe as by yon, and as much by a tof-  
ten flouke as by mynter. He seetheth not any  
f... him that beareth the bowe: and as for  
d... stones, he cartheth as moche as floude  
as for them. He counteth the hammer no det-  
ter then a flawe, he laugheth him to scorn: he  
sp... the yuente. He seetheth the quill to f-  
mize lyke the wape post... the. He maketh  
spere to seche and byrde lyke a por, and seetheth  
the lee together lyke an apyntment. The  
wyse is lyght alter him, the wyse is his wat-  
hyng place. Thow cartheth is there no power  
lyke vnto his, for he is to make equal he seareth  
not. It is a man he will confesse all lyghte et-  
ges, this iame is a knyfe ouer all the chylidren  
of p... r.

**The repentance of Job he prayeth for: Lustron**  
the, and the goodes are c... the double vnto him

CAPL XLIII.

**Then Job answered the Lord, and sayd:**  
I knowe that thou hast power ouer all  
thynges, and that there is no thought  
vnto the. For who can hyde his owne  
counsell so secrete, but it shall be knowne?  
Wherofe dare I spoken vnto the, seynge  
these thynges are to hygh, and passe myghte vnto  
the hande of the. Wherofe thou vnto me also, &  
see me speake: answere vnto the charge that  
I will aske the. I have gruen byrgent race  
vnto the, and now I see the with my eyes.  
Wherofe I grue myne owne sille the blame,  
and take repentance, in the duke and as-  
thes.

Howe when the Lord had spoken these  
wordes vnto Job, he sayd vnto Eliphaz the  
Themanite: I am displeasid with the, and thy  
two felles, for ye haue not spokn of thyng that  
is ryghte

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to right before me, I like as my servant Job  
 hath done. Therefore take seven euen and send  
 themnes, and go to my servant Job, since by  
 a. so for your losses a by: redempti: and let  
 my servant Job praye for you. Whom will I  
 accepte, and not waite with you after youe so  
 I like: it is in that ye haue not spoken thing  
 vnto me to righte, I like as my seruante Job  
 hath done.

**L**ike as when the Chemanite, Balbad the  
 Shure and Syppar the Hamathite wente  
 their waye, and byd assistance of the Lorde  
 commaunded them. The Lorde also accepted  
 the praye of Job, and the Lorde touched  
 him vnto Job, when he prayed for his serua-  
 ntes: And the Lorde gaue Job twice as much  
 as he had afore.

Job then came there vnto him all his bre-  
 thren, all his sisters, with all them that had  
 bene of his acquaintance afore, and accorde  
 with him to his tounge, woundinge at him, &  
 reuenging him ouer all the trouble, that  
 the Lorde had brought vpon him. Every man  
 gaue him a Oyre and a Jewell of golde.

And the Lorde made Job richer then he  
 had before: so he hadde fourtene thousande

Oyre, fixe thousande Camels, a thousande  
 yoke of oxen, and a thousande asses. He had  
 children also, seven sonnes and three daugh-  
 ters. The first called Dore: the seconde Ho-  
 uere: the thurde All plente: the In all the  
 lande were none founde so large, as the  
 daughter of Job, a wise ladye  
 gaue them thirteent sturge and  
 thre bychen. After this  
 Iyrd Job fourty  
 yeres, so that  
 he sawe

his  
 children, and his childrens children  
 to the fourth generation.  
 And so he dyed,  
 beinge  
 old  
 and of a perfect age.

50      5      7

PSAL.

L



Called is þ man, that  
sitteth not in the counsell  
of the ungodly: that  
toucheth not in the way of  
sinners, and sitteth not in  
the seat of the scornfull.  
But deuyteth in the law  
of the Lorde, and exercy  
sedy him selfe in his lawe,

daye and night.

Such a man shall be as a tree planted by the wa  
ter side, that bringeth forth the fruite in due sea  
son.

His leaues shall not fall of, and what so  
euer he doth, shall prosper.

Not so with the ungodly, not so but they  
are as the chaffe, which the wynde scattereth away  
from the ground.

Therefore the ungodly shall not stand in  
the iudgement, ne hee the synners in the congre  
gation of the righteous.

For the Lorde knoweth the way of the righ  
teous, but the way of the ungodly shall per  
ish.

PSAL.

XL

Why do the Weythen grudge? why do the  
people imagine vayne thynges?

The kynge of the earthe stank by, &  
the rulers are as the cog: hee, against þ Lorde  
and against his annunciated.

Let vs die: he hath his bones asunder, and call  
awaye this peche from vs.

But hee forretheth, in heauen, & will laughe  
him to scorn: the Lorde hath sette the  
ground in theyr liou.

Why shall we speake vnto them in his wrath  
and vnto them in his soe displeasur.

Yee haue I set my kynge vpon my holy hill  
of Zion.

As for me, I will preache the lawe, whereso  
euer the Lorde shall saye vnto me: Thou arte  
my sonne, this daye haue I begotten the.

Ah of me, and I will gaine the the Wey  
then for thyne captiuitie. Yee the de  
testable pectes of the world: for thy pectes  
shall.

Thou shalt rule them with a rod of iron,  
and shalt brake them in peeces like an earthen  
vesell.

Be wyse now therefore, O ye kynge, be wiser  
now, ye that are iudges of the earth.

Heare the Lorde with leace, and reioyse de  
light vnto the Lorde with reuerence.

Embryace instruction, leaue the Lorde be an  
gels, and so ye prey from the right wyse.

For his wyse shall be handled wisely: bles  
sed are all they that put theyr trust in him.

PSAL.

XLII.

¶ The Psalm of David when he fledde from the  
face of Achish.

Why are they so many, O Lord, that  
seek to destroy me? a great multitude are they that  
seek to destroy me.

Many there be that saye of my soule: there  
is no helpe for him in God.

But thou, O Lorde, art my defender, my  
workman, and the strength of my helpe.

I call vpon the Lorde with my voyce, and  
he heareth me out of his holy hill.

I saye vnto the Lorde, and he heareth me  
againe, for the Lorde hath heare me.

I am not afraid for thousands of people,  
that compass me rounde about.

Heare, O Lorde, and helpe me, O my God:  
for thou haest all myne enemies vpon the  
cheke bones, and breakest the teeth of the un  
godly.

Helpe defendeth vnto the Lorde, therefore  
let thy blessinge be vpon thy people.

PSAL.

XLIII.

¶ To the Church in Aegipte, a Psalm of Da  
uid.

Heare me when I call, O God of my  
righteousnes: thou that comforted me  
in my trouble: haue mercy vpon me, &  
hearken vnto my prayer.

O ye sonnes of men, how longe will ye blas  
pheme myne honoure? why haue ye such plea  
sure in vanitie, and seke after lies? Heia.

Knowe this, that the Lorde heareth my  
crye: and when I call vpon  
the Lorde, he heareth me.

Be angry, but synne not: come with your  
stone heeres vpon your beddes, and iudice  
be your iudice.

Like the sacrifice of righteousnes, and put  
your trust in the Lorde.

There be many that saye: who will be  
any good: the Lorde heareth vpon us the light of  
thy countenance.

Thou thyselfe myne herte, thought  
thyne increase be greate vnto me in come and  
wyne.

Therefore will I praye vnto thee in praye, and  
take my rest: for thou Lorde only lettest me  
in a safe dwellinge.

PSAL.

V.

¶ To the Chamber of Achish, a Psalm of Da  
uid.

Heare my voyce, O Lord: only by my  
callinge.

Maketh the voyce of my petition, my  
crye and my God, for vnto the, will I make  
my prayer.

Heare my voyce by thyne: O Lord: for eas  
ly in the morninge will I get me vnto the, &  
that with diligence.

For thou art not the God that despyse  
sure in wickednes. He, there was no ungodly  
personne dwell with the.

Such as be cruel maye not stand in thy  
counsell.

And thou art an enemy unto all wicked  
deeds.

Thou dost redden the faces: the Lord abhor  
eth the bloodred ungodly and insensate.

**B**ut I will come into thy house, with upon  
the multitude of thy mercies: and in thy awe  
will I worship towards thy holy temple.

Rebuke me, O Lord: in thy righteousness  
because of mine enemies, and make thy way  
plaine before me.

Romans

For there is no faithfulness in their mouth:  
they dissemble in their hearts: with their  
tongue is an open sepulchre: with eyes they  
have they discovered.

**E**re they will they say: O God: that they may  
prevail in their own imagination: and the out  
because of the multitude of their iniquities  
to: they rebel against thee.

Wherefore, let all them that put their trust in  
thee, O Lord: let them ever be glad of thy  
name, because thou doest their names: that they  
which love thy name, may be joyful in thee.

For thou O Lord, art just in thy blessing unto  
righteous: and with thy favourable judgment  
thou dost defend him, as with a shield.

PSALM

VI

To the Church by Jeremiah, upon his complaint,  
a Psalm of David.

**L**ord rebuke me not in thine anger: and  
thou shalt not in thy wrath discipline me.

Have mercy upon me, O Lord: for  
I am troubled: O Lord heal me, for all my bones  
are vexed.

My soul is also in great trouble, but Lord  
how long?

Turne the O Lord: and deliver my soule:  
save me for thy mercies sake.

For in death, the howling remembreth thee: O  
how long will thou be in the hell?

**B**ut I am full of vengeance: such wrath shall  
I bring down, and will mine enemies in my  
teeth.

My sorrows have I brought forth: my  
sorrow is mine grief, I consume away, I have  
lost my strength.

Wherefore let me not all ye wicked words,  
for the Lord will hear the voice of my  
prayer.

Let the Lord take heed to my trouble  
petition: for the Lord will hear my prayer.

Alas! my enemies are without confusion  
and fear: they have turned backe and put  
to shame, and they are right sore.

PSALM

VII

English

To the Church of Rome, which he wrote for the  
King of France the sonne of Francis.

**O** Lord my God, in the day of truth: cause  
me to seeme as them that speak, and to  
be as they are.

Let it be knowne by my soule like a Lion,  
that I shall be as they are, which there is none  
like thee.

O Lord my God, if I have sinned  
against thee, if there be any unrighteousness in my  
hands.

If I have entreated cruelly unto them that  
hate me: if I have despised their words:  
out of their cause let mine enemies  
prevail.

When shall mine enemy persecute my soule,  
and take me: for he shall see that I have done  
nothing in the earth, and I have mine honour in the  
heaven.

Stande by, O Lord: in the day of truth: let  
thy truth ever be victorious: and let thy  
enemies: as they be, in the day of  
trouble thou hast promised.

That the congregation of the people may  
come about thee, for thou hast taken the  
vengeance by thy truth agayne.

The Lord is judge over the people: judge  
me then, O Lord: according to my  
righteousness and innocency.

Let the wickedness of the ungodly come to  
an ende: but magnifye the Lord, thou  
righteous God, that is full of the deep  
mercy and thy justice.

Thy helpe cometh of God, which perfecteth  
with him that are true of heart.

God is a righteous judge, and God is true  
without guile.

If men will not turne, he will  
sende: he hath bene his bowe and made  
it ready.

He hath prepared them the weapons of death,  
and hath prepared his arrows to destroye.

Beholde, he is ready to shewe his  
vengeance: he hath prepared his bowe,  
and he hath made his arrows ready.

He hath great and thyngt up a yre, but he  
will not sende him into the yre that he hath  
made.

For the vengeance shall come upon his  
owne head, as he is wicked: his malice shall  
fall upon his owne pate.

But I will ever thanke thee O Lord  
for thy righteousness sake, and will praise  
the name of the Lord thy God.

PSALM

VIII

To the Church upon his complaint, a Psalm of  
David.

**O** Lord our government: howe wonderful  
is full in thy name in all the world?

Howe excellent is thy glory above the  
heavens?

Out of the mouth of the very babes & suck  
lings thou hast ordered praise, because of  
thyne enemies, that thou mightest be  
knowne of the enemy and the avenger.

For I confesse thy greatness, mine strength  
of thy might: the mount and the bases of  
the earth thou hast made.

What is man, that thou art so wonderful  
of him? or what is the sonne of man that thou  
art so high above him?

Alas! thou hast made for a frail man  
like unto the angels, thou hast crowned him  
with honour and glory.

Thou hast set him above the workers of thy hands: and thou hast put all things in subjection vnder his feet.

All things are before thee, O Lord, and thou hast set him above the workers of thy hands.

The fountaine of the well, the fountaine of the sea, and what so ever walketh vpon the waves of the sea.

O Lord our gouernour, how wonderful is thy name in all the world!

PSALM IX.

Of the charact upon Amath Lehen, a Psalm of David.

Will youe thanks into the O Lord which my voice herce, I will speake of all thy mercifull works.

I will be glad, and reioyce in thee, O Lord, because thou hast made of thy name, O thou most dread.

Because thou hast depurged myne enemies herce, they were discouered, and proued at thy presence.

For thou hast magnified my right hand, thou hast set in the throne that all the earth see.

Thou rebukest the heathen, and hast destroyed the high, thou hast put out their name for ever.

The enemies thine are come to an ende, thou hast overcome them as dust, thou hast overcome them as chaffe.

As the Lord endureth for ever, he hath proued his name vnto iudgement.

For thou hast set the world vnder iudgement, and thou hast set iudgement vnto the people.

The Lord is a defence for the poor, a defence in the time of trouble.

Whiche thou shalt know by name, put thy trust in the O Lord, O Lord, neuer shalt thou be ashamed.

For thou shalt know, which dwelled in the sea, and the people of his wages.

As thou shalt know, which dwelled in the sea, and the people of his wages, thou shalt know, which dwelled in the sea, and the people of his wages.

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For thou shalt know, which dwelled in the sea, and the people of his wages, thou shalt know, which dwelled in the sea, and the people of his wages.

With the words of the psalm...

With the words of the psalm...

With the words of the psalm...

With the words of the psalm...

With the words of the psalm...



To the harp, of David.

**I**n the wordes put I my trust: how will ye open laye to my soule: that he woulde be as a byde vpon your byll?

For so, the vngodly haue bent them beue, and made reape their aeuers in the quayer, eue they make pyquely wofe at them, which are true of liue.

The very foundation haue they cast dohne: what can the ryghteous then do with all?

**I**n the word is in the holy temple, & wordes teare in an vbraum: for coulydeeth it wold his eyes, his eye spide beholde the children of men.

The word seyth both the ryghteous & vngodly, but who is delecty in wickednes, him his soule abhorreth.

Upon the vngodly he shal sayne maere, here by myllone, whome and temple: this rewarde shall they haue to sponke.

For the word is ryghteous, and he loneth ryghteousnes: his countenance beholdeth the thinge that is iust.

Stand

Behold the de-  
b;urs; ill

PSAL. XI.

To the harp, upon 2. lxxviii, a psalme of David.

**H**ear O Lord, for there is not our same moue: very fewe faultful are there among the children of men.

Every man collecteth spere to his neyghbour, they wold but flatter with their lippes, and be lesse able in their deede.

Wher the word wolde coie out all discrep full lippes, & the tongue that speaketh proude thinges.

Wher saye: one to another, what is ygeric we are they that ought to speake, who is told out by?

**B**ow saye the troubles sake of the oppressed, and because of the complaynt of the poore, I will saye sayde the word: I will helpe the and set them at rest.

The wordes of the word are pure wordes: men as the siluer, which frome earth is cryed, and purgysed seven tymes in the hee.

Hepe them therfore, O word; and preserue be from this generation for euer.

For when vices and ylines getteth the ruerbanke amonge the children of men, at all full of the vngodly.

Behold the U:  
Wh; wh; ill

PSAL. XII.

To the harp, a psalme of David.

**H**ow longe wilt thou forget me, O word? for euer? how longe wilt thou byt the face frome me?

How longe shall I see counsell in my soule? how longe shall I be so bereid in myne brete? how longe shall myne enemy triumphe ouer me?

Conly hee, and heere me, O word; my God: I gyfte myne eyes, that I see not in trash.

And myne enemy say: I haue remoued agaynst him: for ye I be call word; it is that he shall receyue as he.

But my trust is in thy meece, and my hart is iust in thy saluour health.

I will singe of the word, that wrauld so loungly with me.

Ye I will praise the name of the word the bygher.

PSAL. XIII.

Behold  
the de-  
b;urs; ill

To the harp, of David.

**T**he folys bodyes saye in their deetes: there is no God.

They are corrupt, and become abhorminable in their wynges, there is not euey both good.

The word toke dohne frome heauen, vpon the children of men, to sepe they were aye that wold be vngodly and like after God.

But they are all gone out of the waye, they are all together become vnprofitable: there is none that is truly good, no yet one.

Wher can they haue taken knowledge, that make my selfe, saye me by my people, as if were byd, and call not vpon the word?

Wherfor shall they be brought in geet feare for God: wherby by the generation of the ryghteous.

As to you, ye haue made a trocke at Iacob: full of the poore, because he iustly to trust in the word.

Wher that the saynce tyled were cryen to: so I haue out of Zion.

Wher that the word wold be deliuer his people out of captiuitie.

When wher Iacob receyue, and I haue wher be truly glad.

PSAL. XIII.

Behold

Behold

Behold

To the harp, of David.

**L**ord, who shall dwell in thy tabernacle? who shall rest vpon thy holy byll?

Wher that he that leaureth an vnconuise lyste that both the change wher is right, and that speaketh the trouth from his heart.

Wher that he that hath no discrep in his tongue: he that both no cupill to his neyghbour, & he shall byt not his neyghbour.

Wher that he that setteth not by the vngodly, but maketh moche of them that feare the word: he that shall sweareth vnto his neyghbour, and he shall pouerly him not.

Wher that he that setteth not his moneye vpon earth, and taketh no rewarde agaynst the innocet.

Wher that he that doth these thinges, shall neuer be remoued.

PSAL. XV.

To the harp, of David.

Behold

Behold

Behold

Behold

Behold

Behold

Behold

Behold

Behold

Behold

**P**reſerue me ( O God ) ſayin the woꝝ  
of my mouth.

I have ſayd unto the Loꝝd: thou art  
my God, my goods are nothinge unto the.  
In my heart is upon the ſayntes that are  
in the earth, and upon ſuche lyke.

But they that runne after an other, ſhall  
haue great trouble.

Their ſauithes of ſoules will not I offer,  
neither make mention of their name in my  
mouth.

**T**he Loꝝd him ſelfe is my good and my  
portion, thou mayntayned myne embel-  
liment.

The loe is fallen unto me in a ſayre ground  
for I haue a goodly beſtallage.

I my thankes the Loꝝd for gyving me wor-  
thyng: my enemies alſo haue chaſtiſed me in  
the night ſeaſon.

But he hath ſayd I God alwayes before  
me, for he is on my right hande, that I ſhoulde  
not fall.

Therefore hath my heart reioyce, and my con-  
ſcience was glad, my beſt alſo ſhall not  
be ſe.

For thou ſhalt not leaue my ſoule in hell,  
neither ſhalt thou liſte thy ſapient to ſe ſoy-  
nour.

Thou haſt ſetwed me the wayes of iuſtice:  
thou ſhalt be in the midde of ioye with thy con-  
ſcience.

As thy right hande there is pleaſure & ioye  
for iuſtices.

PSAL. XL.

[ 2 part of Book.

**H**ear the voyce ( O Loꝝd ) conſider my  
complaynt: hearken vnto my prayer, &  
goe not out of a ſerued mouth.

Let my ſentence come ſayd frome thy pre-  
ſence: and take vpon the thinge that is  
equal.

Thou haſt promiſed and by ſwore myne heart  
in the night ſeaſon: thou haſt tryed me in the  
fire: and haſt ſeuerd no wickednelle in me:  
for I beſely purpoſed that my mouth ſhoulde  
not offend.

**B**ecause of ſwornes of thy lippes, I haue  
tryed me ſeining the waye of men: in ſwaye  
of the iuſtices.

As thou my gorging in thy pathes: that  
my ſoule ſteppes ſlippe not.

For vnto the Iere: heare me O God: and  
thyne eynes carre to me: and hearken vnto my  
wordes.

As thou the manerous ſourage hynndelle,  
thou ſhalt ſaue them which vnto their ſoule in  
the, ſome ſuche as ſaid thy: 31 hand.

**K**epe me as the vail of an eye, defende me  
vnto the Captiue of thy wizes.

Frome the vngodly that trouble me, from  
myne enemies which oppreſſe my ſoule round  
about.

Which manerous them ſome wickednelle  
with oppreſſion, and their mouth ſpake  
proude thinges.

They lye in waite in our way on euey ſide  
turnyng their eyes towarde the iuſtice.

Lyke a Lyon that is ready of his pray, and  
as it were a Lyons whelpe ſurhyng in his  
den.

As thou Loꝝd, diſpoyned him and call him  
vnto me: deſtroy my ſoule with thy ſwordes ſay  
the vngodly.

Frome the men of thy hande ( O Loꝝd ) ſo  
the men of the world, which haue thynge  
in this lyfe: whole deires thou tyled in  
thy ſeruaunt.

They haue children at their deſire, and  
leaue the care of their ſubſtance ſo they be-  
de.

But I will beholde thy preſence in iuſtice:  
and thyne iuſtice: and when thy gloꝝe ap-  
peareth, I  
ſhall be ſatified.

PSAL. XVII. After the  
Tunes of the  
Lutes.

**I**n the diſtance of Land ſeruaunt of the Loꝝd  
whiche ſaue vnto the Loꝝd: the moſtes of this  
ſeaſon, on the ſore in which the Loꝝd helpe  
him frome the hande of all his enemies, and ſaue  
the hande of Saul, and ſaue.

I will loue the ( O Loꝝd ) my ſtrength.

The Loꝝd is my ſuccour, my refuge, my  
Aſſour: my God, my helper in whom I  
troued: my buckler, the hozne of my helde, and  
my protection.

I will praye the Loꝝd, and call vpon him,  
ſo ſhall I be ſafe frome myne enemies.

The ſeruaunt of wachy compaſſed me, & the  
bokes of vngodlynes make me afraid.

The garnes of death came about me, & the  
ſeruaunt of death take hold vpon me.

Yet in my trouble I called vpon the Loꝝd,  
and complaind vnto my God.

So he heare my voyce out of his holy tem-  
ple, and my complaynt came before him, and  
into his care.

Then the earth trembled and quaked, the  
very foundations of the world were  
remoued, he ſaue he was mocht.

There went a ſmoke out of his noſtrill  
& a conſuminge fire out of his mouth, ſo that  
coles were kindled at it.

We bowed the heauens and came to tone, &  
it was darke vnder his ſee.

He rode vpon the Cherubyns and vnto he  
he came ſpoye with the wynges of the  
wynde.

He made darke his paſſage vnto about  
him, in which darke water and thicke cloudes to  
couer him.

At the brightnes of his preſence the clou-  
des remoued, with hayle ſnowes and ice of  
ſyre.

The Loꝝd alſo ſtoode out of the heau-  
en and he ſeruyd gaurde thome with hayle  
ſnowes and coles of ſyre.

He ſent out his arrowes and ſtracced them,  
he caſte ſo: lyghtenynge, and beſtoꝝed  
them.

The ſprynge of traſers were ſene, and the  
foundacions of the rounde world were re-  
ſounded at thy ſtriding, O Loꝝd: at the bla-  
ſting of thy wizes.

Orange and breath of thy displeasure.

**C** The sent downe some the Lorde to fetch me, and take me out of great waters.

He deliuered me from my strange enemy: my so, and from my foes which were to myghty for me.

They presented me in the tyme of my trouble, but the Lorde was my defence.

He brought me forth also into libertie: and deliuered me, because he had a remembrance of me.

The Lorde shall reward me after my righteous dealinge, & accordinge to the circumstall of my handes shall he recompence me.

For I haue kept the wayes of the Lorde: & haue not deuauid my selfe wickedly againste my God.

I haue an eye vnto all his lawes, and call not out his commandmentes from me.

**D** I will corrupte null I be deloyd him, and will crosse myne owne wyckednes.

For the Lorde shall the Lorde reward me after my righteous dealinge, and accordinge vnto the cleanness of my handes: in his eye sight.

With the holy thou shalt be holy, & with the innocent thou shalt be innocent.

With the cleane thou shalt be cleane, and with the free thou shalt be free.

For thou shalt see the poore oppressed, and bringe downe the hyghes: thou shalt see the proud.

Thou shalt see my countenance, & the Lorde my God shall make all my desires to be light.

**E** For in the Lord I can trust: in an host of men: for in my God I can trust: ouer the wall.

The wayes of God is a piced waye: the wordes of the Lorde are tryed in the trye: he is a tree of deliuerance, for all them that trust in him.

For who is God, but the Lorde? Or, who hath any strength, but our God?

It is God that gyued me my strength, & made my waye vncorrupt.

He hath made my feete lyke heetes feete, & set me vp on byrde.

**F** He feared myne handes to fight, and made myne armes to breake euen a bowe of Asie.

Thou hast gyued me the defence of thy helpe: thy right hande upholdeth me, and thy louing correction maketh me great.

Thou hast made to me: though vnder me for to goe, that my footes slipped should not offe.

I will folowe vpon myne enemies, and take them: I will not turne till they be vncorrupte.

I will sprede them, they shall not be able to stand, but fall vnder my feete.

**G** Thou hast gyued me strength vnto the battell, for thou hast thyng in them: as thou hast thyng in them: that thou hast payed: and me.

Thou hast made myne enemies to turne their backs vpon me, thou hast destroyed the that hated me.

They cryed, but there was none to helpe them: for a rush vnto the Lorde, but he deliuered them not.

I will teate them as small as the dust they

in the wynde, I will cast them out as the clay in the heetes.

Thou shalt deliuer me from the strynges of the people, thou shalt make me the head of the Nerthen.

A people to whom I haue not knowen shall serue me.

As soon as they heare of me, they shall obey me, but the strange children shall be aske me.

The strange children are taken out, and go haltinge out of the gates.

The Lorde is mercie: and blessed be my helpe: & per. praised be the God of my helpe.

Such the God which sayth that I be a sinner, and subdueth the people vnto me.

It is he that deliuered me from my cruel enemies: thou shalt lift me up from them that rise againste me, thou shalt save me from the wicked man.

For this cause I will give thanks vnto the Lorde amonge the gentyles, and singe praises vnto thy name.

Great prosperitie shall be vnto his kynge and sheweth ioyfull kyndnes vnto Dauid his anoynted, for and vnto his kinde for evermore.

PSALM XVIII.

**C** To the chourier, a Psalm of Dauid.

**T**he very heauens declare the glorye of God, and the deep firmament sheweth his handy worke.

One daye telleth another, and one night certifieth another.

There is neither speache ne language, but their voyces are heard amonge them.

Their sounde is gone oute into all landes, and their wordes into the endes of the world.

In them hath he set a tabernacle for the sunne, which runneth south as a byrden out of his chamber, and stoppeth as a giant to run his route.

It goeth forth from the one ende of the heauen, and runneth about vnto the same ende againe, and there make no man to be hurt like some the beate thereof.

The lawe of the Lorde is a perfect lawe, & quickeneth the soule.

The testimony of the Lorde is true, and gyued with vnto me: when I was in tribulation.

The statutes of the Lorde are righteous, and acceptable the better: the commandmentes of the Lorde is pure, and gyued light vnto the eyes.

The feare of the Lorde is cleane, and endeareth for ever: the waymentes of the Lorde are true and righteous all together.

As is pleasant see they then golde, yett them moche lyke golde: they are then vnto and the tyme come.

These thynges shall be kept, and for the keeping of them there is great reward.

How shall I tell, how all he offendeth: and thou

Thou wilt see my secret faults.

Kepe thy seruants also frome presumption: our iniquities, lest they get the dominion ouer me: so shall I be vnderstande, and innocēt frome the greate offence.

Yea the wickednes of my mouth, and the meditation of my heart shall be acceptable vnto the, O Lord, my helpe and my redemption.

PSALM XIX.

To the chaunter, a Psalm of Dauid.

**T**he Lord heare the in the tyme of trouble: the name of the God of Jacob des sende the.

Sende the helpe frome the sanctuary: and strengthen the out of Zion.

When thou shalt see all thy offerings, and accept thy burnt sacrifices. *Psalm.*

Obaunce the thy heates desire, and fulfill all thy desire.

We will reioyce in thy blessing, and triumphe in the name of the Lord our God: the Lord preiourne all thy petitions.

How knowe I, that the Lord helpeth his anointed, and will heare him frome his heauen: mygdere is the helpe of his right hande.

Some put they: trust in charrettes, and some in bowes: but we will remember the name of the Lord our God.

They are brought downe and fallen, but we are屹立 and stand vpright.

Haue Lord, and vrye vs, O Lord, when we call vpon the.

PSALM XX.

To the chaunter, a Psalm of Dauid.

**L**ord, howe ioyfull is the kynge in thy strength: O howe exulteth he glad to be of thy saunge beside?

Thou haste giuen him his heates desire, and haste not put hym frome the request of his lips. *Psalm.*

For thou haste persecuted him with lybes: all blessings: and sette a crowne of golde vpon his head.

We asked life of the, and thou gauest him a large life, euen for euer and euer.

This honour is great in thy saunge desire: O Lord, and greates worship: Waite thou ioy vpon him.

For thou shalte giue hym victory: and make him glad with the ioye of thy countenance.

And why? because the kynge putteth his trust in the Lord: and in the mercye of the Lord he shall not myschance.

Lette all thyme enemies see thy hande: lette thy right hande fynde oute all them that hate the.

Thou shalte make them lyke a fyre: euen in tyme of thy wrath: the Lord shall be: more then in his displeasur, and the fyre shall consume them.

They shall waite thou roote oute of the earth: and they: seee frome the chylde: of men.

For they purposed myschance agayn the: and ymagined suche wickednes, as they were not habile to performe.

Therefore waite thou put them to flight: and with thy thynges thou shalt make rebre thyne strokes agayn the faces of them.

We thou reuered, Lord, in thine strength: to thyll we singe and praise thy power.

PSALM XXII. After the Psalms.

To the chaunter vpon Alich, of the morninge hurte, a Psalm of Dauid.

**M**y God, my God: why had thou forsaken me: the worship of my complaynt: why haste thou forsaken me?

O my God, I crye in the daye tyme, but thou hearest not: and in the night season also I take no rest.

Yet dwelled thou in the sanctuary, O thou who: O God of Israel.

Quere sayers leped in the: they trustid in the, and thou shalt destroye them.

They called vpon the, as they were helpe: they put they: trust in the, and were not confounded.

But as for me, I am a worme and no man: a vnto the house of men and the creature of the people.

All they that see me, laugh me to scorn: they shoute oute their soppes, and make thee deris.

He trusted in God, let him be: let him helpe him, he will haue him.

But thou art he that toke me oute of my mothers wombe: thou wast my hope, whye I can get yet vpon my mothers teares.

I haue ben lesse then the, such speches I was hoine: thou art my God, euen fro my mothers wombe.

Do not see me them, for trouble is hande at hande, and there is none to helpe me.

Great bulles are come about me: fat oxen close me in on every syde.

They gaue vpon me with they: mouth: they: as it were a sampringe and compassing upon.

I am powerd oute lyke water: all my bones are oute of ioynt: my heart in the myddell of my bowe, as turne lyke meltinge wate.

My strength is dryed by lyke a potte: wende, my tongue cleaue to my gomme: and thou hast broughte me in to the buill of death.

For dogges are come aboute me: the roundell of the wretched hathe layde siege agaynste me.

They persed my hande and my feet, I might haue tolde all my bones: but crye thoue despyre and hurte vpon me.

Ther haue patted my garments amonge them, and all sorres vpon my beaue.

But be not thou farre from me, O Lord: thou art my succour, haile the to helpe me.

Deliver me from the power of the legge, my refuge from the power of the legge.

Save me from the lions mouth: and beate me before the prince of the vnicomes.

Thou wilt I declare the name vnto my brethren: in the middell of the congregation wilt thou praise me.

Praise the Lord ye that feare him: magnify him all ye seed of Jacob, and let all the seed of Israel praise him.

For he hath not despised me although I be miserable: because of the poore: he hath not hid his face from me, but when I called vnto hym, he heareth me.

I will praise the in the great congregation, and performing my bowels in the sight of all the that feare the.

The poore shall eate and be satisfied: they shall be glad the Lord shall praise him: our heart shall rest in the Lord.

All the endes of the world shall remember thy mercies, O be turned vnto the Lord: and all the generations of the world shall worship before him.

For the kingdom is the Lords: and he shall be the generator of the world.

All things as he saith vpon eashe: shall eate also and worship: all they that are in the earth and true to the Lord, shall fall down before him.

The seed shall serue him, and praise of the Lord for euer.

Let it all come and declare his righteousnes: vnto a people that shall be vaine, whom the Lord hath made.

Psalm 124

PSAL. XLII.

Psalm of David.

Psalm 124

The Lord is my shepheard: I can want nothing.

He leadeth me in a green pasture, and leadeth me to a fresh water.

He quickeneth my soule, and bringeth me out of the way of death: because of his name is safe.

Though I walke in the valley of the shadowe of death, yet I feare no euill, for thou art with me: thy staffe and thy shepheard staffe comfort me.

Thou preparest a table before me against mine enemies: thou annointed my head with oyle, and filled my cup full.

Whilke thy scourge and thine and merrye follow me all the dayes of my life, that I may dwell in the house of the Lord for euer.

Psalm 124

PSAL. XLIII.

Psalm of David.

The Lord is the Lord, and of that there is no comparison: the world, and all that dwell therein.

For he hath founded it vpon the seas: and

buried it vpon the fountaines.

Who shall go vp in to the hill of the Lord? or who shall remaine in the holy place?

Such be that hath innocēt hands and a cleare heart: which is not by his mouth, but by his heart, and is not by his tongue.

The shall receiue the blessing from the Lord: and mercy from God his saviour.

This is the generation of them that like him: of them that like thy face, O Lord, Selah.

Open your gates O ye righteous: let the king of glory come in, that the king of glory may come in.

Who is the king of glory? It is the Lord strong and mighty, such the Lord with the in battayle.

Open your gates O ye righteous: let the king of glory come in, that the king of glory may come in.

Who is the king of glory? It is the Lord of hostes, he is the king of glory. Selah.

PSAL. XLIII.

Psalm of David.

Psalm 124

Vnto the Lord, O Lord, I will say by my soule: O my God, I trust in thee, let me not be confounded, let my enemies not triumphe ouer me.

For all they that hope in the, shall not be ashamed: but such as be scornfull for their wanton cause, shall be put to confusion.

Direct me by thy wayes (O Lord) and teach me thy pathes.

Reade me in thy truth, and learne me: for thou art the God of my helpe, and in thee is my hope all the daye longe.

Call to remembrance, O Lord, thy tender mercies, and thy louinge kindness, which thou hast beneuolent of old.

Do remember not the wrongs and offences of my youth, but recorde vnto thy mercie: O Lord, for thy goodness.

O how friendly and righteous is the Lord: therefore will he teache sinners in the waye.

He teacheth the simple a waye: and such as be meane, them teacheth he his wayes.

All the wayes of the Lord, are very merry and sayfull: vnto such as hope in the Lord, and in his mercie.

For thy name sake, O Lord, be mercifull vnto my sinne, for it is great.

What to curse: be that feareth the Lord: he shall not be ashamed: for the waye that he hath chosen.

His soule shall dwell at ease: and his seed shall possesse the lande.

The secrets of the Lord is amonge them that feare him: and he sheweth them his counsaile.

Some eyes are sure looking vnto the Lord: for he shall plucke my scale out of the helme.

Turne the vnto me, and haue mercie vpon me.



me. for I am desolate and in misery.  
 The sorowes of my heart are great, byngge  
 D out of my troubles.  
 Take upon myne adversities and woes: and  
 forgiue me all my synnes.  
 Consider how myne enemies are many, &  
 beare a malicious hate agaynst me.  
 Keep my soule, and deliuer me: lette me  
 not be confounded, for I haue put my trust  
 in the.  
 Lette innocencye and ryghtous dealinge  
 warre upon me. for my hope is in the.  
 Deliuer Ihesell, O God, out of all his  
 tribulic.

PSAL. XXV.

Of Dauid.

**B**less thou my iudge, O Lord, for I walke  
 innocently: my trust is in the Lord, therefore  
 shall I not fall.  
 Ceasidist thou, O Lord, and prouide me: enterde  
 myne iniquities and my heart.  
 For thy louenge hyndrest to brise myne  
 eyes: and I walke in thy remede.  
 I praye amonge humble persons, and haue  
 E no fellowship with the lye: full.  
 I hate the congregation of vs wicked, and  
 I praye not in amonge the bygody.  
 I walke my wayes with innocencye, O  
 Lord, and to go I to thyne iustice.  
 Lette I may heare the voyce of thy prayes  
 and call of all thy wondrous woikes.  
 Lord, I loue the habytaryon of thy  
 house, and the place where thy honour dwel-  
 leth.  
 Redde not my soule with the synners: ne  
 K my lyfe with the bloudy: guethe.  
 In whose handes is wyckednesse, and they  
 whos hande is full of grete.  
 But I will walke innocently: lette me,  
 and to iustice shall beo me.  
 My soule shall becheerful: I will prayse the  
 Lord, in the congregacions.

PSAL. XXVI.

Of Dauid.

**T**he Lord is my light and my helpe:  
 whom shall I feare? the Lord is the strength  
 of my lyfe, for whom shall I feare?  
 Therefore when they toke, even myne  
 enemies come upon me to catch by my helpe,  
 they stumbled and fell.  
 Though an host of men were layde agaynst  
 me, yet shall not my heart be dismayd: and though  
 theye shall beo myne, yet shall I  
 prayse the Lord.  
 One thing haue I desired of the Lord, whiche  
 I will requyre: namely, that I maye dwell  
 in the house of the Lord all the dayes of my  
 lyfe, to beholde the saynt because of the Lord,  
 and to vntill his temple.  
 For in tyme of trouble he hath bydd me in  
 his tabernacle, for he is the refuge place of his

dwelling: he hath bydd me to set me up  
 upon a rocke of stone.  
 And now: lette he bydd me by my brethren  
 myne enemies, that compassed me rounde as  
 a beute.

Therefore will I offre in his dwellinge, the  
 oblation of thynderspryng: I will syng and  
 speake psaltes vnto the Lord.

When shall I see thy face, O Lord, when  
 I crye vnto the: haue mercy vpon me and  
 deliuer me.

My heart speaketh vnto the: my face seeketh  
 the: yet shall I see thy face with I see.

Whye not thou by face from me: call not thy  
 seruants by an empty name.

Thou art my iustour, leaue me not, wither  
 forsake me, O God my iustour.

For my father and my mother haue forsake  
 me: but the Lord hath taken me by.

Show me thy waye, O Lord: and lette  
 me in thy ryght path, because of myne in-  
 iquities.

Lette I maye not in to the wayes of myne  
 aduersaryes: for there are fall: myne eyes  
 open vnto agaynst me: and theye shall  
 not close.

Nevertheless I praye secretly to se the  
 goodwille of the Lord, in the lande of the  
 lyving.

Keep thou the Lordes sepulture: be stronge,  
 lette thyne hande be of good comfort, and  
 waye thyne right for the Lord.

PSAL. XXVII.

Of Dauid.

Of Dauid.

**V**hen shall I crye, O my stronge  
 helpe: I shall not feare of me, I shall  
 thou make that as though thou haddest  
 not, I become lyke them that go downe  
 to the grete.

Heare the voyce of my humble prayes,  
 when I crye vnto the, and hold by my  
 handes to walke thy holy temple.

Make me not alwaye amonge the bygody  
 and wicked doers, whiche speake  
 treibly to their neighbours, but prayse  
 myne iustice in  
 their doers.

Remember thyne accorde: byngge to their  
 doers, and wyckednesse of their synne  
 men: praye.

Remember thyne afers the woikes of  
 thy handes: praye them that they haue  
 deserd.

For theye regard not the woikes of the  
 Lord, ne the operation of his handes: there-  
 fore shall he brise them downe, & not  
 byngge them by.

Prayed be the Lord: for he hath  
 bydd me the voyce of myne humble  
 prayes.

The Lord is my stronge helpe and my  
 helpe: my heart is coped in him, and I  
 am helpe: therefore my heart  
 shall beo daunted for ioye, and I will  
 syng psaltes vnto him.

The Lord is the strength of his people:  
 he is the defende and iustour of his  
 anoynted.

Delio

Strike the people, grant the vengeance unto  
their inheritance: O Lord God, let them  
be for ever.

PSAL. XXVIII.

To the Psalm of David.

**A** Crye unto the Lord, O ye mighty:  
and sheweth unto the Lord your worship  
and praise.

Great the Lord the honour of his name:  
holier than silence to the voice of the  
Lord.

As is the Lord that commandeth the  
warre: he is the glorious God that ma-  
keth the thunder, it is the voice that crieth  
thunder.

The voice of the Lord is mighty in  
power: the voice of the Lord is a voice  
of power.

The voice of the Lord breaketh the Cedars:  
and he is the voice that breaketh the Cedars  
of Libanus.

He maketh them to skip like a calf: Libanus  
and Lebanon like a young Cynocephalus.

The voice of the Lord breaketh the flames  
of fire: the voice of the Lord breaketh the  
flames of fire.

The voice of the Lord breaketh the  
flames of fire: the voice of the Lord breaketh  
the flames of fire.

The voice of the Lord breaketh the  
flames of fire: the voice of the Lord breaketh  
the flames of fire.

The voice of the Lord breaketh the  
flames of fire: the voice of the Lord breaketh  
the flames of fire.

The voice of the Lord breaketh the  
flames of fire: the voice of the Lord breaketh  
the flames of fire.

PSAL. XXIX.

To the Psalm of David.

**I** will magnify the Lord, for thou hast  
set me up: and not suffered my foes to  
reproach me.

O Lord my God, I cryed unto the: O thou  
hast heard me.

Thou Lord hast brought my soul out of  
peril: thou hast kept my life, where as they  
go downe to the pit.

Thou prayest unto the Lord: O ye sayntes  
of the Lord: give thanks unto him for a reward  
because of his holynesse.

For his wrath encreaseth but the stonching  
of sinners, and his pleasure is to kill: because  
he is mercifull and mercie for a righteous man  
with in the morning.

As for me, O Lord, I was in prosperitie, I said:  
I will not be moved: I said: I will not be  
moved.

And when thou Lord of thy goodness had  
made my life to be long.

But when I sawe as thou haddest thy face  
against me, I was brought in lowe.

**I** cryed unto the Lord, O Lord, praye unto  
the Lord: and thou Lord of thy goodness  
had made my life to be long.

Why prayest thou to the Lord: O thou  
Lord of thy goodness had made my life to be long.

Why prayest thou to the Lord: O thou  
Lord of thy goodness had made my life to be long.

Why prayest thou to the Lord: O thou  
Lord of thy goodness had made my life to be long.

Why prayest thou to the Lord: O thou  
Lord of thy goodness had made my life to be long.

Why prayest thou to the Lord: O thou  
Lord of thy goodness had made my life to be long.

Why prayest thou to the Lord: O thou  
Lord of thy goodness had made my life to be long.

PSAL. XXX.

To the Psalm of David.

**I** cryed, O Lord, is my truste: let me never  
be put to confusion, but help me in thy  
righteousnes.

How lowe thou hast set me, make haste  
to help me: be thou my strong rock and  
a bulwark of defence, that thou mayest save  
me.

For thou art my strong hold and my  
strong tower: be thou my strong rock and  
a bulwark of defence, that thou mayest save  
me.

Save me out of the net that they  
have layed for my feet: for thou art my  
strong tower.

As is thy handes I commend me: thy  
righteousnes shall be my refuge, O Lord, thou  
God of my strength.

I have chosen that bulwark of defence: and my  
strong tower is the Lord.

I will be as a rock and defence in thy  
need: for thou hast delivered my soul out of  
all danger.

Thou hast not despised me when I  
called: thou hast answered my voice when I  
cryed.

Thou hast delivered me out of the  
handes of the enemy, that had set my feet  
in a large towne.

Thou hast delivered me out of the  
handes of the enemy, that had set my feet  
in a large towne.

Thou hast delivered me out of the  
handes of the enemy, that had set my feet  
in a large towne.

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in a large towne.

Thou hast delivered me out of the  
handes of the enemy, that had set my feet  
in a large towne.









The law of his God is in his heart: therefore  
that not his feet slippe away.

For he will seeke the righteous, and goeth  
about to see him.

But the Lord will not leave him in  
his hand: he will continue in him when he is  
in need.

Hope thou in the Lord, and keep his way,  
and he shall be promoued thee, that thou shalt  
haue the same by inheritance, and it shall be  
thy glory for ever.

I my selfe haue sene the vngodly in greates  
power: and how they were like a greene baye  
tree: but when I wraue by, he was gone,  
I sought him, but he coulde no where be  
founde.

G

Take innocencie, and take heed vnto the  
charge that is layde: so that thou wilt bringe a  
man prais at last.

But the transgressours shall perishe away:  
for the vngodly shall be rooted out as  
the chaffe.

The helpe of the righteous cometh of the  
Lord: he is their strength in time of trouble.

The Lord shall stande by them, and saue  
them: he shall deliuer them from the vngodly,  
and helpe them, because they put their trust  
in him.

PSAL. XXXVII.

To the Chour, to the tune of the same.

Rebuke me not, O Lord, in thine  
anger: chace me not in thy wrath, and  
take away my life.

For mine iniquities take hold on me, and  
my sinne hath taken hold on me.

There is no holde fast in my body, because  
of thy wrath: there is no rest in my bones  
because of my sinne.

For my wickednesse are gone ouer my  
head: and are like a heauy burden, so heauy  
that I can not beare.

B

My woundes stynke and are corrupt, they  
take away my soule.

I am brought in to so greates trouble and  
my feare: that I haue murmured all the daye  
longe.

For my sorowes are cleue dyed vp: and there  
is no hole made in my body.

I am feeble and sore in myne: I crye for the  
verye bitterness of my heart.

Lord, thou knowest all my desire: and my  
greeting is not hid from thee.

My hearte is pained, my strength hath he  
taken away: and the righte of myne eyes is gone  
from me.

My louers and frendes stande by, they  
spoke vnto me: and my kynsmen are gone  
away.

R

They that sought after my soule, and to  
take my life: they are of myne, and they  
haue taken away my life.

As for me, I was like a traile man, and  
like a man that is dead, not knowinge  
his waye.

I am become as a man that heareth not:  
and I am like a man that hath no  
hearinge.

and that can make no answer with his  
mouth.

For in the Lord is my trust: thou shalt  
hear me, O Lord my God.

My heart is like the voice of myne  
enemies: they say, he is a fool, he  
cannot seeke for helpe.

I am as a man that is in a  
ditch: and my hearte is like the  
voice of myne enemies.

For I haue sene the wickednesse of my  
enemies: and they are like a  
stronge man.

But myne enemies are like a  
stronge man: and they that hate me  
without cause, are many.

They that rewarde me euill for good:  
they shall speake euill of me, because I  
followe the good.

For sake me not (O Lord my God) so  
that I shall be confounded.

Deliuer me from the hand of mine  
enemies: O Lord, my succour.

PSAL. XXXVIII.

Ps.

To the Chour, to the tune of the same.

I sayd: I will keep my mouth  
shut, and I will not  
open my mouth.

For my hearte is troubled, because  
of myne iniquities: and my hearte  
is like a lute that is broken.

For my hearte is troubled, because  
of myne iniquities: and my hearte  
is like a lute that is broken.

For my hearte is troubled, because  
of myne iniquities: and my hearte  
is like a lute that is broken.

For my hearte is troubled, because  
of myne iniquities: and my hearte  
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of myne iniquities: and my hearte  
is like a lute that is broken.

For my hearte is troubled, because  
of myne iniquities: and my hearte  
is like a lute that is broken.





**R**ide on with the crane, in charnel and rough  
tombes: and thy eight hand shall reach most  
desirefull things.

**T**hy stones are warpe, the people shall be  
laboured into the: even in the myddell among  
the henge enemies.

**T**hy seat: God: embuseth for cure: the scap  
ter of thy kynghome is a eight scepter.

**T**hou hast loved righteousness, and hated  
iniquity: therefore God: imbricte to thy God:  
hath annouced the world: the oyle of gladnes  
about thy selomes.

All thy garmentes are lyke hyre, cloes, &  
ruffs, when thou comest out of thyne pur:  
se palaces in the beautifull glory.

Kinges doughtless go in thy goodly case,  
and open thy: in the hande shaueth a quene in  
a garment of moost pure golde.

**F**ather's daughter, consolare to the  
thyne care: frigate thine owne people, and thy  
fathers house.

**H**e shall the henge have pleasure in thy  
brance, for he is thy Roide, and thou shalt  
be: to him.

The daughters of Tyre shall be three with  
giftes, the: among the people that make  
their supplication before the.

The henge doughtless in all gloriouse  
brillianting of wrought golde.

**T**hy shall be brought into the henge as  
servants of midle worke, and maydens af:  
ter: such as be care for shall be brought  
unto the.

**T**hy shall be gladnesse that they be brought  
and go in to the henge palace.

**I**n side of thy fathers thou hast gotten  
children, whom thou shalt make pyntes in  
all landes.

**I** will remember thy name from one ge:  
neration to another: therefore shall the pe:  
ple give thanks unto the, wayde without  
ende.

in the  
..

PSAL XLV.

**T**o the chaunter, a psalme of the children of Korah  
in a temple.

**I**n our troubles & adversite, we have found  
that God is our refuge, our strength and  
helpe.

Therefore we will not feare, though the earth  
fall, and though the hills wike carryed in to  
the myddell of the see.

Though the waters of the freaged and  
were neuer so troublous, and though the  
mountaynes shooke at the tempeste of the  
same.

For there is a house to which trust is  
reposed the name of God, the holy dwelling  
of the hyn.

God is in the myddell of her, therefore shall  
he not be removed: for God helpeth her, and  
that shall carry.

**T**he: when he mad, the kynghomes make  
nothe a wo: but when he sheweth his voyce,  
the rich melled away.

The Roide of hodes is with us: the God

of Jacob is our defence.

Come hither and beholds the workes of the  
Loide: what affirmations he hath brought  
upon the earth.

He hath made warres to raise in all the  
world: he hath broke the bow, he hath bray:  
ped the speere in sawte, and bent the charnelles  
in the see.

He will then, and confesse that Tom God:  
I will be exalted among the Gentiles, and I  
will be exalted upon earth.

The Roide of hodes is with the: the God  
of Jacob is our defence. Selah.

PSAL XLVI.

in the  
..

**T**o the chaunter, a psalme of the children of Korah.

**C**ast your hands together: all ye peo:  
ple: singe unto God with the voyce of  
shandelyng.

For the Loide: make he to be feared: and  
he is the great king upon all the earth.

He shall subdue the people under us, and the  
stronge make our see.

We choisede us for an heritage the beautie of  
Jacob to come the word. Selah.

God is gone up to a merry noyse: & the Loide  
with the sounde of the trumpet.

Singe psalms, singe psalms unto God:  
singe psalms, singe psalms unto our hynge.

For God is king of all the earth: singe psalms  
unto him in the temple.

God is king over the: he will be: God will  
be his hair seat.

The: of the people are gathered to  
gether unto the God at Babylon: let God be  
laude by us, when the mightie: of the  
earth.

PSAL XLVII.

in the  
..

**T**o the chaunter, a psalme of the children of Korah.

**G**reat is the Loide and by his to be pray:  
sed, in the city of our God: such upon  
his holy hill.

The: of the lande is like a large plant water:  
of all the lande rejoyced: upon the north he  
lyed the city of the great king.

God is well known in the palace: that he  
is the defence of the same.

For he, hynge are gathered, and gone by  
together.

They maneried to be such things: they  
were: now, and so forth: can bowe.

Feare came upon them: and so forth: as upon  
a woman in the temple.

Thou shalt be like the wyppes of the see:  
thou: the: of the.

Like as we have heard, so he is in the  
city of the Roide of hodes, in the city of  
our God: God upholdeth the same for ever.  
Selah.

He will for thy louing hande: (O God)  
in: the: of the temple.

God, reaching unto thy name, so is thy  
mercies unto the worldes end: thy right hand  
is full of righteousness.

Oh let the mounte Zion reioyce: and the  
daughters of Iuda be glad, because of iudgementes.

Waite about Zion: go rounde aboute her  
and tell her towers.

Waite well her walles, sette vp her  
bulwarkes: that it maye be tolde them thus come  
after.

For this God is our God for euer and euer,  
and he shall alwaye be our God.

PSAL XLVIII.

Of King Dauid, a Psalm of the children of Ko-  
nah.

Heare this, all ye people: posture it well  
all ye that dwell upon the earth.

Wax and lowe, rich and poore: one  
tribe another.

Whom shall I praise of wisdom, and my  
tongue shall utter vnderstanding.

I will praise myne eare to the parable, and  
mine eye shall seeke vpon the heuens.

Wherefore wouldest thou saye, I haue  
the knowledge of my helpe: when shall I  
trouble aboute?

They that put theyr truste in these goodes:  
and be neglected in the sepien of theyr  
tyrantes.

No man maye deliuer his brother: ne make  
a reward for him to God.

For he shall write to them these soules:  
for it is not as if he should saye, I haue  
deliuered him, and he is not the greue.

For he shall be fine, that sithen hee  
shall be and praye together, as hee shall  
saye, and shall be, and shall be good  
for other.

Like what is in their house, if continueth  
shall: these dwellinge places endure from one  
generation to another, as called after theyr  
owne names vpon earth.

Crucible like man abideth not in such ho-  
use, but is compared vnto the harte becke, &  
becometh like vnto them.

This maye of theyr to beare saye, and yet  
their possesie playeth it with theyr mouth,  
saith.

Theyre in the bell like shepe, death shall  
come vpon them, & the righteous shall haue  
domination of them in the morninge by frims:  
their strenght shall consume, and bell shall be  
their dwellinge.

But God shall deliuer my soule from the  
power of hell, when hee shall see me.  
saith.

Hee set then stand whif one is made sayde:  
and the glorie of his house increased.

For hee shall saye, as theyre awaye with  
him, when hee shall see, wither shall his pompe  
followe him.

Whif hee shall be counted an happy  
man: and so longe as hee is in prosperitie  
shall hee see the good of him.

But when hee shall see his fathers genera-  
tion, hee shall see it like any more.

When a man is in honoure, and hath  
no children, hee is compared vnto the  
harte becke, and becometh like vnto them.

PSAL XLIX.

A Psalm of Dauid.

The Lord turn the mightye God hath  
spoken and called the worldes leome the  
springe of the iunior, vnto the gorge  
bottom of the same.

Out of Zion appereth the gloriouse beam  
of God.

But God shall come, and not hee shall  
surrender: there shall be no confoundinge  
of him, and a mightye troupe shall come aboute  
him.

He shall call the heuens from aboute: & the  
earth, that hee maye iudge his people.

Waite my sayings together vnto me: those  
that shall be made by the tournamente then by any  
other waye.

And the heuens shall declare his tryde:  
trouthe: for God is Judge vpon hisse.

saith.

Waite, o my people: let me speake, let me  
testifie amonge you, o Ieuel: I am God, &  
shall I be God.

I see: but the not because of thy sacrifice, thy  
burning offeringe are alwaye before me.

I will seeke no burnt offeringe out of thy house:  
ne gotten out of thy tables.

For all the beestes of the field are mine, and  
thousandes of cattell vpon the hills.

I knowe all the foules vpon the mount-  
eynes: and the wyllie beestes of the field are  
in my hand.

If I be hungrye, I will not tell the: for  
the hole world is mine, and all that therein  
is.

Wouldest thou that I should eate the fleshe of  
oxen, or drinke the bloude of calves?

Wouldest thou that I should curse and thanke-  
lesse: and paye thy bowe vnto the meede  
of him.

And call vpon me in the tyme of trouble:  
for will I heare the, that thou shalt thanke  
me.

But vnto the vngodly saye God, whye wouldest  
thou preache my lawes, and shall my coun-  
saile in thy mouth?

Whereas thou hast to be reformed: and  
caldest my wordes vngodlye?

Yet thou seest a thing, thou runnest with him:  
and all partaker dost thou aduocates.

Thou lettest thy mouth speake wickednesse  
and thy tongue paynteth deceite.

Thou seest and speakest against the by-  
by: yet thou shalt be counted vngodlye.

Thou seest and speakest against the by-  
by: yet thou shalt be counted vngodlye.

Thou seest and speakest against the by-  
by: yet thou shalt be counted vngodlye.

Thou seest and speakest against the by-  
by: yet thou shalt be counted vngodlye.

Writ the book  
of Psalms.

A

17

20

E

\* Job 11:12

D

4

20

A

B

E

D



Confesse it is, ye that forget God: I will stroke you away, and there be none to help you.

Who so offend me thanks and prayse, be honour to me: and this is the way, where by I will bring him the savinge health of God.

PSAL. L.

To the chaunter, a psalme of David, when the spirit of Nathan came unto him, after he had sinned with Bathsheba.

1 HUR mercy upon me: O God; after thy goodness, and accordinge unto thy great mercie, do away myne offences.

Wash me well from my wickednesse, and cleane me from my iniquitie.

For I knowe myne iniquities, and my sinne is euer before me.

Against the onely, againste the haue I sinned, and mine euill is in thy sight: þe thou mayest be iudged in thy sayenges, and shouldest ouercome, when thou art iudged.

10 Repoile, I was borne in wickednesse, and in iniquitie hath my mother conceyued me.

But is, thou had a pleasure in the truth, and hast bene with me secretly with in me.

Purge me with hyssop, and I shall be cleane: wash thou me, and I shall be whiter then snowe.

Let me heare of ioye and gladnesse, that thou hast bene with me: where thou hast bene with me, where thou hast bene with me.

Turne thy face from my synnes, and put all my iniquities.

Make me a cleane heart, O God, and reuue a right spirit within me.

12 Let me not straye from thy presence, and take not thy holy spirit from me.

Give me the consolation of thy helpe agayne, as thou hast bene with me: where thou hast bene with me.

Thou shalt I teache thy wayes vnto the wylde, that they maye be conuerted vnto thee.

Deliuere me from bloudy guiltynesse, O God, thou that art the God of my truth. Let my tongue maye prayse thy righteousnesse.

13 Open my lippes, O Lord, that my mouth maye shewe thy prayse.

Kept thou hast bene with me in sacrifice, I will give it thee: but thou wilt not in sacrifice.

The sacrifice of God is a troubled spirit, a broken and a contrite heart, O God, shall thou not despise.

Be favourable and gracious vnto Sion, that the wylde of Ierusalem maye be built.

For thou shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they lay bullocks upon thyne altare.

PSAL. LI.

To the chaunter, a psalme of David, when he had sinned with Bathsheba.

To the chaunter, an ecclesiasticke of David, when he had sinned with Bathsheba, and he had bene with her, where he had bene with her.

Why boasted thou thy selfe, thou hypocrite, that thou canst to mystifie?

Where as the goodnesse of God endueth thee with dayre.

Thy tongue ymagineth wickednesse, and with thy pen it cutteth like a sharpe caloure.

Thou louest vngenerousnesse more the good, to talke of lies more then thyne owne. Hee sayeth.

Thou louest to speake all wordes that maye be hurt, O thou false tongue.

Therefore shall God cleane thine eares, and smyte the toppe, plucke the out of thy dwelling, and rote the out of the iank of the sprynge.

Hee sayeth.

The righteous shall see this, and feare, and shall saye vnto his soule.

10 No, this is the man, that take not God for his strength, but trusteth vnto the multitude of his riches, and was myschance in his wickednesse.

11 Hee sayeth, I am lyke a greene olive tree in the house of God: my trust is in the multitude of thy mercie.

12 I will alwaye give thanks vnto thee, for that thou hast done: I will hope in thy name, for thy sayenges shall be well.

PSAL. LII.

To the chaunter, a psalme of David.

To the chaunter vpon Bethleem, an instruction of David.

The folowynge sayes in their hearts: there is no God.

Corrupt are they, and become abominable in their wickednesse: there is not one, that doth good.

God looked downe from heauen vpon the chiquen of men, to see if there were anye that woulde do right, or like after God.

But they are all gone out of the waye, they are all become vngenerous: there is none that doth good, no nor one.

How can they haue vnderstandinge, that are so wicked of wickednesse, as theye by my people as to wrecche bread, and call vnto vpon God?

Theye are afrayd, where no feare is: for theye haue broken the bones of them that be charge the: thou putteth them to confusion, for God shall requyte them.

10 How can they haue vnderstandinge, that are so wicked of wickednesse, as theye by my people as to wrecche bread, and call vnto vpon God?

Theye are afrayd, where no feare is: for theye haue broken the bones of them that be charge the: thou putteth them to confusion, for God shall requyte them.

11 How can they haue vnderstandinge, that are so wicked of wickednesse, as theye by my people as to wrecche bread, and call vnto vpon God?

Theye are afrayd, where no feare is: for theye haue broken the bones of them that be charge the: thou putteth them to confusion, for God shall requyte them.

12 How can they haue vnderstandinge, that are so wicked of wickednesse, as theye by my people as to wrecche bread, and call vnto vpon God?

Theye are afrayd, where no feare is: for theye haue broken the bones of them that be charge the: thou putteth them to confusion, for God shall requyte them.

13 How can they haue vnderstandinge, that are so wicked of wickednesse, as theye by my people as to wrecche bread, and call vnto vpon God?

Theye are afrayd, where no feare is: for theye haue broken the bones of them that be charge the: thou putteth them to confusion, for God shall requyte them.

PSAL. LIII.

To the chaunter, a psalme of David.

To the chaunter in Argemone, an instruction of David, when the Ephraimites came and sayde vnto David, he shall not be with us.

**H**ear me, O God, for thy names sake,  
and deliver me in thy strength.  
Hear my prayer, O God, confound  
the words of my mouth.  
For strangers are risen up against me, and  
the mighty, which have not God before  
their eyes. Take heed, O God, for thy  
souls sake.

**H**ear me, O God, in my distress: and  
in thy trouble shall thou answer  
them.

As fire will consume stubble, so shall  
the people be consumed, O God, because  
they have despised thee.

For thou hast delivered me out of all  
trouble, so that mine eye hath seen  
thy righteousness.

Psalm 111

PSAL.

LIII.

Of the duties in prayer, an instruction of  
David.

**H**ear my prayer, O God, and be not  
silent in my distress.  
For the Lord hath heard my voice, and  
will answer me.

Let not my prayer be hid, and let not  
my cry be silent. For thou art righteous,  
O Lord, and thy righteousness shall be  
known in all the earth.

My voice is heard within me, and the  
fruit of my prayer is peace.

**H**ear me, O God, and answer me  
according to thy righteousness.

And I shall say: O that I had wings,  
like a dove, that I might sit upon the  
roofs of the temple, and be as  
a dove.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

**H**ear me, O God, and answer me  
according to thy righteousness.

And I shall say: O that I had wings,  
like a dove, that I might sit upon the  
roofs of the temple, and be as  
a dove.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

It is he that hath delivered my soul in  
peace, from them that are against me,  
and from them that are my enemies.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

PSAL.

LV.

Of the duties in prayer, upon the  
dome of the temple, when  
the king is in the temple.

**B**ring me into thy temple, O God,  
for thou art righteous, and thy  
righteousness shall be known  
in all the earth.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

Let not my prayer be hid, and let not  
my cry be silent.

For then would I have always peace,  
and I would dwell in the temple.

For thou art righteous, O Lord,  
and thy righteousness shall be known  
in all the earth.

PSAL.

LVI.

Of

Psalm 111

Psalm 112

Psalm 113

Psalm 114

Psalm 115

Psalm 116

Psalm 117

Psalm 118

Psalm 119

Psalm 120

Psalm 121



Teach me, from the rock of knowledge, that I may not be like unto the heathen: for I have heard of thee, O Lord: and now I have trusted in thy name, O Lord: and now I have said, I will not be afraid.

**O** God, thou shalt hide thee by our strength, and thou shalt be our refuge, thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou that hast renowned the lands and hast enlarged the sea, thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou hast covered the people with thy goodness, thou hast covered the people with thy goodness, thou hast covered the people with thy goodness.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

**O** God, have mercy upon me, O God, have mercy upon me, O God, have mercy upon me.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

**O** God, thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Psalm 40

PSAL. LX.

Teach me, from the rock of knowledge, that I may not be like unto the heathen: for I have heard of thee, O Lord: and now I have trusted in thy name, O Lord: and now I have said, I will not be afraid.

**H**ear my prayer, O God: give heed to my voice.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

**O** God, thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

PSAL.

LXI.

Psalm 41

To the chour, for Yotham, a Psalm of David.

**M**y soul waiteth only upon God, for he is my strength, my strength, my strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

PSAL.

LXII.

Psalm 42

To the chour, for David, when he was in the wilderness of Juda.

**O** God, thou art my God: early will I seek thee.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

Thou shalt be our strength, thou shalt be our strength, thou shalt be our strength.

They

They shall fall into the snare, & be a prey  
 for the fowls of the air.  
 But the mercy that is in God: all they  
 that sin against him, shall be commended, for  
 the mouth of the just shall be opened.

PSAL. LXXII.

To the chaurer, a Psalm of David.

**H**ear my voice, O God, in my complaint:  
 preserve my life from the snare of the en-  
 emy.

Bring me from the gathering together  
 of the wicked, from the bray of the wick-  
 ed horns.

Which when these tongues like a sword,  
 and when their venomous words like as  
 arrows.

That they may pierce through the inno-  
 cent, and sorrowfully cry out without any  
 cause.

They have blasphemed my name, and com-  
 mended among themselves, how they may  
 lay snares: saying, (say they) who shall  
 see them?

They will be as thorns, and they will be  
 as nettles among the children of men, every  
 man in the hope of his here.

But God shall suddenly smite them, and  
 shall bring down their tower.

Yea their own tongue shall make them  
 fall, and their own words shall catch  
 them in a snare.

And all men that see it, shall say: this  
 doth God, for they shall perceive that it  
 is his work.

The righteous shall rejoice in the Lord,  
 and shall be glad in him, and all they  
 that are true of heart, shall be glad thereof.

PSAL. LXXIII.

To the chaurer, a Psalm and song of David.

**T**hou, O God, art praised in Zion,  
 and unto thee is the voice performed.

Thou hast heard the prayer, therefore  
 shall all flesh praise thee.

Our mystery shall be made manifest  
 unto thee, O God, and thou shalt be  
 glorified.

As I have seen the man in whom thou  
 hast increased, and thou shalt be  
 glorified: he shall be glorified in  
 the pleasures of thy house, even of thy  
 holy temple.

There he, according unto thy wonderful  
 righteousness, O God our salvation: thou  
 that art the hope of all the corners  
 of the earth, and of the world.

Which is in his strength setteth  
 down the mountains, and is set  
 upon the hills.

Which filleth the range of the sea,  
 the roaring of his waves, and the  
 wondrous of his people.

They that dwell in the firmest  
 part, shall be as a chaurer, thou  
 shalt be glorified.

the morning and evening shall be  
 praised.

Thou hast heard the earth, thou  
 hast watered it, and thou shalt  
 be glorified.

The river of God is full of  
 waters, thou shalt be glorified  
 man his course, and thou shalt  
 be glorified.

Thou shalt be glorified, thou shalt  
 be glorified, thou shalt be  
 glorified, thou shalt be glorified,  
 thou shalt be glorified.

Thou shalt be glorified, thou shalt  
 be glorified, thou shalt be  
 glorified, thou shalt be glorified.

The dwellings of the righteous  
 are set, and they shall be  
 glorified, and they shall be  
 glorified.

The towers are full of  
 gold, the towers are  
 glorified, the towers are  
 glorified.

PSAL. LXXV.

To the chaurer, a Psalm of David.

To the chaurer, a Psalm of David.

**O** be joyful in God, all ye  
 righteous, and ye shall be  
 glorified, and ye shall be  
 glorified.

Thou shalt be glorified, thou  
 shalt be glorified, thou shalt  
 be glorified, thou shalt be  
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Thou shalt be glorified, thou  
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Thou shalt be glorified, thou  
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Thou shalt be glorified, thou  
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Thou shalt be glorified, thou  
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 be glorified, thou shalt be  
 glorified.



Yf I crye unto thy mercie O Lord  
 heere, the Lord will not forsake me.  
 Thy mercie O Lord hath freed me, & soured  
 the name of my name.  
 Praise be to God, with the harp not cast  
 oute my prayer, no sounded his mercy from  
 me.

PSAL. LXXVI.

Of the church, in strength, a Psalm of Song.

**G**od be mercifull unto us, bleste us, and  
 show us the light of his countenance up  
 to us. *Psalm.*

That we more knowe the waye upon  
 earth, thy souerayn healeth amonge all they-  
 that live.

Let the people praise the, O God, let all  
 people praise the.

When the people see the, O God, let  
 all people praise the.

When the people see the, O God, let all  
 people praise the.

God, our our our God, our to his blest  
 face, let all the earth praise thy name  
 for ever.

God blest be, and let all the ends of the  
 world praise him.

PSAL. LXXVII.

Of the church, a Psalm of Song of David.

**L**et God arise, let God his enemies be  
 scattered, and they that hate him, shall  
 be as dust.

Let the sea be broken with the waves  
 by the storme: and let the waves be broken  
 at the sight, let all the sea be broken  
 by the power of God.

Let the righteous shall be glad, and  
 let the upright shall be merry and  
 joyfull.

Singe unto God, singe praises unto his  
 name: make ye him that is high above  
 all things: whose name is the Lord, and  
 worship before him.

There is a number of the secretes, there is  
 a number of wonders: even God in his  
 holy habitation.

**O** Lord, when thou wentest forth before  
 thy people, when thou wentest forth  
 into the sea, thou didst break the  
 charyots in the sea, and thou didst  
 break the chariots in the sea.

O God, when thou wentest forth  
 before thy people, when thou wentest  
 forth into the sea, thou didst break  
 the charyots in the sea, and thou  
 didst break the chariots in the sea.

Thou O God didst a greater waye  
 than the waye of the sea, and thou  
 didst a greater waye than the waye  
 of the sea, and thou didst a greater  
 waye than the waye of the sea.

Thou O God didst a greater waye  
 than the waye of the sea, and thou  
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 of the sea, and thou didst a greater  
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Thou O God didst a greater waye  
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Thou O God didst a greater waye  
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Thou O God didst a greater waye  
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Thou O God didst a greater waye  
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Thou O God didst a greater waye  
 than the waye of the sea, and thou  
 didst a greater waye than the waye  
 of the sea, and thou didst a greater  
 waye than the waye of the sea.

Thou O God didst a greater waye  
 than the waye of the sea, and thou  
 didst a greater waye than the waye  
 of the sea, and thou didst a greater  
 waye than the waye of the sea.

the beginning: &c. he shall send out his  
 voice, and that a mighty voice.  
 In spite of the point unto God, his glory is  
 in Israel, and his might in the clouds.  
 Who is wonderful in his sanctuare, he is  
 the God of Israel, he will give strength and  
 praise unto his people. Blessed be God.

PSAL LXVIII.

Of the chaunce upon Heliam of David.

**H**elp me, O God, for the waters are  
 come in even unto my soule.  
 I have fallen in the deep myre, to where  
 no ground is: I am come into deep waters, &  
 have not a staff to stand upon.  
 I am weary of crying, my throat is dry, my  
 sight faileth me, for waiteinge so longe upon  
 my God.

They that hate me without cause, see me  
 and they take of my head: they are myne  
 enemies and will destroy me: because they  
 are wicked, I am faine to paye the tynge that  
 I muste owe.

God thou knowest my simplicitie, and my  
 tribulation is not hid from thee.

Let not thine enemy triumph in thee, O Lord: God  
 of battles, be a witness for my cause: let not  
 thine enemy triumph in thee, be confounded those  
 who hate me.

And when I shall saye, I will requite,  
 I am become a stranger unto my brethren,  
 and an alien unto my mothers house.

For the sake of thine house hath even eaten  
 me, and the rebukes of them that rebuked  
 me, shall be upon me.

I wept and chastened my selfe with fasting,  
 and that was turned to my reproche.

I put on a sack clothe, and they saye they  
 see not upon me.

But thou that sate in the gate, spake against  
 me, and the daughters made songs upon  
 me.

But Lord: I made my prayer unto thee in  
 an acceptable tyme.

Heare me, O God, with thy great mercie &  
 lowde voice.

Take me out of the myre, that I sink not:  
 O Lord: be my refuge, as some them that hate  
 me, and out of the deep waters.

Let the water floud breake me, that the  
 deep shall not be myne, and that I put not  
 my trust in myne.

Heare me, O Lord, for thy sounging hath  
 made me comfortable: turne the wroth me  
 since unto thy great mercie.

Why not thy sake than the seruants, for I  
 am in trouble: haste thee to helpe me.

Deare myke, unto my soule, and save it:  
 because of mine enemies.

Thou knowest my reproche, my shame and  
 my dishonour: mine enemies are all in thy  
 sight.

The trouble breaketh my heart, and maketh  
 me low: I look for some to take pittie upon

me, but there is none man: and so I come to com-  
 fort me, but I fynde none.

They gave me gall to eat, & when I was  
 thurst, they gave me vinegar to drinke.

Let this table be made a snare to take the  
 felous with all, an occasion to fall, and a  
 warder unto them.

Let their eyes be blinded, that they see not  
 and euee bowe wroth their backs.

Howle out thine indignation upon them,  
 and let thy wrath: in displeasure take hold of  
 them.

Let their habitation be voyde, and no man  
 to dwell in their tentes.

For they persecute him to whom thou hast  
 sworn, and beside thy woundes they have grudged  
 him his life.

Let them fall from one wickednesse to  
 another, and not come into thy righteousnesse.

Let them be wringed out of the booke of the  
 living, and not be written amonge the  
 righteous.

As for me, I am poore, and in heauyness  
 thy helpe defende me, O God.

That I may praise thy name of God with  
 a lorde, and magnifye it with thankes-  
 bringe.

This shall please the Lord better than  
 bullocks, that hath domes and doores.

Consider this and be glad: for that he is  
 aduocatus, like after God, & your soules shall  
 live.

For the Lord heareth the poore, and denyeth  
 not his prisoners.

Let heauen and earth praise him, the see &  
 all that moueth therein.

For God will save Sion, and buye the  
 cyties of Juda, that men may dwell therein, &  
 haue them in possession.

The seed of his seruantes shall inherite  
 it and they that love his name, shall dwell  
 therein.

PSAL LXIX.

3 See the Rei  
d iacob 132

Of the chaunce of David to bringe to remem-  
brance.

**H**elp me, O God, to deliuer me, and to  
 helpe me, O Lord.

Let them be shamed and confounded  
 that seeke after my soule: & let them be turned  
 backward, and put to confusion, that  
 saye they will helpe me.

Let them song be brought to shame, & crye  
 oute me, these things.

But let all those that seeke thee, be ioyfull  
 and gladden thee: and let all those as helpe  
 in thy sounging health, saye alwaye: the  
 Lord be praised.

As for me, I am poore and in mysery, but  
 God: for to helpe me.

Thou art my helpe, my redemption my  
 God: O make us longe taryenge.

PSAL LXX.

After the Pri  
breuiliu

71 In the

**I** Lord, is my trust, let me neuer be put to confusion, but erie me, & be'pue me eho'w the righteousnesse: enclpne thyn care vnto me, and helpe me.

As thou my strength halte: to thee vnto I more alwaye be' than that hath promised to helpe me: for thou art my house of defence & my castell.

Deliuere me, O my God, out of the bank of the vngodly, out of the bank of y' vniuersal and cruel man.

For thou, O Lord God, art the thing that I longe for, thou art my hope euen frome my yowth.

I haue leaned vpon the euer freble I was borne, thou art he that take me out of my mothers wombe, therefore is my praye alwaye of the.

**I** am become a wonder vnto the multitude but my sure trust is in the.

Let my mouth be fylled with thy praye and honour all the daye longe.

Let me not anaye in myne olde age, for sake me not when my strength faileth me.

For myne enemyes speake against me, and they that lye wyse for my soule, take their countell together, sayenge: Can hath forsaken him, forsake him, take him, for there is none to helpe him.

Do not lase from me, O God: my God, haue care to helpe me.

Let thyn be comforted and perswade, that art against my soule: let them be couered with shame and dishonour, that seeke to wrethtill.

**C** As for me I will patiently abyde alwaye, and will euer encrease thy praye.

My mouth shall speake of thy righteousnes and sauynge helpe all daye longe, for I haue no end of good.

Let me gain: O Lord God, and I will make mention of thy power and righteousnes only.

Thou, O God, hast learned me from my youth by vntill now, therefore will I tel of thy wondrous thynges.

Forsake me not, O God, in myne olde age, when I am graye headed: vntill I haue weered thyn arme vnto chyldren chyldren, and thy power to all them that are yet for to come.

Thy righteousnesse, O God is very byghe, thou that doest great thynges: O God, who is to be the?

**W**hat great thynges and aduentures hast thou weered me? and yet ordrest thou eouene and restest me: and broughtst me frome the depe of the reche agayne.

Thou hast brought me to great honoure, & comforted me in euery tyme.

Therefore will I praye the and thy sayd: fulfille, O God, prayenge vpon the face, vnto the wast I singe vpon the harpe, O thou do by one of israel.

Let thy name be sayde vnto praye vnto the: and so wolde my cure whom thou hast deliuere.

My tongue talke of thy righteousnesse

all the daye longe, for they are confounded & brought vnto shame, that sought to do me euill.

PSAL.

LXXI.

David.

David.

**G**ue the kynges thy iudgement, O God, and thy righteousnesse vnto the kynges sonne.

That he may gouerne thy people according vnto right, and defende thy poe.

That the mountaynes maye byynge vnto the ierle briles righteousnesse vnto the people.

He that kepe the simple folke by their right defende the chyldren of the poe, and punyssh the wronges doers.

Thou shalt be feared as longe as the sonne and moone endure, from one generation to an other.

He shall come downe vnto the eayne into a flece of wolfe, and lyke the byppes that wate the earth.

In his tyme shall righteousnesse flourish, and aboundance of peace, so longe as y' moone endureth.

His dominion shall be from the one sea to the other, and from the floud vnto y' wylde sea ende.

They that dwell in the wyldernes shall knele before him, and his enemyes shall lye the dust.

For kynges of the see and of the lles shall bringe presentes, the kynges of Arabia & Saba shall offer gyffes.

All kynges shall wo:shipp him, and all prynces shall do him seruce.

For he shall deliuere the poe when he cryeth, and he nedy that hath no helpe.

He shall be fauorable to the simple & poore, he shall preserve the soules of such as be in aduersite.

He shall deliuere their soules from extortion and wronge, and heare that their blood be in his sight.

He shall true, and vnto him shall be gauen of the golde of Arabia: praye shall be made euer vnto him, and darly shall he be prayed.

There shall be an hynde of corne in the earth bygde vpon the bylles, his frute shall wate vnto the wauis, and shall be getene in the reche, vnto the grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne amonge y' prynces, vnto whiche shall be blessed thow' him, & all the heythens shall praye him.

Blessed be the Lord God, cum the God of Israel, whiche only doest wondrous thynges.

And blessed be the name of his water for euer, and all landes be fulfilled with his glory. Amen, Amen.

These are the prayers of David, the sonne of Jesse.

PSAL.

LXXII.

then destroyed all them that commit fornication against thee.

But it is good for me, to holde me fast by God, to put my trust in the Name of God, and to speake of all thy wonders.

Capitulum of Scaph.

How long will thou be so slow, to seeke as are of a cleane heart?

Nevertheless my teete were almost gone, my teardropes had well nigh overflowed. And why? I was grieved at the wicked, to see the ungodly in such multitude.

For they are in no perill of death, but stand fast like a palace.

They come in no misfortune by the stroke of paine, neither are they plagued by the order of men.

Inde they in the cause that they be so puffe up in pride, and overwhelmed with conscience and unrighteousness.

Therefore well for fatnesse, they know what they say.

Corrupt are they, and speake blasphemies maliciously, proud and presumptuous are their hearts.

They stretch forth their mouth into the heauen, and their tongue reacheth to the clouds.

Therefore shall the people vnto them, and shall seeke such they no small damage.

They say they know what God perceiveth: it is their knowledge in the most high place.

No, these are the ungodly, their fallowes in the world, these haue they in power.

Should I then cleane my heart in vaine (thought) and waite my hands in lawlesse manner?

Wherefore should I be then punished dayly, and be chastised every morning?

And I had almost also laye such as they: but so, that I would I had some remembrance of thy chastisement.

For I thought I understood it is, but it is to have by me.

Why I went into the Sanctuary of God, and I shall see the ende of these men.

Therefore, how thou wast see them in a day for paine, it as thou mayest call them to waite hardynges and destroy them.

How willingly do they consume, perish, and come to a fearful ende?

Yea such is he as a dream when one awaketh, so shall thou their image to vanishe out of the eye.

Thus my heart was grieved, and it went on in thine to my repus.

So sayd I was I and ignorant, and as it were a dead before thee.

Nevertheless I am alive by thee, thou hauid me up my right hande.

Thou leadest me with thy counsel, and as I should receiue me into glory.

What is there prepared for me in death? there is no burie upon earth, that I desire in comparison of thee.

Why shall and my heart sayeth, but God is the Lord, thou my heart, and my portion for ever.

For so, they that forsake thee shall perishe

PSAL.

LXXIII.

After that he had bene in prison

In instruction of Scaph.

God, wherefore doth thou call be so cleane away? why is thy wrath so kind against the shepe of thy pasture?

Think upon thine assemblie, whom thou hast purchased from the beginning: the last of thy meeknesse, whom thou hast redeemed, such this thy of a son whom thou dwellest.

Trade upon them with thy feet, and cast them downe to the ground, for the curse hath destroyed all they in the Sanctuary.

The yre aduersaries were in the houses, and set by their banes to the stones.

When maye is the asse yf the asse, like as those that be in the wood.

They cut downe all the springe worke of the holy place with byles and axes.

They haue set the stone to the Sanctuary, they haue destroyed the dwelling place of thy name, such unto the ground.

Yea they say in their heartes: let us speake them of thy name, thus haue they burnt up all the houses of God in the lande.

There is our name no more, there is not our prophete more, no nor our name and name any more.

God, how longe shall the aduersarye to thee be dishonour? how longe shall the enemy blaspheme thy name? for ever?

Why wilt thou be so slow? why hast thou plucked thou out of thy right hande out of thy bowels, to consume them: are they not?

But God is my strength of old, the help: it is done vpon earth, as both it him selfe.

Thou dividest the sea to: ome thy power, thou breakest the heades of the dragons in thy waters.

Thou smitest the heades of Leviathan in pieces, and graust him to be meat for the people in the wilderness.

Thou diggest up welles and brookes, thou breakest up mygher waters.

The day is thine, and the nyght is thine: thou hast prepared the lightes and the Sunne.

Thou hast set all the borders of the earth, thou hast made both soules and wynter.

Remember this, O Lord, how the enemy rebuketh, and how the holy people blaspheme thy name.

Delure not the soule of thy turtle dove vnto the heales, and forget not the assemblie of the poore for ever.

Loke vpon the remnant, for the darke houses of the earth are full of wickednesse.

Let not the simple go away as though they be the poore and seeke your prayse for a

Psalm.

Psalm.

Psalm.

Psalm.

Psalm.

to thy name.

**Psalm 70.** **God,** and magnifme thine glorie  
till, remember how the folow m. in blasphe  
meth the bapty.

Forget not the voice of thine enemies, for  
the p: corruption of them that hate the, inces  
sich ever more and more.

When the  
Djars 107.

PSAL. LXXIII.

To the chaunter, before no, a Psalm and  
long of 8. 14. b.

**V** Crye, O God, with thy grace than  
his, pra unto the will we grue than  
his, and fornye the name to be nyght,  
we will tell of thy wondrous workes.

When I mane get a convenient tyme, I  
will iudge accordinge unto thyde.

The earth to breake and all that is therein,  
but I beare up the pyere.

I wyde bene the met people, traie not so  
many, and to the bngodly: set not up your  
Loyde.

Let not up your boyes on tye, & speake  
not in a dyfyncke.

For prom: c. unto mychly nyghte from the  
East: as seme the mid, wyet from the West:  
mychly.

**B** And why? God is the iudge: he putted  
wryte one, and settyth by an other.

For in the hand of the Lo: is there is a cup  
full of strong wyne, and he poureth out as he  
sawe:

As for the wygges therof, all the bngodly  
of the earth shall bynke them, and luche the  
cure.

But I wil calke of the God of Jacob, and  
praise him for cure.

All the dayes of the bngodly wyl I bytake  
and the tyme of the vngodly shall be ex:  
alied.

PSAL. LXXV.

When the  
Djars 107.

To the chaunter, in Argemoth, a Psalm and  
long of 8. 14. b.

**I** n Juda is God known, his name to gree  
in Israel.

At Salem is his tabernacle, & his dwell  
linge in Syon.

There breatheth he the ayeres of the bowe  
the wyle, the swarte, and the boie hat:  
table.

Thou set of more honour and myght then  
the wytes of robbers.

The greuk shall be robbed and slepe theye  
dreyt, and the myghty shall be habiles to mo:  
tunge with theye boiers.

**B** When thou retukid them, O God of Ja:  
cob, both the chassides and hostmen shall fall  
on slepe.

Thou arte fraefull, for who maye abyde in  
thy sight, when thou art angry?

When thou letted thy iudgement be heard  
from heauen, the earthe trembled and to  
quill.

Thou when God cryest to some iudgement  
and to helpe of them that be in aturidde tye  
sarb. **L: 14. b.**

When thou purtyest one man, to wryde  
knowledge that thou arte set ye to purtye  
other mo.

Take what ye promysse bene of the: from  
God, so that ye hope it, all ye that be true:  
shoulde him: byrre presentes unto him that  
oughte to be feared.

Which reuerch alwaye the heert of pryeres  
and is wondrous amonge the kynges of the  
earth.

PSAL. LXXVI.

When  
Djars

To the chaunter, for Iouthan a Psalm of 8.  
14. b.

**I** cryed unto God with my boyes, ye bene  
God cryed I with my boyes, and he heare  
me.

In the tyme of my trouble I soued the  
Lo: & I helpe by myne that he brye him in  
myrther tyeon, for my soule refused all other  
comforte.

When I was in heymyde, I thought to  
God: when my heart was veyed, then cryd I  
speake. **L: 14. b.**

Thou leftid my eyes to chynge, I was  
so sible, that I coulde not speake.

Then remembred I the tyme of olde, and  
the yerres that were past.

I called to remembrance my songe in the  
ryde, I communt with myne owne heart, &  
forde our air spate.

Will the Lo: be cast out for cure?  
Will he be no more inter: ached?  
Is his mercy cleane gone?  
Is his promysse coue: veyed to an ende for  
euermore?

Wiche the Lo: be forgotten to be graue  
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Some began their crueltie vnto the Canaanites, and their labour vnto the Canaanites.

Some be bet wix their brethren in the daye of Canaan, and their wifelye eyes wix their wifelye.

Psalm 107

Wax he smote their castell wix daye of Canaan, and their wifelye eyes wix their wifelye.

Now he sent vpon them the fiercenes of his wrath, anger and displeasure: wix troubl and fallinge in of euill angels.

When he made a waye to his mercifull remission, and spared not their soules from wrath, he and gaue their castell ouer to the pe

Psalm 108

When he smote all the best home in Egypte, and wix the wifelye eyes wix their wifelye.

His owne people he lead them south by the waye, and asseyd them in the wifelye eyes wix their wifelye.

He brought it out safely, that they wix their wifelye eyes wix their wifelye.

He carried it into the borders of his Sanctuary, wix the wifelye eyes wix their wifelye.

Psalm 109

He carried it out the Egyptians before them, wix the wifelye eyes wix their wifelye.

So all this theye tempred and displeasid the mood by the wifelye eyes wix their wifelye.

But turned their backs, and fell awaye by the wifelye eyes wix their wifelye.

And so theye greued hym wix their wifelye eyes wix their wifelye.

When God heede this, he was wix the wifelye eyes wix their wifelye.

Psalm 110

So that he forsooke the tabernacle in Gize, wix the wifelye eyes wix their wifelye.

He deliuered their power into captiuitie, wix the wifelye eyes wix their wifelye.

He gaue his people ouer into the swerde, wix the wifelye eyes wix their wifelye.

The fire consumed their strong men, wix the wifelye eyes wix their wifelye.

Their prestes were slayne wix the wifelye eyes wix their wifelye.

As the Lord awaked as one out of sleep, wix the wifelye eyes wix their wifelye.

He smote his enemies in the wifelye eyes wix their wifelye.

He set up the tabernacle of Joseph, wix the wifelye eyes wix their wifelye.

And he set up the wifelye eyes wix their wifelye.

And he set up the wifelye eyes wix their wifelye.

And he set up the wifelye eyes wix their wifelye.

So he was wix the wifelye eyes wix their wifelye.

So he set them wix a faithfull and true deere, and ruled them wix all the diligence of his power.

PSAL. LXXVII.

A Psalm of David.

Psalm 107

God, the Egyptians are wix the wifelye eyes wix their wifelye.

The best bodies of thy seruantes haue theye gruen vnto the soules of the asseye to be wifelye eyes wix their wifelye.

Their blood haue theye wix the wifelye eyes wix their wifelye.

We are become an open shame vnto our enemies, a verye scoone and wifelye eyes wix their wifelye.

Lord, howe longe wilt thou be angrye wix the wifelye eyes wix their wifelye.

Poure out thy indignation vpon the wifelye eyes wix their wifelye.

For theye haue deuoured Jacob, and wifelye eyes wix their wifelye.

Remember not our vnde synnes, but haue mercye by the wifelye eyes wix their wifelye.

Helepe vs, O God our sauour, for the glorye of thy name: O helpe vs, O helpe vs our synners for thy name sake.

Wherefore shall the wifelye eyes wix their wifelye.

Let the vengeance of thy seruantes wifelye eyes wix their wifelye.

Let the wifelye eyes wix their wifelye.

And for the blasphemye wifelye eyes wix their wifelye.

So we that be the people and wifelye eyes wix their wifelye.

Wifelye eyes wix their wifelye.

PSAL. LXXIX.

A Psalm of David.

Psalm 110

Howe thou wifelye eyes wix their wifelye.

Wifelye eyes wix their wifelye.



Ther magen really agaynst the pro-  
p'rs and the counsell agaynst the secret  
of is

Let it be they let be rote them out from  
among the people, that name of Israel may  
be put out of remembraunce.

For they haue sette they: beside together  
in id one consaite: and set confederate a-  
gaynst the.

**B** The tabernacles of the Edomites and  
Itamarites: the Moabites and Magare-  
nes.

Edal, Ammon, and Amalech: the Philisti-  
nes: and them that dwel at Tyre.

After also is turned vnto them, and help the  
children of Leui. **Scriab.**

But thou to them as vnto the Madian-  
ites vnto Seira: and vnto Iabon by þe hole  
of tution.

Whiche greiued at Can; and became as  
the King of the east.

Make at their p'ntes the Arab and Zeb-  
yus make all their p'ntes the as Zevca and  
Amman.

**E** Whiche say, we will haue the houses of  
God in possession.

O my God, make them like vnto a whele, &  
as the stubbe before the worde.

Like as a tree that buerced by the worde,  
as the flame that consumed the moun-  
tains.

Persecute them even so much thy tempel, &  
make them afraid with thy doyme.

Make their faces ashamed, o Lorde, that  
thy may see thy name.

Lette them be confounded and heard ever  
more and more: let them be put to shame and  
perish.

That they may knowe that thou see  
alone, that thy name is the Lorde: and that  
thou onely see the world byn ouer all the  
earthe.

PSAL. LXXXIII.

**E** Upon Github, a Psalm of the Sonnes of Korah.

**O** How amiable are thy dwellings, thou  
Lorde of hostes!

My soule hath a desire & longing for  
the court of the Lorde: my heart and my flutes  
reioyce in the living God.

For the sparow hath founde her an house, &  
þe swallow a nest, where she may lay her yong:  
even thy altars, o Lorde of hostes, my hyge  
and my God.

O howe blessed are they that dwell in thy  
house: they are alwaye praising the.  
**Scriab.**

**B** Blessed are the men whose strength is in  
the: in whose houses are thy wayes.

Whiche goinge throught the valley of misery  
bless for a well, and the poits are fylled with  
water.

They goo frome strength to strength, and  
so the God of goddes appereth vnto them  
in Sin.

O Lorde God of hostes, deare my prosper: deare  
hon. o God of Jacob.

Beholde o God our defence, let us upon the  
face of thine anointed.

For one eye in thy court, is better then a  
thousande.

I had rather be a worse keeper in the house  
of my God: then to dwel in the tentes of the  
vngodly.

For the Lorde God is a light and defence,  
the Lorde will grue grace and mercy, and  
no good thinge shall he withhold from them  
that lue a godly life.

O Lorde God of hostes: blessed is the man  
that putteth his trust in the.

PSAL. LXXXIII. 120.

**E** To the chaunter, a Psalm of the sonnes of Ko-  
rah.

**L**orde, thou hast a love vnto thy tender  
thou bydest byng agaynst the captiues  
of Jacob.

Thou habdest forgone the offence of thy  
people: and coveredest all they: synnes.

**Scriab.**

Thou tokest awaye all thy displeasure, and  
turnedst thy selfe from thy wrathful indigna-  
tion.

Turne be then o God our sauyour, and let  
thyne anger cease from be.

Wilt thou be displeas'd at vs for ever? wilt  
thou reiecte out thy wrath from one genera-  
tion to an other?

Wilt thou not turne agayn and quicken vs,  
that thy people may reioyce in the?

I will hearken what the Lorde God will say,  
for he shall speake peace vnto his people, and to  
his seruautes, that they couene not their selues  
vnto folyshnesse.

For his saluacion is nre them that feare him  
so that glory shall dwell in our lande.

Mercy and truth are met together, rightous-  
nesse and peace shall keepe the other.

Truth shall crye oute of the earthe: and  
rightousnesse shall lorde be hene some crea-  
ture.

And why? the Lorde shall helme souerayn  
hydnesse: and our lande shall grue her in-  
crease.

Rightousnesse shall go before him, and pre-  
pare the waye for his coming.

PSAL. LXXXV. 120.

**E** Of David.

**B**lessed be they that shall see, o Lorde, and  
beare us: for I am comforted and  
poise.

O hepe my soule, for I am holy: my God  
helpe thy seruaunt that putteth his trust in  
the.

O mercifull vnto me, o Lorde, for I call  
hardly vpon the.

Comfort the soule of thy seruaunt, for vnto  
the, o Lorde, do I crye by my soule.

120  
120  
120

120  
120  
120

For thou Lord be safe good and merciful  
and of great mercie unto all them that call  
upon the.

But seee Lord be unto my prayer, and pon-  
der my humble desire.

In the time of my trouble I call upon the,  
so: thou hearest me.

Among the gods there is none like unto  
thee, O Lord, there is not one that can waite  
upon thee.

All nations to whom thou hast made, shall  
come and worshipping before thee, O Lord, shall  
glorifie thy name.

For thou art great, thou doest wondrous  
things, thou art God alone.

Take me in thy warfare, O Lord, that I may  
like in thy church: o let my breath praise in  
teasing thy name.

I thank thee, O Lord my God: and will  
praise thy name for ever.

For great is thy mercie towards me: thou  
hast delivered my soule from the nether-  
world hell.

O God, the proud are risen against me,  
the congregation of the mighty hath  
set my soule, and sette no: the before they

But thou, O Lord God, art full of compas-  
sion and mercie, long suffering, great in good-  
ness and truth.

O turne the thornes from me, have mercie  
upon me: give the strength unto thy  
servants, and helpe the sonne of thyne hand-  
maide.

Some have taken upon me for good, if at  
they should hate me, maye it be, and be alwas  
my: because thou Lord hast helped me, and  
comforted me.

PSAL. LXXXVI.

Psalm and songe of the sonnes of Asaph.

His foundations are upon the holpe  
brilles: the Lord boweth the gates of  
Heaven more then all the dwellings of  
Jacob.

His mercie excellent things are spoken of the  
mouth of God. Selah.

I will stablish upon Babylon and Babylon, so  
that they shall knowe me.

Yea the Philistines also, and they of  
Tyrus, say the Asaphs. Lo, there was he  
doinge.

And of Zion it shall be reported, that he was  
doinge in her, when the moone began to be  
darkened.

The Lord shall cause it to be preached and  
written among the people, that he was doinge  
there. Selah.

Therefore the dwelling of all synners and  
haunters is in the.

PSAL. LXXXVII.

Psalm and songe of the sonnes of Asaph, to  
be chaunter upon the Sabbath, for a Signe, and  
Reuerence of the sonnes of the Church.

Write God my saviour, I crye daye and  
night before the: o let my prayer enter  
in to thy presence, and praye for me: as thou  
art my calling.

For my soule is full of trouble, and my life  
is brought nigh unto hell.

I am counted as one of the dead that goeth  
unto the pit: I am counted as a man that hath no  
redemption.

Free amonge the dead, like unto them  
that are in the grave: whiche be oute of re-  
membrance, and are cutte awaye from thy  
charite.

Thou hast sard me in the lowly pit, in the  
darknesse, and in the deep.

Thine indignation hath binde  
me: and thou hast binde me with all thy  
sorowes. Selah.

Thou hast put awaye mine requiem: mine  
face is from me: and make me to be abhorred of  
them: I am so full in prison, that I can not  
get forth.

My sight faileth so: my trouble: Lo, I  
call daily upon the, and doste thee not my hand  
unto the.

Dost thou sette wonders amonge the  
dead?

Can the dead praise thee by agayne,  
that they may praise thee?

Where is thy louange and wisdom be  
in the grave: or thy saythfulness in  
darknesse?

Where are thy wondrous works be knowne  
in the darke? as the nightingale in the land  
where all things are so: gone in?

Unto the Lord, O Lord, and early commeth  
my prayer before the.

Lord, to be putte: I then awaye my soule?  
wherefore hast thou the face from me?

My strength is gone for ever: sorow and  
miserie: with fastidiousnesse thou hast binde  
my burthens.

Why travailest thou in displeasure: gett  
thee the face of the oppresseid me.

They come rounde aboute me dailye like  
water: and compass me together on every  
side.

My sorowes and sorowes have thou put  
awaye from me: and compass awaye myne  
requiem.

PSAL. LXXXVIII.

Psalm of Asaph the Asaphite.

After the  
style of Asaph

My songe shall be alwaye of the  
praise and honoure of the Lord: with  
my mouth: yll I shall be singinge  
thy saythfulness: some one generation is an  
other.

For I have sard: mercie shall be set by  
ever, thy saythfulness shall thou sardly: as in  
the heavens.

For I have made a covenant with my  
chosen: I have sworn unto David my ser-  
vant.

My seed will I sardly: as ever, and set  
in

Psalm  
style



by thy throne frome one generation to another.

**Verse 1.** The heere hemms shall praise thy monstrous works, hea. fra and thy fast business in the congregation of the sayntes.

**Verse 2.** Who is he among the clouds, that may be compared unto the Lord?

**Verse 3.** Who is what to be among the goddes, that is like unto the Lord?

**Verse 4.** Who is greatly to be feared in the council of the families, & to be had in reverence of all them that are about him.

**Verse 5.** Who is like the Lord of hosts, who is like unto the in power: thy teache is counde aboute the.

**Verse 6.** Thou abasest the rage of the sea: thou stillest the waues thereof, when thy wrath is kindled.

**Verse 7.** Thou breakest the proud like one that is hewn downe: thou scatterest thyne enemies aboute like chaffe.

**Verse 8.** Thou shalt rise up, the earth is thine: thou shalt lay the foundation of the earth with stones.

**Verse 9.** Thou shalt make the floods and the rivers: Lake; and the founteyns shall be in the hills.

**Verse 10.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 11.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 12.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 13.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 14.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 15.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 16.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 17.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 18.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 19.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 20.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 21.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 22.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 23.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

**Verse 24.** Thou shalt make a way for the storme to the sea: thou shalt bring downe the high water.

with him.

**Verse 1.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 2.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 3.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 4.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 5.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 6.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 7.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 8.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 9.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 10.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 11.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 12.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 13.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 14.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 15.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 16.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 17.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 18.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 19.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 20.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 21.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 22.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 23.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

**Verse 24.** Who shall make a way for thee, O Lord, and his throne as the dayes of heuen.

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**L**orde, thou art our refuge from our generation to an other.

Before the mountains were brought forth, or cuts the earth and the world were made, thou art God from everlasting to everlasting without end.

Thou turnest man to destruction: as garnes thou sayest: I came agayne ye children of men.

For a thousand yeeres in thy sight, are but as yesterday that is past, and like as it were a night watch.

As soone as thou scatterest them, they are as a shepe: and fade away suddenly like the grasle.

In the morning they are greene and groweth up: but in the even, they are cut downe and withered.

For we consume awaye in thy displeasure: and are ashyde at thy wrathfull indignation.

Thou seest our mysdoes before thee: and our secret finnes in the sight of thy countenance.

For when thou art angry, all our wayes are gone: we bypasse our feet to an ebbe, as it were a tale that is tolde.

The dayes of our age are thye scope yeeres and ren: and though we be so stronge that they come to thoure score yeeres, yet is thine strength then but labour and sorrowe: so soone passed it awaye and we are gone.

But who regardeth the power of thy wrath, thy fearefull and terrible dignitie?

O teache us to number our dayes, that we maye applye our heertes unto wises doers.

Turne the agayne, O Lorde, at the last: and be gracious unto thy seruantes.

Let the Lord be with thy mercy, and that thou shalt we reioyce and be glad all the dayes of our lyfe.

Comfort us agayne now after the time that they have plagued vs: and for the yeres wherein we haue sinned aduersitee.

Reuere thy seruantes thy worke: and thine church thy glory.

And the glorious maiesty of the Lorde our God be upon us: O prosper thou the worke of our handes upon us: O prosper thou our handy worke.

PSAL. XC.

**W**ho so dwelleth vnder the defence of the most high, and abideth vnder the shadow of the almyghty.

He shall saye vnto the Lorde: O my hope, and my stronge hold, my God, in whom I will trust.

For he shall deliuer the soule the share of the hunter: and keepe the noyesome peccator.

He shall neuer the vnder his wrages, that thou mayest be safe vnto his fathers: his brotherlynesse and grace shall be thy shield and a defence.

As that thou shalt not need to be afraid for any bugges by night, ne for the arrow that fleeth by daye.

For the pestilence that creepeth in the darke: ne for the sicknesse that destroyeth in the noone daye.

A thousand shall fall before, and ten thousande at thy ryght hand: but it shall not come naye the.

Yes with thine eyes shalt thou beholde: as for the reward of the vngodly.

For thou Lorde art my hope: thou hast set thine house of defence very hye.

There shall no euill happen vnto the: neither shall anye plague come naye thy dweling.

For he shall guard his charge: ouer the to kepe the in all thy wayes.

They shall beate the in theyr handes, that thou hast not thy lute agaynst a stone.

Thou shalt go open the iron and adder, the peng iron and the dragon shall thou tread vnder thy fete.

Because he hath set his souerayn upon me, I shall deliuer him: I shall defende him, so; he hath knowne my name.

When he shall call vpon me, I shall heare hym: yea I will be with hym in his trouble. I will deliuer hym, and bypasse hym to his house.

Wher long lyfe will I saluete hym, and I will be his my saluacion.

PSAL. CXL

After the Psalms of David.

As psalme of the songe for the Sabbath daye.

**I**t is a good thing to giue thanks vnto the Lorde: and to sing psalmes vnto thy name, O most high.

To tell of thy louinge kyndnesse earlye in the morninge: and of thy trueth in the nyght season.

Upon an instrumente of tenne stringes: vpon the lute, and with the songe vpon the harpe.

For thou Lorde hast made me glad thourough thy workes: and I will reioyce ouer thy operacion of thy handes.

O Lorde, how glorious are thy workes, thy thoughtes are very hye.

In vntike man my self not knowe this: and a foyle will not vnderstande it.

That the vngodly see greene as the grasle: as that all the workes of wyckednesse do so: they to be destroyed for euer.

As thou hast said, O most high, abideth without end.

So, loo, thine enemyes, O Lorde, loo, thine enemyes shall perishe: and all the workes of wyckednesse shall be scattered as chaffe.

But my house shall be called like the house of an Antioch, and shall be annoynted with scedde oyle.

Thy reuerence also shall be his iust of his enemyes: and my prayer shall beate his lute of the wicked that shall be destroyed.

The righteous shall flourish like a palme tree, and grow like a cedar of Libanus.  
 Planted by the fountaine in the house of the Lord, he shall flourish plentifully and growe.  
 The righteous may growe, howe true the Lord be my strength, & that there is no brightnesse in him.

PSAL. XCII.

**T**he Lord is King, and hath put on his armour: the Lord hath put on his armour: and girded him selfe with strength: he hath made the round world so sure, that it cannot be moved.

From that time forth hath the seat ben prepared: thou art from euerlasting.

The Lordes Armes: the Lordes the fountaine of life: the fountaine of life by euerlasting.

The women of the sea are mighty, and rage horribly: but yet the Lord shall blowe them away by his might.

The testimonies, O Lord, are before me: I will praise thee because thou hast saved me.

PSAL. XCIII.

**O** Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.

Arise, O Lord, and rebewe the proud: and rebewe the proud: and rebewe the proud.

How long shall the wicked say, how long shall the wicked say, how long shall the wicked say?

Howe long shall all wicked men say, howe long shall all wicked men say, howe long shall all wicked men say?

The simple do woe the people, O Lord, and trouble thine heritage.

The wicked shall be rebewe, and the wicked shall be rebewe, and the wicked shall be rebewe.

And yet they say, why the Lord seeth not the God of Jacob against us?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

Why shall we be angry, why shall we be angry, why shall we be angry?

had almost brought to silence.  
 Why I say: my force hath slipped, thy mercies O Lord, helpe me up.  
 In the multitude of the sorowes that I had in my heart, thy comforts have refreshed my soule.

Why shall we have any thing to do with the hole of wickednes, which imagined mischief in the latter?

They gather them together against the soul of the righteous, and condemne the innocent bloude.

But the Lord is my refuge, my God is the strength of my confidence.

He shall recompence them they wickednesse: and destroye them as they shew malice: yet the Lord our God shall destroye them.

PSAL. XCIII.

**O** Come let us praise the Lord, let us be merry in the strength of our salvation.

Let us come before his presence with thanksgiving, and shewe our selfe glad in hym with psalmes.

For the Lord is a great God, and a great King, above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

Hee creates the sea, for he made it, and his hands prepared the high land.

Arise, let us worship and bowe before our Lord: let us kneele before the Lord our Maker.

For he is our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will heere his voice, hearken not your hearts, as he hath beene preached in some of conversion in the wilderness.

Wherfore your fathers tempted me: proved me, and sawe my wrath.

For I have seene howe large was I grieved with that generation, and sayde: there is no faith in their heartes, they verily haue not knowen my wayes.

Wherfore I saye unto the in my wrath: that they shoulde not come in to my rest.

PSAL. XCV.

**O** Springe unto the Lord a newe song: Springe unto the Lord all the whole earth.

Springe unto the Lord, and praise his name: be tellings of his saluacion from daye to daye.

Declare his honour among the heathen, and his wonders among all people.

For the Lord is great, and cannot be equalled: they be vngodly: he is more to be feared than all gods.

As for all the goddes of the heathen: they be but phantasies: but it is the Lord that made the heuens.

Thanksgiving and worship are be-  
fore him: power and honoure are in his  
hande.

Ascribe unto the Lorde ( O ye heathen of  
the heathen) ascribe unto the Lorde worship  
and thankes.

Ascribe unto the Lorde the honoure of his  
name: by prayer presentes, and come in to his  
courte.

Worship the Lorde in the beauty of ho-  
lynesse: let the whole earth stande in awe of  
hym.

Will it not be amonge the heathen that the  
Lorde is king: and that it is he who hath  
made the world: so fast, that it can not  
be moved, and how that he shall iudge the peo-  
ple righteously.

Let the heavens reioyce, and let the earth be  
glad: let the see make a noyse, yea and all that  
 therein is.

Let the trees be sorrowfull, and all that is  
 in it: let all the trees in the wood leape for  
 ioye.

Before the Lorde, so he commeth: so he  
 shall iudge the earth: yea he shall iudge  
 righteously, and the people with  
 iustitie.

PSAL. XCVI.

The Lorde is king, the earth may be glad  
 thereof: yea the multitude of people may  
 be glad thereof.

Cloudes and darkness are rounde aboute  
 his righteousnesse and iudgement are the path  
 of his seate.

There cometh a fire before him, to burne up  
 his enemies in every place.

His rebounges are strent unto people  
 thereof, and he is a straunge.

The heaves are in the way at the presence of  
 the Lorde of the whole earth.

The very heaves declare his righteousness:  
 and all the people fe his alour.

Confounde he all they that worship  
 gods, and that in their ydols: worship him all  
 ye heathen.

Sion heareth of it, and reioyceth: yea and at  
 the song: for of Iuda are glad because of thy  
 iudgements, O Lorde.

For thou Lorde arte the most high over  
 all the earth: thou art exalted farre above all  
 goddes.

O ye heathen loue the Lorde, for that ye hate the  
 thing which he is sup: the Lorde perseruethe  
 the scales of his iudgement, he shall take them  
 from the hande of the ungodly.

There is spronge by a fountain for the righte-  
 fous: and a topfull gladnesse for such as be  
 true hearted.

Reioyce therefore in the Lorde ye righteous:  
 and give thankes for a true and iustice of his  
 deliuerie.

PSAL. XCVII.

Gladius.

Bring unto the Lorde a new song: for  
 he hath done marvellous thynges.

With his owne power hath he  
 gotten the victory.

The Lorde hath declared his sancte  
 will, y his righteousness hath he openly  
 declared in the sight of the heathen.

He hath remembred his mercie and  
 favour towards the house of Israel: so  
 that all the ends of the earth  
 shall praise the Lorde our  
 God.

Reioyce your selves topfull in  
 the Lorde all ye landes: singe,  
 dance, and give thankes.

Playe the Lorde upon the harpe:  
 singe to the harpe with a psalme  
 of thanksgiving.

With trumpets also and shawmes:  
 with a dance of ioye before the  
 Lorde our King.

Let the see make a noyse, and all that  
 therein is: yea the hale world,  
 and all that therein liveth.

Let the heavens clap their  
 handes: and let all the  
 trees be sorrowfull together.

Before the Lorde, so he is come  
 to iudge the earth.

Yea with righteousness shall he  
 iudge the world, and the people  
 with iustitie.

PSAL. XCVIII.

The Lorde is king, be the people  
 quiet: he is seated upon the  
 cherubyns, be the earth quiet  
 in his sight.

The Lorde is great in Sion,  
 and he is above all people.

O ye men give shantes unto  
 the great and wonderful name,  
 for it is holy.

The heaves power sheweth  
 iudgement, thou shalt see  
 equitye, thou shalt see  
 iudgement in Jacob.

Magnifie the Lorde our God:  
 say before his footstole, for he  
 is holy.

Moyses and Aaron amonge  
 his priestes: and Samuel amonge  
 such as call upon the name  
 of the Lorde, and he  
 shall iudge them.

He shall speake unto them  
 out of the cloudy pallis  
 for they heare his testimonies,  
 and shall say that he  
 shall save them.

Thou hearest them, O Lorde  
 our God, thou shalt iudge  
 them, O God, yea thou shalt  
 iudge them.

Magnifie the Lorde our God,  
 and we shall sing  
 him upon his holy hill, for  
 the Lorde our God  
 is holy.

PSAL. XCIX.

Gladius.

Be topfull in the Lorde (all ye  
 landes) for the Lorde hath  
 done marvellous thynges  
 in Sion.

Be ye sure that the Lorde  
 is God: he shall  
 iudge the people.

to be that hath in the de, and not we our sel-  
ues: we are but his people, and the shepe of  
his pasture.

And so youe waye in to his gates then with  
that lightburne, and in to his courtes with  
pauke, be thankfull vnto him, and speake good  
of his name.

For the Lord is gracious, his mercy is endle-  
ss: and his tender mercies from genera-  
tion to generation.

After the De:  
of psalme

PSAL. C.

C. Psalm of Dauid.

**M**y songe shall be of mercy and iudge-  
ment: I shall singe the (O Lord) with  
I. C. M. E.

O let me haue vnderstandinge in the waye  
of goddys will, vntill the tyme that thou come  
vnto me: and in that I shall be in my heart  
an innocent list.

I will not be troubled thynge in hande: I  
will not be troubled with any thinge, I will not  
be troubled with any thinge.

I will not be troubled with any thinge: I will  
not be troubled with any thinge.

**B**ehold I praye, I praye: I praye to thy  
neighbour, but my prayer is not heard: I praye  
to thee, O Lord, and thou wilt not heare me:  
I praye to thee, O Lord, and thou wilt not heare me.

My prayer shall be for such as be sayde  
that they shall be as they saye: I will not  
be troubled with any thinge, I will not be  
troubled with any thinge.

There shall no bitter: full persons dwell in  
my house: he that is full of wrath shall not  
dwell in my house.

I will not be troubled with any thinge: I will  
not be troubled with any thinge.

After the De:  
of psalme

PSAL. CII.

C. Psalm of the asse, when he was in woo, and  
when he was in his house: I praye to the Lord.

**H**ear my prayer, O Lord, and let my cry-  
inge come vnto the.

Do not thy face from me in the time  
of my trouble: enclose thyne eares vnto me  
when I call, O heare me, and that thy face  
shall be turned to me.

For my daies are consumed away like smoke:  
and my bones are burned vp as it were a fyr  
brand.

My heart is broken downe, and my hope  
is like a smoke: so that I forget to eat my  
bread.

For the hope of my growing: my bone is ill  
because of my griefe.

I am become like a bellibrant in the  
wind: and like a hole in a broken  
wall.

I weake, and am euen as it were a sparowe  
drone: one upon the house top.

**B**ehold I praye, I praye: I praye to thy  
neighbour, but my prayer is not heard: I praye  
to thee, O Lord, and thou wilt not heare me:  
I praye to thee, O Lord, and thou wilt not heare me.

They laugh me to scorn, and are become toge-  
ther against me.

I shall singe of thy mercy, O Lord, and I shall  
singe of thy mercy.

And thou shalt be praised, O Lord, in the  
heavens, for thou hast taken me by, and cast me  
away.

My daies are gone like a shadowe: and I  
am like a grass.

But thou, O Lord, endureth for ever: and  
thy mercies shall be shewed vnto all genera-  
tions.

Heare therefore and haue mercy vpon Zion:  
for it is thyne to haue mercy vpon her, for the  
tyme is come.

And why? thy seruantes haue a loue to  
her houses: and thy seruantes shall be in the  
land.

The heathen shall feare thy name, O  
Lord, and all the kynges of the earth shall  
be in awe.

For the Lord shall be praised by Zion, and  
shall be praised in her glory.

We shall be thyne, O Lord, vnto the prayer of the  
poore: distresse: and thyne shall be the  
prayer.

It shall be written for those that come af-  
ter: that they shall be in awe, and shall be  
in awe.

For the heathen shall be in awe, and shall  
be in awe.

That he may praise the mountaynes of ieru-  
salem: and shall be in awe, and shall be  
in awe.

That they may praise the name of the  
Lord in ierusalem: and shall be in awe, and  
shall be in awe.

When the people are gathered toge-  
ther: and the heathen shall be in awe, and  
shall be in awe.

He hath brought downe my strength in my  
journey: and hath weakened my dayes.

Yet will I saye, O my God, take me not  
awaye in the myddell of myne age: as for thy  
yeres, they endure as long as all genera-  
tions.

O Lord, thou hast begunne to saye the  
foundations of the earth, and the heuens are the  
workes of thy handes.

They shall be as a garment, and they shall  
be as a garment: and they shall be as a garment,  
and they shall be as a garment.

But thou art the same, and thy yeres shall  
not faile.

The children of thy seruantes shall con-  
tinue: and they shall be as a garment, and  
they shall be as a garment.

PSAL. CII.

C. Psalm.

**P**raise the Lord, O my soule, and  
all that is within me, praise his holy  
name.

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Pray the Lord, o my soule, and forget not  
all his benefites.

Whiche forgiveth all thy synnes: and hea-  
leth all thyne infirmities.

Whiche saureth thy life from destruction: &  
reneweth the wilth mercy, and louenge hand-  
cuffs.

Whiche satisfieth thy desire with good  
things: makynge the poyge and lusty as an  
olive.

The Lord evermeth righteousnesse & iudge-  
ment, for all them that suffere wronge.

**D** He opened his mercie unto iudas: and his  
trophies unto the chydren of Israel.

The Lord is full of compassion and mee-  
re: longe suffyringe, and of greake good-  
nesse.

He wil not alwaye be chiding: neither wil  
he kepe his anger for ever.

He hath not drete with us after our syn-  
nes: ne rewarded vs accordynge to oure wicked-  
nesse.

For loke howe hie the bruen is in comparis-  
on of the reb: so great is his mercy also towards  
them that feare him.

Loke howe wyde the sea is from the  
wynde: so farre hath he sette oure synnes  
from vs.

**E** He is like as a father pleaseth his chylde: as  
men so to the Lord: merciful unto them that  
feare him.

For he knoweth what we be made: he re-  
memberech that we are but dust.

That a man shal to hyme is bute as to grass:  
and flourisheth as a floure of the seith.

For as soone as the wynde south curret,  
his gone: and the place wherof his went is no  
more.

**D** But the merciful goodnesse of the Lord, en-  
dureth for ever and ever, upon them that feare  
him, and his righteousness upon them that  
rejoyce.

Suche as kepe his commaundment: and  
obeye upon his commaundmentes, to haue  
them.

The Lord hath prepared his seat in heu-  
en: and his kingdome extendeth over all.

Whiche the Lord se augels of heu-  
en: he is his righte: full of strengthe his com-  
maundment, that men may heare the voyce of  
his wordes.

Whiche the Lord alle ye heu-  
enlynges, ye heu-  
enlynges of heu-  
en, that to his pleasure.

Whiche the good of the Lord: all re-  
methes of his, in every place of his dominion: prayse  
the Lord, o my soule.

Let the clouds thy chariot, and gort upon the  
topes of the wynde.

Thou washed thyne augels spites: and  
thy ministers flames of fyre.

Thou hast sette thine light upon herseant  
dion, that it never moueth at any tyme.

Thou coveredst it with the hye like as with  
a garment: so that the waters stande about  
the hylls.

But at thy rebuke they flee, at the voyce of  
thy thondre they are ashyde.

(Then are the hylls scene aloft, and the  
waters beneath in their place whiche thou hadst ap-  
pointed for them.)

Thou haste set them their boundes, whiche  
they may not passe, that they turne not agaynst  
to couer the reb.

Thou couldest the welles to sprynge by  
amonge the halles, and the waters to tunne  
amonge the hillis.

That all beeres of the seild may haue their  
and that the wynde alle maye curre the  
chylde.

Whiche upon the hylls haue the soules of  
thee: their habitation, & sing amonge the  
wynde.

Thou wateredst the hylls frome aboute:  
the founteyne is fylled with the leues of the  
wynde.

Thou bringest forth grasse for the catel, and  
gaine beedes for the fruite of men.

Thou bringest oute of the reb: wine to  
make glad the hert of man, oyle to make him  
a cheereful countenaunce, and wynde to  
cheerefully mane herte.

The trees of the Lord are full of sape: e-  
uen the trees of Libanus whiche be the  
plan-  
tes.

These make the wynde theye: nylles:  
and the hylls theye are a dwellinge for the  
chylde.

The hylls are a refuge for the wynde  
golde: and so are the wynde wynde for the  
conys.

Thou haste appointed the wynde for  
their feales, the wynde knoweth he is young  
downe.

Thou shalt darke the, that it maye be  
night: whiche in all the beedes of the seild  
we are.

Yes and the younge Lyons whiche ro-  
are theye praye: and like theye weate at  
God.

Whiche when the sunne settyth, theye get them  
awake to praye, and lye them downe in theye  
denes.

Thou shalt man soule to his wynde, and to  
spil to lye downe: till the euenyng.

Whiche howe many folow are theye wynde,  
righte truly: hast thou made them all: yea the  
reb is full of theye.

So is this great and wynde see also, whiche  
are theye: carrying innumerable, bothe small  
and great beedes.

Whiche the wynde whippes ouer, and there so that  
Leuitan, whom thou hast made to lye  
proue them.

Theye wynde all upon the, that thou maye  
the wynde.

PSALM CIII.

**P**raise the Lord, o my soule: a psalme  
David, whiche is a psalme of thankes-  
givinge, whiche thou arte clothed with  
magnificence and  
honour.

Thou shalt the seild with light, as it were  
like a garment, thou shalt shew  
thye like a garment  
and saye

Thou shalt it aboute with waters, & man-  
the wynde.

CCVI

CCVI

D

gave them meate in due season.

When thou opened thyne hand, they were filled with food.

But when thou hidest thy face, they were sorrowfull: yf thou toke away thy helpe, they were angry, and are councelled agayne to their backe.

Agayne, when thou hidest thy face, they were sorrowfull: and in thow conuulsthe face of the earth.

Thou givest snow as meate of the Lorde: and thou givest ice as meate: and the Lorde cryeth in his wrath.

When the east wind bloweth at the lake of basin: he dothe but touche the hylls, and they smoke.

I will singe unto the Lorde as long as I live: I will praise my God while I have my breath.

That my voice might please him, for my voice is in the Lorde.

As for feynesse, they shall be consumed oute of the earth: and the ungodly shall come to an ende: but praise thou the Lorde, O my soule. Praise the curtesynge.

P S A L M C III

Some thanks unto the Lorde: and call upon his name: selfe people what thinges he hath done.

Let your songes be of hym: praise him, and let your talking be of all his wondrous workes.

Give his holy name a good report, let there be no extorpe that seeke the Lorde.

Make the Lorde and his strength: seeke his face evermore.

Remember the mercifulnes which he hath done, his wonders and the iudgements of his mouth.

O ye seede of Abraham his seruant, ye chylde of Jacob his chosen.

He is the Lorde our God, whose punishments are thorow out all the world.

He is alwaye rememberfull of his covenante, and promyse that he made to a thousand generations.

Yea the covenante that he made with Abraham: and the othe that he swore unto Isaac.

And appoynted the same unto Jacob for a lawe: and to Israel for an everlastynge testament.

Springe: unto the will: I give the lande of Canaan, the lot of your heritage.

When there was yet but a fewe of them: y the strangers them.

What tyme as they wrote some one nation to an other: some one kynge to an other.

He looked no man to hurt them, but they were runnynge for their salve.

Keuthe not myne anoynted, for my prayer shalbe no vaine.

Wherfore he called for a venge upon

the lande: and destroyed all the pourtion of byrd.

But he had sente a mou before them, even Joseph: whiche man solde to be a bondeservant.

They hurt his face in the stocks: the prison pleased his heart.

Untill the tyme that his tyme come: and till the tyme of the Lorde had tryed hym.

When sent the kynge, and caused him to be delivred: the prince of the people had sette him free.

He made him Lorde of his house: and ruler of all his substaunce.

That he myghte reforme his synnes after his will: and teache his senatours wysedome.

Israel also came in to Egypt: y Jacob was a stranger in the lande of Ham.

But he increased his people exceedingly: and made them stronger then their enemies.

Whose heere councel is, that they hate his people: and dealde untruly with his servants.

When sent he Moses his seruant, y Aaron whom he had chosen.

These dyd his tokens among them, y howe they were in the land of Ham.

He sente bacchus, and it was darke: for they were not obedient unto his word.

He turned their waters in to blood, y howe they were their soules.

Their landes brought forth frogges: y even in their hyeres chambers.

He spake the word: and there came all manner of flies and spere in all their quarters.

He gave them hard stonnes for capite: and stones of ire in their handes.

He smote their synagages and their stronges: and destroyed the trees that were in their countre.

He spake the word, and there were greifed: y howe they were and caterpillers innumerable.

They ate up all the grasse in their land, and devoured their sturres of the ground.

He smote all the first borne in the land, and the chief of all their substaunce.

He brought them forth with shewe of glory: there was not one feble person amonge they.

Egypt was glad of their departing, for they were a trespasse of them.

He spake: and there came a cloude to be a covering: and tye to give light in the night season.

He their desire there came quailles: and he filled them with the herd of kurn.

He opened the rocke of Hore, and the waters flowed out: so that quere came in the wilderness.

For why: he remembered his holde promise whiche he had made unto Abraham his servant.

It was he brought forth his people with ire: and his chosen with gladnesse.

And gave them the lawes of the Mose: y howe they were

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And they take the labours of the people in possession.

They thought they had his statutes: and esteemed his lawes. Break the covenantage.

PSAL.

CV.

Break the covenantage.

God thanks unto the Lord: for he is gracious, and his mercie endureth for ever.

Who can expelle the noble ones of Jew, or drive forth all his people?

Which are they that alway hope in judgement, and do not rebuffesse.

Remember thou, O Lord, according to the law none that thou bearest unto thy people: as beareth with thy lawing people.

That we might see the pleasure of the chosen, that we might rejoice in the plaine: as of the people, and give thanks with thyne inheritance.

We have sinned with our fathers, we have done unright, we have dealt wickedly.

Our fathers regarded not thy commandments in Egypt, they kept not thy precept goodnesse in Semiramis: but were disobedient at the sea, even at the red sea.

Therefore he rebuffed them for his wrath sake: that he might make his power to be known.

He rebuffed the red sea, and it was broken by so as to drive them thowen the deep, as in the truth benevolence.

Thus he saved them from the hand of the bitter: and delivred them from the hand of the enemy.

As for the sea that troubled them, there was not one of them left.

Then believed they in his word, and sang praise unto him.

But within a while they forgot his workes, and would not obeye his counsell.

A fide came upon them in the wilderness: so that they tempted God in the wilderness.

Yet he gave them their desire, and sent them plenty at their wills.

They sang psalms in the streets, and danced the dance of the Lord.

In the earth the opinion and favour of Babylon: and turned the congregation of Abraham.

But they were troubled in their company, the time went by the ungodly.

They made a calf in Horeb, and worshipped the molten image.

Thus they turned their glory into the similitude of a calf that eateth hay.

They forgot God their lawgiver, which had done so great things in Egypt.

Wonderous workes in the land of Ham: great things in the red sea.

As he sayde his word he destroyed them, he did not allow his chosen people to

serve him: the gaper: so to come away his uncharitable malignancy, lest he should be short them.

Yes they thought some of that pleasure land, and gave no thanks unto him word.

But murmured in their tentes, and backbit and set unto the voice of the Lord.

Then said he up his hand against them, to overthrow them in the wilderness.

To call out their feet among the nations, & to scatter them in the landes.

They set up their tentes unto Horeb: and ate the chafurges of the weed.

Thus they provoked him unto anger with their uncharitable intentions, & the plague was great amongst them.

Then made he up his hand, and created affliction, and in the plague cracked.

Unto that was counted unto him for his chafurges: amongst all peccates for such a more.

They angered him also at the waters of Merse: so that his wrath was published for their sake.

Because they provoked his spirit, & he told them plainly with his spirit.

Further he rebuffed them the Weathers: as the Lord commanded them.

But were myrrors amongst the Weathers: & turned their workes.

In so much that they worshipped their images: which remained to this time befall.

Yes they offered their sonnes and daughters unto Baal.

And shed the innocent blood of their innocents and of their daughters, whom they offered unto the images of Canaan: so that the land was defiled with blood.

Thus were they hated with their stone workes, and went a howling with their own inventions.

Therefore was the wrath of Lord kindled against his people, in so much that he adjured his own inheritance.

And gave the sweet into the hand of the Heathen: and they that hated them, were lordes over them.

Their enemies oppressed them, & had them in subjection.

Many a time had he delivred them: but they provoked him with they; whose inventions, and were brought downe for their wickednesse.

Therefore he will when he sawe their adventures he read their complaint.

He thought upon his covenant, and preserved them: according unto the multitude of his mercies.

Yes he made all these that had led them away captive, to praise them.

Delivred thou, O Lord our God, and gather us from among the Heathen: that we may give thanks to thy holy name, and make our boast of thy praise.

Killed by the Lord God of Israel some such things, and worship with us, as is written in the

14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

all people say: Amen. Psalms 138

PSAL. CVI.

Our thanks unto the Lorde: for he is gracious, and his mercy continually for ever.

Let them prae that haue redeemed the Lorde bathed them: and delivered them from the hands of the corrupt.

And he hath led them out of the lande, from the East, from the West, from the North, and from the South.

They were as theye in the wilderness in an uttermost waye: and founde no waye to dwel in.

Hunger and thirst: and theye soule forsook them.

So they cryed unto the Lorde in theye trouble: and he delivered them from theye distress.

He led them so; the by the ryght waye: et as they soughte for the waye where theye dwelt.

That men wolde prae the goodnesse of the Lorde: and the wonders that he doeth for the children of men.

For he hath fed the emperours: and filled the hungerfull with good.

Let us late in their melle, and in the daye of trouble, beinge in such a manner as a nation.

For theye were not obedient to the commandmentes of God, but theye despised his counsell: and theye despised.

Their heart was hard with labour: theye fell downe, and there was none to lipe them.

So they cryed unto the Lorde in theye trouble: and he delivered them out of theye distress.

He brought them so; the of darkness, and from the shadow of death: and brake their bondes in sonde.

That men wolde prae the goodnesse of the Lorde: and the wonders that he doeth for the children of men.

For he hath broken the gates of brass, and smitten the battens of yron in sonde.

Forsome men were plagued for their offence, because of their wickednesse.

Their soule abhorred aliance of meat, they were euen hard as a stone.

So they cryed unto the Lorde in theye trouble: and he delivered them out of their distress.

He sent his word, and healed them, & saved them from their distress.

That men wolde prae the goodnesse of the Lorde: and the wonders that he doeth for the children of men.

For as theye were offered unto in the sacrifice of thanksgiving, I tell out his wonders with gladnesse.

Let that good come to thees in theye prayer, and occupye their busynesse in great wayes.

These men be the workers of the Lorde, and his wonders in the deep.

For as it is wonder, the storme wynde assailed, and lashed by the waves thereof.

Theye were carried by to the haven, and wone againe to the deep: their soule melted away in the trouble.

Theye were as a fro, theye aske like a bronde man: and are at their waters ende.

So they crye unto the Lorde in theye trouble: and he delivered them out of their distress.

He maketh the storme to cease: so that the waves are still.

Then are theye glad because theye be at rest: and so he bringeth them unto the land where theye wolde be.

That men wolde prae the goodnesse of the Lorde: and the wonders that he doeth for the children of men.

That theye would exalte him in the congregation of the people: and loue him in the face of the elders.

Whiche turneth the floudes in to drye land, and dryeth by the water: dryng.

A fruitful land which is the baryn, for the which the cattle of them that dwell therein.

Againe, he maketh the wilderness a fertile water: and water springes of a drye ground.

That he delivered the hunger, that theye maye buye for silver a city to dwell in.

That theye maye sow their ground, plant banyne paths to ride in, faires of merris.

He multiplied them, so that theye multiplye exceedingly, and increase not theye cattell to melle.

When theye are multiplied and brought into the world, some oppression: & some theye playe of trouble.

Though he suffer them to be cruel created, theye shall not be, or let them wantie out of the waye in the wilderness.

Yet heareth he the prayer out of a shepe: as the lamb, and maketh him an hundred shepe: as a flock: of shepe.

For he hath us wither this greivous, the mouth of all wickednesse shall be stopped.

Who so is in the, and pondered these things, he shall understand the loving goodnesse of the Lorde.

PSAL. CVII.

U songe of a Psalm of David.

Our thanks unto the Lorde: for he is gracious, and his mercy continually for ever.

Awake, o my glasse, awake late and herpe, I my selfe shall awake right early.

I will give thanks unto the Lorde, among the people, I will singe praise unto the Lorde among the wicked.

For the greatnesse of thy mercy is higher then the heuens, and thy faithfullnesse reacheth vnto the cloudes.

Let us be glad, o God, about the heuens: and thy glory about all the earth.

Psalm

That thy beloved may be rewarded: help  
then with thy right hand and heare me.  
God hath spoken in his sanctuary, whiche  
thinge recorded me.

I will divide Sichem, & mete out the valley  
of Sichem.

Salado is myne, Manasse is myne, S.  
pharais the strength of my head, Juda is  
my captiuyne.

Aspis is my shield, our Com will I  
strengthen out my Que, whiche shall be glad of  
me.

Who shall lead me into the strange cite?  
Who shall bringe me into Sam?  
Shall not thou do it (O God) whiche haue  
said by our: thou God, that wilt not feare  
with our hostes?

O be thou our helpe in trouble, for bayne  
is the helpe of man.

Know God we shall we great ones, for  
it is he that shall create towne our ene-  
mies.

PSAL. CVIII.

Of the chamber, a Psalm of David.

Heare not thy tongue, O God of my  
right.

For the mouth of the ungodly, & the  
mouth of the deceitfull is opened upon  
me, and speak agaynste me with false  
conscience.

They compass me aboute with words of  
hatred, and fight agaynste me without  
cause.

For the feare that I had vnto them, they  
take now my contrary part, but I geue my self  
into prayer.

Thus they retwarde me euill for good, and  
hated for my good will.

Let an ungodly man to be ruler ouer him,  
let Satan stand at his right hand.

When sentence is giuen vpon him, let him  
be condemned, and let his prayer be turned  
into curse.

Let his dayes be fewe, and his byshop:ike  
let an other take.

Let his child: be fatherlesse, and his wyfe  
a widow.

Let his children be begabounde, and bry-  
dew:ed: let them seeke it, as they that be  
destroyed.

Let the extortione consume all that he  
hath, and let draunges spoyle his labour.

Let there be no man to praye, nor to  
haue compassion vpon his fatherlesse chil-  
dren.

Let his ende be destruction, and in the  
last generation, his name be cleane put  
out.

Let the wickednesse of his fathers be had  
in remembrance in the sight of the Lord,  
and let not the spirit of his mother be done  
away.

Let them alwaye be before the Lord, but  
as for the memoriall of them selues, let it  
perish from out of the earth.

And that because his mynde was not to be  
good, but persecuted the poore helpeless, and  
him that was vexed at the heart, is dare  
him.

His eyre was in weeping, and therefore that  
it happen vnto him: he should not be dead, &  
that shall be later from him.

He clothed him selfe with castinge lyke as  
with a rayment: for it was like vnto his  
well as lyke waice, and lyke oyle vnto his  
bones.

Let it be vnto him as if he had that he had  
vpon him, and as the gyddes that he is  
withall.

Let it thus happen from the Lord vnto  
myne enemies, and to those that speak euill  
agaynst my soule.

But trale thou with me, O Lord God,  
accordinge vnto thy name, for thou wilt be  
mercifull.

Deliver me, for I am helpeless and poore,  
my heart is wounded vnto myne.

I god bruce lyke the water that is  
fetter, and am dryuen awaye as the  
leaves.

My knees are weake to; my synners, my  
knees is dryed by the want of water.

I am become a rebuke vnto them, they  
spoke vnto me and shake their heads.

Weepe me, O Lord my God, O Lord  
for thy mercies sake.

That they may know, how that this is thy  
hand, and that thou hast done it.

Though they curse thee, yet bleesse thou: and let  
them be contounded, that speak agaynst me,  
but let thy seruants reioyce.

Let myne enemies be clothed with their  
owne shame, as with a clothe.

Let me, I will geue thanks vnto the Lord  
with my mouth, and praise him amonge the  
multitude.

For he standeth at the right hande of the  
poore, to saue him from such as condemne  
his soule.

PSAL. CIX.

After the  
psalm.

Of the chamber, a Psalm of David.

The Lord sayde vnto my Lord: Set  
thou an my right hande, vntill I make  
thyne enemies thy foote.

The Lord shall smite the roade of the  
wicked out of Zion, he shall cutt downe  
his hill amonge thyne enemies.

In the daye of thy power shall thy people  
see the seruyllousnesse with an holy  
worship, the house of thy god is of the  
wombe of the morninge.

The Lord shall beare, and will not  
repente: Thou art a pye: for thou shalt  
after the cities of  
the world.

The Lord shall beare vpon thy  
right hande, shall smite  
downe thyne enemies in the daye of  
his wrath.

He shall be iudge amonge the  
peoples, he shall  
be  
will

After the  
psalm.  
Of the chamber.  
Of the chamber.  
Of the chamber.  
Of the chamber.



shall fill them with dead bodies, and smyte in fender the bradders out by force counte-  
sures.

He shall drinke of the brooke in the waye,  
because he will drinke by his hed.

his hoyn: shall crailed with domer.

The vngodly shall see it, and he will gette  
him: he shall drinke with his seeth and come  
sime aware, and the residue of the vngodly  
shall perishe.

PSAL. CX.

¶ Praise the curiall praye.

¶ Praise the  
curiall praye.

¶ Praise the  
curiall praye.

**I** Will give thanks unto the Lorde with  
my hole heart: secretly amonge the iust:  
full, and in the congregacion.

The tongues of the Lorde are great, sought  
out of all them that haue pleasure therein.

It is his might by to be praised, and his  
tribunetur, and his righteousnesse subiect  
to be praised.

His mercifull and gracious Lorde hath so  
killed his anckelous wretches, that they ought  
to be praised in remembrance.

He graciously meate vnto them, that feare  
him, that he will not forsake them.

He will shew his might by to be praised, and  
his tribunetur, and his righteousnesse subiect  
to be praised.

The riches of his mercie are boundlesse and  
his tribunetur, and his righteousnesse subiect  
to be praised.

His mercie shall be praised, and his tribunetur,  
and his righteousnesse subiect to be praised.

His mercie shall be praised, and his tribunetur,  
and his righteousnesse subiect to be praised.

The state of the Lorde is the beginning  
of his might, a good blessing bringe downe  
vnto them that do therewith: the praise of it  
shall be praised.

PSAL. CXI.

¶ Praise the curiall praye.

¶ Praise the  
curiall praye.

¶ Praise the  
curiall praye.

**B**lessed is the man that feareth the Lorde,  
and hath not forgotte in his command-  
mentes.

His side shall be myghte vpon earth,  
the generation of the iust shall be blessed.

His righte and plentifulle shall be in his  
house, and his righteousnesse endueth  
to be praised.

Into the gobby there cryeth by night in  
becheuall: he is mercifull, louinge & righte-  
eous.

Whiles he that is mercifull, and tenderly  
gladly, and pondereth his wayes with discre-  
tion.

For he shall neuer be moued, the righte  
shall be habde in an euill praye remem-  
brance.

He will not be afraid for any euill thing  
that he shall see, and he will be in  
the righte.

He will not be afraid for any euill thing  
that he shall see, and he will be in  
the righte.

He will not be afraid for any euill thing  
that he shall see, and he will be in  
the righte.

PSAL. CXII.

¶ Praise the curiall praye.

¶ Praise  
the curiall  
praye.

**P**raise the Lorde (O ye seruantes) O  
Lorde is the name of the Lorde.

Blessed be the name of the Lorde, for  
the righte shall be praised.

The Lorde's name is worthy to be praised  
for the righte shall be praised.

The Lorde is to be praised about all  
the world, and his glory shall be praised.

Who is like vnto the Lorde our God, that  
hath his dwellinge in heauen, and his  
throne in heauen, and his eyes shall be  
praised.

Which taketh by the simple out of the  
world, and he will be praised.

That he will be praised amonge the  
heathen, such as amonge the heathen  
shall be praised.

Who hath made the heathen world to be  
his house, and to be a dwellinge for  
him.

¶ Praise the curiall praye.

PSAL. CXIII.

**W**hen Israel came out of Egypt, and  
the house of Jacob stode amonge that  
strange people.

Juda was his sanctuary, Israel his  
dwellinge.

For the sake of the Lorde, and the  
Jordan turned  
backe.

The mountaynes skipped like lambs,  
and the hills like younge sheepe.

What ayled the Lorde, that thou  
shalt be: and thou Jordan, that thou  
turnedst  
backe?

Ye mountaynes, that ye skipped like  
lambs: and ye hills, like younge  
sheepe?

The earth trembled at the presence of the  
Lorde, at the presence of the God of  
Jacob.

Which turned the harde rocke into a  
springe of water, and the harde stone  
into a  
springe well.

**N**ot vnto vs, O Lorde, not vnto vs, but  
vnto thy name shall the praise, for thy  
righte shall be praised.

Wherfore shall the heathen saye: Where  
is now the Lorde?

Oue God, he is in heauen, he doth  
what he will.

They shall be as dust, and they shall  
be as chaffe.

They shall be as chaffe, and they shall  
be as chaffe.

¶ Praise  
the curiall  
praye.

¶ Praise  
the curiall  
praye.

¶ Praise  
the curiall  
praye.

¶ Praise  
the curiall  
praye.

¶ Praise  
the curiall  
praye.

have they, but they knowe

They have eares, & heare not: they have eyes, but they smell not.

They have hands, & handle not, feete have they, but they can not goe, neither can they see, for they are blind.

They that make them, are like unto them, and so are all such as put their trust in them.

But let Israel trust in the Lord, for he is their succour and defence.

Let the house of Aaron put their trust in the Lord, for he is their succour and defence.

They that feare the Lord, let them put their trust in the Lord, for he is their succour and defence.

The Lord is my strength of power, and he hath made for me a strong hold, he hath made for me a strong hold.

Yea he hath blessed all them that feare the Lord, both small and great.

The Lord increase you more & more: both you, and your children.

For ye are the blessed of the Lord, which have made heaven and earth.

All the hole heavens are the Lord's, but the earth hath he given unto the children of men.

They need praise not the Lord, neither all they that go down into silence.

For we will praise the Lord, from this time forth for evermore. Praise the Lord continually.

PSAL. CXIII.

I am well pleased, that the Lord hath heard the voice of my prayer.

That he hath inclined his eare unto me: therefore will I call upon him as long as I live.

The stones of truth compassed me round about, the flames of hell gat hold upon me, I found trouble and heauenly peace.

Then called I upon the name of the Lord: O Lord: rescue my soule.

Gracious is the Lord, and righteous, yet our God is mercifull.

The Lord preserve the simple, I was brought low, and he helped me.

Returne againe them into their curse, O my soule, for the Lord hath given thee thy desire.

And why thou hast deliuered my soule from death, mine eyes from teares, and my feete from stumbling.

I will walke before the Lord, in the land of the living.

I believed, and therefore haue I spoken, but I was like a crowling.

I sayde in my heart: All men are liars.

What returnedst thou O Lord for all the benefites that he hath done unto me?

I will receiue the cuppe of saluation, & call upon the name of the Lord.

I will praise my bowes in the presence of all

his people, in the house of the Lord in the death of his sayres.

O Lord, I am thy seruant, I am thy seruant, and the source of thy handmaide, thou hast broken my bonds in longety.

I will offer to thee, the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will praise my bowes unto the Lord in the strength of all his people, in the courtes of the Lordes house, euen in the myddes of the, O Ierusalem. Praise the excellencie.

PSAL. CXV.

Praise the Lord O ye Gentyles, laude him all ye people.

For his mercifull kyndenesse is cure more and more toward vs, and the strength of the Lord endureth for ever. Praise the excellencie.

PSAL. CXVI.

Give thanks unto the Lord, for he is gracious, and his mercie endureth for ever.

Let Ierusalem confesse, that his mercie endureth for ever.

Let the house of Aaron confesse, that his mercie endureth for ever.

Yea let them now that feare the Lord confesse, that his mercie endureth for ever.

I called upon the Lord in trouble, and the Lord heard me out of his house.

The Lord is my helpe, I will not feare what man may do unto me.

The Lord is my helpe, and I will set my helpe upon myne enemies.

It is better to trust in the Lord, then to put any confidence in man.

It is better to trust in the Lord, then to put any confidence in princes.

All they then compassed me round about, but in the name of the Lord will I destroye them.

They kept me in an enemye house, but in the name of the Lord, I will destroye them.

They came about me like bees, and were as hore as thornes in the charynes, but in the name of the Lord I will destroye them.

They thrust at me, that I might fall, but the Lord was my helpe.

The Lord is my strength, and my song, and is become my saluation.

The voice of ioye and myrtle is in the dwellinges of the righteous, for the right hande of the Lord hath gotten the victory.

The right hande of the Lord hath the premyence, the right hande of the Lord hath gotten the victory.

I will not dye, but I live, and declare the workes of the Lord.

The Lord hath chastened and corrected me, but he hath not gruen me cause to be rebulged.

Open me the gates of righteousnesse, that I maye

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I may go in thine thowen, and give thanks unto the Lord.

This is the way of the Lord, the righteous shall enter in thowen it.

I thank the, that thou hast heard me, and art become my salvation.

The same stone which the builders refused to become the head stone in the corner.

This was the Lords wyng, and it is marvelous in our eyes.

This is the day, whiche the Lord hath made, let us rejoyce and be glad in it.

Rejoyce now O Lord, O Lord send us now prosperitie

It shal be he that commeth in the name of the Lord, we wyll give you good lucke, for that he is of the house of the Lord.

God is the Lord, he hath the wayes be light: he hath made the solemne feast with greene bryar trees, then unto the beemes of the aullee.

Thou art my God, and I will thank thee thou art my God, and I will praise the.

O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

PSAL. CXVII.

ALTEIL

Blessed are those that be blesped in the name: whiche walke in the name of the Lord.

Blessed are they that kepe his testimonies, and seeke him with their hole herte.

Whiche walke in his wayes, and do no wickednes.

Thou had given thys charge to kepe thy commandementes.

What my wayes were stablished to kepe thy statutes.

How shoulde I not be confounded, to byle I have respited unto all thy commandementes.

I will thank the with an unfeigned herte, because I am learned in the iudgements of thy righteousness.

I will kepe thy statutes, O take me not blisely.

BETH.

Wherewithall shall I praise thee O Lord my King? thou hast saved me from all my enemies.

With my hole herte do I seeke the, O let me not go awaye oute of thy commandementes.

Thy wordes have I bred within my herte, I shalde not synne against the.

Praise be to the, O Lord, O teach me thy statutes.

With my lippes shall I be tellinge out all the iudgements of thy mouth.

I have no great desyre in the wayes of thy testimonies, as in all mans of olden.

I will exercise my selfe in thy commandementes, and have respited unto thy statutes.

My desire shalbe in thy statutes, I wil not forget thy wordes.

GIMEL.

O do not into thy seruant, that I maye live and kepe thy wordes.

Open thou myne eyes, and so shall I see oute wondrous thynges in thy name.

I am a stranger upon earthe, O hyde not thy commandementes frome me.

My soule breaketh out, for the very fervent desire that I have alwayes unto thy iudgements.

Thou rebuketh the proude, cursed are they that departe frome thy commandementes.

O turne frome me shame and rebuke, for I hope thy testimonies.

Whiche also he and speake against me, but thy seruant is occupied in thy statutes.

In thy testimonies is my desire, they are my counselles.

DALETH.

My soule cleaveth to the dust, O quicken thou me accordinge to thy word.

I knowe right my wayes, and thou hast redeemed me. O teache me then thy statutes.

Take me to understande the waye of thy commandementes, and so shall I take of thy marvelous wordes.

My soule melteth awaye for very heavynesse. O let me bye accordinge unto thy word.

Take frome me the waye of lyinge, and graunte me thy lawe.

I have chosen the waye of truth, thy statutes given me: for I have refused me.

I shalke vnto thy testimonies, O Lord I shalde not be confounded.

I will praise the with the wave of thy commandementes, when thou shalt comforte my herte.

HE.

Teache me O Lord the waye of thy statutes, and I shall kepe it unto the ende.

O give me understanding, and I shall kepe thy lawe, for I shall kepe it with myne hole herte.

Take me in the path of thy commandementes, for that is my desire.

Let myne eyes be vnto thy testimonies, and not to countenaunce.

O open myne eyes, lest they beholde vanities, and quicken me in thy waye.

O stablish thy word in thy seruant, that I maye leave the.

Take awaye the rebuke that I am afraid of, for thy iudgements are amiable.

Behold, my desire is in thy commandementes, O quicken me in thy righteousness.

VAV.

Mark. 11. 17. Luke. 11. 20. Matt. 23. 17. Luke. 11. 20. Matt. 23. 17.

Psalm. 118. 118.

B

C

D

E

F

Let thy louenge mercy come vnto me, O Lord, and thy louenge health according vnto thy word.

That I maye grue answere vnto my displeasures, for my fault is in thy worde.

Take not the word of truth directly out of my mouth, for my hope is in thy iudgements.

So will I alwaye kepe thy lawe, for thou art true.

And I will walke as thy seruant, for I feare thy commandements.

I will speake of thy testimonies in the congregations, and will not be ashamed.

My desire shall be in thy commandements which I loue.

My hands also will I lift vp vnto thy commandements which I loue, and my talking shall be of thy statutes.

## Z A I N.

O thinke vpon thy seruant as concerning thy worde, wherein thou hast caused me to put my trust.

For it is my comfort in my trouble, for thou wast my quickeuener.

The proud haue me greatly to deride, yet thinke not I feare thy lawe.

I remember thyne euerslasting iudgements. O Lord, and am comforted.

I am honestly escaped for the vngodly, for I forsake thy lawe.

Thy statutes are my songs in the house of my pilgrimage.

I thinke vpon thy name, O Lord, in the night season, and kepe thy lawe.

It is myne exultation, for I kepe thy commandements.

## H E T H.

Thou art my portion, O Lord, I am possessed to kepe thy lawe.

I make myne humble petition in thy presence vnto my hole heart. O be mercifull vnto me according vnto thy worde.

I call myne owne wayes to remembrance, and turne my feet into thy testimonies.

I make hast, and prolonge not my time, to kepe thy commandements.

The congregations of the vngodly haue rebuked me, but I forget not thy lawe.

As myne eyes haue beene vnto thy testimonies, so is my hope, for the iudgements of thy righteousness.

I am a comparison of all them that feare thee, and kepe thy commandements.

For thou art true, O Lord, in full of thy mercy, O teach me thy statutes.

## T E H.

O Lord, thou hast dealt faithfully with thy seruant, according vnto thy worde.

O learne my crye humbly, nourture and knowledges, for I believe thy commandements.

Before I was troubled, I went wronge, but now I kepe thy worde.

Thou art good & mercifull, O teach me thy statutes.

The proud ymagen eyes vpon me, but I kepe thy commandements vnto my hole heart.

Their heart is as fat as baxone, but my desire is in thy lawe.

It is good for me that I haue bene in trouble, that I maye learne thy statutes.

The lawe of thy mouth is deare vnto me then thousandes of gold and siluer.

## I O D.

Thy hands haue made me and fashioned me, O grue me vnderstandinge, that I maye learne thy commandements.

They that feare thee, will be gladd when thou shalt see me, because I put my trust in thy worde.

I know, O Lord, that thy iudgements are right, and that thou of thy faithfullnes hast caused me to be troubled.

O let thy mercifull kindness be my comfort, according to the promises that thou hast made vnto thy seruant.

O let thy louenge mercies come vnto me, that I maye live, for thy lawe is myn exultation.

Let the proud be confounded, which haue despised me to saye.

But let such as feare thee, and knowe thy testimonies, be turned vnto me.

O let myne heart be vnderstanded in thy statutes, that I be not ashamed.

## C A P I T.

My soule longeth for thy fountain of life, for my thirst is in thy worde.

Myne eyes longe for thee, O when wilt thou comfort me?

For I am become like a bottle in the smoke, yet will not I forget thy statutes.

How many are the dayes of thy seruant? When wilt thou be avenged of myne aduersaries?

The proud haue bygged pyres for me, which they see not after thy lawe.

All thy commandements are true, they persecute me false, O be thou my help.

They haue almost made an ende of me upon earth, but I forsake not thy commandements.

O quicken me after thy louenge by thy mercy, and so will I kepe thy testimonies of thy mouth.

## L A M E D.

O Lord, thy words endure for ever in heauen.

Thy truth also remaineth for ever generation to generation: thou hast layd the foundations of the earth, and is abiding.

Thy continuall love is as exceeding as the





not I forget thy commandmentes.  
 Thy righteousnesse is an everlasting righte-  
 ferousnesse, and thy lawe is true.  
 Trowble and heynesse haue taken hold  
 vpon me, yet is my ioye in thy commande-  
 mentes.  
 Thy righteousnesse of thy testimonies is ex-  
 celling, O graunte me vnderstandinge, O  
 I shall ioye.

K O P I I.

I call vnto my harte deere me, O Lord  
 I will kepe thy lawes.  
 Thy eare heare the voice I call, heare me, and  
 I shall kepe thy testimonies.  
 Early in the morninge I crye vnto the,  
 for in thy word is my trust.  
 Myne eyes preserue the night watches, &  
 I maye be stricken in thy wordes.  
 Declare thy word, O Lord, accordinge vnto  
 the lawe of thy mouth, quicken me accord-  
 inge as thou art wont.  
 They shall saye that of malice persecute  
 me, and are false from the lawe.  
 O thou righte as hande also, O Lord, for  
 thy iudgements are faithfull.  
 As concerninge thy testimonies, I haue  
 knowne since I was the beginninge, that thou  
 hast grounded them for euer.

R E S.

O confesse myne aduersite, and helpe me  
 for I haue not forget the lawe.  
 O mercie thou my cause and defende me  
 quicken me accordinge vnto thy word.  
 Healed is I care frome the dryng, for they  
 heare not thy statutes.  
 Great is thy mercie, O Lord, quicken me  
 as thou art wont.  
 Manye they are that trouble me, and per-  
 secute me, yet do not I swauee frome thy tes-  
 timonies.  
 They grieve me, when I see, that the trans-  
 gressors kepe not thy lawe.  
 Confesse, O Lord, howe I loue thy com-  
 mandmentes, O quicken me vnto thy lawe  
 as thou art wont.  
 Thy word is true frome excellencye, all  
 the iudgements of thy righteousnesse endure  
 for euermore.

S I N.

The iudges persecute me withoute cause,  
 but myn heere standeth in awe of thy wordes.  
 I am as glad of thy word, as one that syn-  
 deth great wordes.  
 As for thee, I hate and abhorre them, but  
 thy lawe do I loue.  
 Wherfore I maye dare do I curse the, be-  
 cause of thy righteousnesse in iudgements.  
 Great is thy grace that they haue not lost  
 thy lawe, and they are not ashamed of it.  
 O Lord, I like for thy lawe health, and  
 do aske thy commandmentes.  
 My soule keepeth thy testimonies, and lo-

ueth them exceedingly.  
 I kepe thy commandmentes and testimonies  
 vnto, for all my wayes are before the.

T H A V.

Let my comforte come before the, O  
 Lord, graue me vnderstandinge, accordinge  
 vnto thy word.  
 O let my supplication come before the, de-  
 sire me accordinge to thy wordes.  
 My ioye shall speake of thy prayse, for  
 thou hast taught me thy statutes.  
 For my tongue shall singe of thy wordes, for  
 all thy commandmentes are true.  
 Let thine hande helpe me, for I haue che-  
 sen thy commandmentes.  
 I loue for thy lawe health, O Lord,  
 and in the lawe is my desire.  
 O let my soule ioye and praise the, that  
 thy iudgements maye helpe me.  
 I go a hore, like a shepe that is lost: O  
 ke the thy seruants, for I do not forget thy com-  
 mandmentes.

P S A L. C X V I I I.

After the De-  
guyes.

The songe of the sheeres.

When I am in trouble, I call vpon the  
 O Lord, and he answered me.  
 Deliver my soule, O Lord, frome  
 the hande of synners, and frome a dyssyll tongue.  
 What reward shall be giuen of done vnto  
 the, thou false tongue.  
 Turne my prayere & sorowes with hate  
 vnto myne foes.  
 What is me that my benefaite returned  
 so longe: I dwell in the tabernacles of the  
 so, as well.  
 My soule hath large dwelt amonge them  
 that be enemies vnto me.  
 I laboured for fear, but now I spake thee  
 of, they made them to batterie.

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P S A L. C X I X.

After the De-  
guyes.

The songe of the sheeres.

Let not myne eyes vnto the hyllies, frome  
 whence cometh my helpe?  
 My helpe cometh euen frome the Lord  
 which hath made heauen and earth.  
 He will not suffer thy feete to be moued,  
 as he that heareth the, speeche not.  
 Beholde, he that heareth Israel, both my-  
 thet slombre no: sleepe.  
 The Lord him selfe is thy keeper, O Lord  
 is thy defence vpon thy right hande.  
 So that the sunne shall not burne the by  
 daye, neither the mone by night.  
 The Lord preserued the frome all euill,  
 yet it is the Lord that keepeth thy soule.  
 The Lord preserued thy gouerne out and  
 thy commynge in, frome this time forth for

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Cor. 13

THE SONGE OF THE HEARES.

Psalm 100  
The King of the Heares.

PSAL. CXX.

THE SONGE OF THE HEARES.

**I** Was glad, when they sayde unto me: we will go in to the house of the Lord.  
Our face shall stand in thy gates, O Jerusalem.

Jerusalem is builded as a city, that is as a built in: she is.

For there the tribes go by, euen the tribes of the Lord: to praise vnto Israel, to give thanks vnto the name of the Lord.

For there is the seat of iudgement, euen the seat of the house of David.

O praye for the peac of Jerusalem, they shall prosper that loue the.

Peace be within thy walles, and plenty of peace within thy palaces.

For my brethren and companions sake, I will say with the prophete.

Yea because of the house of the Lord our God, I will sake to do the good.

Psalm 101  
The King of the Heares.

PSAL. CXXI.

THE SONGE OF THE HEARES.

**V**nto the left I by mine eyes, thou that dwellest in the heavens.

Behold, such as the eyes of Jerusalem loke vnto the banks of their maner: and as the eyes of a mayde vnto the banks of her maner, euen so our eyes are vpon the Lord our God, vntill he haue mercy vpon vs.

But mercy vpon vs, O Lord, haue mercy vpon vs, for we are vnicely deuyd.

Our soule is spilled with the blood: our heart is as waxe that is melted, and with the helpefull hande of the proude.

Psalm 102  
The King of the Heares.

PSAL. CXXII.

THE SONGE OF THE HEARES.

**Y**f the Lord had not bene of our side, now maye Israel saye: Yf the Lord had not bene of our side, when we were by aynne.

They had swallowed vs by quick, wher they were so vncouthly displeasid at vs.

Yea the waters had drowned vs, & become had gone ouer our soule.

The drye waters of the proude had gone ouer vnto our soule.

But praised be the Lord, which hath not giuen vs ouer for a prey vnto their reb.

Our soule is escaped, euen as a byrde out of the snare of the fowles: the snare is broken, when we are deliuered.

Our hope standeth in the name of the Lord which hath made heauen and earth.

Psalm 103  
The King of the Heares.

PSAL. CXXIII.

THE SONGE OF THE HEARES.

**T**hey that put their trust in the Lord, shall turn as the mount Sion, which maye not be remoued, but standeth fast for ever.

The bylles stande about Jerusalem, euen so standeth the Lord rounde about his people, from this tyme forth for euermore.

But the rod of the ungodly come not into the part of the righteous, least the righteous put their hande vnto unchastitee.

Do well, O Lord, vnto those that be good and true of heart.

As for such as couene backe vnto their owne unchastitee, the Lord shall leade them forth with the cupill weed: but fear be vpon Israel.

PSAL. CXXIII.

THE SONGE OF THE HEARES.

**W**hen the Lord turneth agayne the captiuitie of Sion, then shall we be like vnto them that dreame.

Then shall our mouth be filled with laughter, and our tongue with ioye.

Then shall we be sayde amonge the brethren the Lord our God hath graunted vnto vs: yea the Lord hath graunted vnto vs great changes for ioye, and we shall be as they that saye.

Turne out captiuitie, O Lord, as the spere is out of the south.

They that loue in secret, shall reape for.

He that hath sowne good seed shall reape good harvest: he that sowne vnto the hope, and bilage his weanes vnto him.

PSAL. CXXV.

THE SONGE OF THE HEARES.

**E**xcept the Lord buyde the house, this labour is but labour that buyde it.

Except the Lord keepe the city, the watchman waketh but in vayne.

It is but labour labour that ye see by early, and take the rest, but eate the bread of care: ye will: for yeke to whom it pleaseth him, he shall see it to the end.

So, children and the seede of the woman are an heritage and gift, that cometh of the Lord.

Like as the steeves in the hande of the spunt, euen so are the sponge chib:en.

Happy is the man, that hath his quyre full of hym: he shall not be ashamed, when he speaketh with his trumpes in the gate.

PSAL. CXXVI.

THE SONGE OF THE HEARES.

Blessed

**B**lessed are all they that feare the Lorde,  
and make in his wayes.  
For thou walteate the labouers of  
thyne owne handes: & wel to the, happy art  
thou.

Thy wyle shall be as the fruitful tyne wch  
the malles of thy house.

Thy children like the Olive branches  
gounre aboute thy table.

So, this shall the man be blessed, that fea-  
reth the Lorde.

The Lorde shall blesse the out of Zion,  
that thou shalt see Jerusalem in prosperitie all  
thy lyfe longe.

Yea that thou shalt see thy children children  
and peax upon Israel.

PSAL. CXXVII.

The song of the Hebrews.

**M**any a tyme have they sought againe  
me from my youth up: (saye Israel  
now saue.)

Yea, many a tyme have they sought agayn  
me from my youth up, but they haue not ouer-  
come me.

Thy plowers plowen upon my backe, and  
make longe furrows.

For the righteous Lorde hather browen the  
yoke of the ungodly in peeces.

Let them be confounded and turned back-  
ward, as many as haue euill will at Zion.

Let them be such as the day upon y<sup>e</sup> howle  
fowles, which withereth afore it be pluckt up.

Wherof the mother saith not his hanke,  
neither he that byndeth up the Meues, his  
bosome.

So that they which go by, say not so much  
of the Lorde prosper you, the which you good  
like in the name of the Lorde.

PSAL. CXXVIII.

The song of the Hebrews.

**O**ut of the depe call I vnto the, O Lorde  
Lorde haue my voyce.

For like thyne eares compasseth well the  
voyce of my complaunce.

Yf thou Lorde wilt be extreme to make  
what is lone a myse, O Lorde vnto maye a-  
byde it?

But there is mercy with y, that thou mayst  
be feared.

I like so: the Lorde, my soule both waite  
for him, and in his word is my trust.

My soule both presently vnto the Lorde,  
frame the one inuoyng to the other.

Let Israel trust in the Lorde, for with the  
Lorde there is mercy and plentiful redemption.

And he shall rebuke Israel from all his syn-  
nes.

PSAL. CXXIX.

The song of the Hebrews.

After the Psalms of David.

**L**orde, I am not bryghtly minded, I haue  
no pryde lokes.

I do not excepte my self in great mat-  
ters, which are so hygh for me.

But I reseyne my iou'e and kepe it for me  
like as a thynge that is turned from me mo-  
ther: yea my soule to such as a thynge cha-  
nged.

Let Israel trust in the Lorde, for this tyme  
saith for euermore.

PSAL. CXXX.

The song of the Hebrews.

After the Psalms of David.

**L**orde, remember David and all his trou-  
ble.

How he came vnto the Lorde, & ho-  
wed a home vnto the straight waye of Jacob  
I will not come within the tabernacle of my  
house, nor stym by in my bed.

I will not lufte myne eyes to slepe, nor  
myne eye itches to slumber.

For I feare out a place for the Lorde,  
as that nation for the myghty one of Jacob.

So, the house of the same: Ephraim, and  
founde it in the wood.

We will go in to his tabernacle, and fall  
downe before his sanctuary.

Jerse, O Lorde, vnto the resting place, thou  
and the necke of the Arnegy.

Let thy pleasures be cloved by thy righteous  
nesse, and let thy seruices extolde.

For thy seruant David's sake learne not  
away the patience of thyne anoynded.

The Lorde hath made a faithful oth vnto  
David, and he shall not be broke from it: Of  
the state of the body what I set by in the seat.

Yf thy children shall kepe my testamant, &  
my testimony that I shall learne them: their  
children also shall sit upon thy seat for euermore.

For the Lorde hath chosen Zion, to be an  
habitation for him selfe had he chosen her.

How shall be my rest, here will I dwell, for  
I haue a drewe therein.

I will blesse her by carles with increase, &  
will sett her by pose with bread.

I will breke her pleasures with health, and  
her seruices shall extolde and be glad.

There shall I make the borne of David to  
floure, I haue ordred a lantern for myne  
anoynded.

As for his enemies, I shall clothe them  
with shame, but upon him selfe shall his  
crown floure.

PSAL. CXXXI.

The song of the Hebrews of David.

After the Psalms of David.

Beholde

At the top.

At the bottom.

At the top.

At the bottom.

At the top.

At the bottom.







That shall of there be any way of it: when  
I shall see, and lead me in the way of  
righteousnes.

When the  
bravest

PSAL. CXXXVII.

Of the chamber, a psalme of David.

**D**eliver me, O Lord, from the evill  
men, O persecute me from the wicked  
men.

When the  
bravest

When my enemies misdeeds in their deeces, &  
deliver me from all the same longe.

When they speake their tongues like a serpent:  
as they periously take their lippes. Selah.

When they say, O Lord, deliver me from the  
wicked men, O Lord, deliver me from the wicked men  
that have an purpose to overthrow my go-  
vernance.

**B**ut the wicked have laid a snare for me, and  
have hid a net for me, saying, we will see  
if we can overcome in my way. Selah.

But I have said in my heart: I will not  
be troubled: for I have said in my heart: I  
will not be troubled.

For I have said: I will not be troubled:  
for I have said in my heart: I will not be  
troubled.

**B**ut the wicked have laid a snare for me,  
and have hid a net for me, saying, we will  
see if we can overcome in my way. Selah.

But I have said in my heart: I will not  
be troubled: for I have said in my heart: I  
will not be troubled.

For I have said: I will not be troubled:  
for I have said in my heart: I will not be  
troubled.

For I have said in my heart: I will not  
be troubled: for I have said in my heart: I  
will not be troubled.

For I have said: I will not be troubled:  
for I have said in my heart: I will not be  
troubled.

For I have said in my heart: I will not  
be troubled: for I have said in my heart: I  
will not be troubled.

When the  
bravest

PSAL. CXXXIX.

Of the chamber, a psalme of David.

**L**ord, I will upon the wall the unto me  
and for I have my horse, when I cease to  
be.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

**B**ut I have said in my heart: I will not  
be troubled: for I have said in my heart: I  
will not be troubled.

For I have said: I will not be troubled:  
for I have said in my heart: I will not be  
troubled.

That in the morning of the same, yet I  
will be joyful, that I will be joyful.

But mine eyes shall be open in thy sight,  
O Lord, and let mine eyes be open in thy  
sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

PSAL. CXL.

When  
bravest

Of the chamber, a psalme of David, when he  
was in the court.

**I** have said in my heart: I will not  
be troubled: for I have said in my heart: I  
will not be troubled.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

PSAL. CXLI.

Of the chamber, a psalme of David.

When  
bravest

**H**ear my prayer, O Lord, and let  
mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

Let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord,  
and let mine eyes be open in thy sight, O Lord.

in to the grave.

Let me heare thy louing kindnesse by thy  
mercy in the morning, for in it is my trust: O  
show me the waye that I shoulde walke in, for  
I lift up my soule vnto the.

Deliver me, O Lord: see myne enemies, for  
I seeke vnto the.

Teache me to do the thyng that please  
thy selfe, for thou art my God: let thy louing  
spirit leade me forth vnto the lande of righte-  
ousnesse.

Quicken me, O Lord: for thy names sake, O  
for thy righteousness sake purge my soule out  
of trouble.

And of thy goodnesse scatter myne enemies  
abrode: & destroye all them that be my foes,  
for I am thy seruant.

PSAL. CXLII.

Of David.

**B**lessed be the Lord my refuge: to whome  
I haue trusted, my handes to waite, and my  
stronge to fight.

My hope and my castell, my defence  
and my deliuerer, my King in whom I  
truste: whiche gouerneth the people that is  
vnder me.

What is man, that thou hast such  
respect vnto him? or the son of man, that thou  
regardest him?

Man is like a thing of nauyght, his time passeth  
like a shadowe.

Thou shalt breake downe, O Lord, & come downe  
from the mountaynes, that they maye smother  
with all.

Thou shalt breake downe the highnesse and scatter  
lowe oute the crowne and consume  
it.

Thou shalt smite thine hande from above,  
and smite me: and take me oute of the great  
waters: from the hande of strange child-  
ren.

Thou shalt smite the mouth of haughty men, and they  
shall be as a thing of nauyght.

That I maye singe a newe song vnto the, O  
God, and strange people vnto the, vpon a ten  
stringed lute.

Thou shalt smite downe the highnesse, and  
bringe downe David thy seruant from the pe-  
tyll of the sword.

Save me and deliuer me from the hande of  
strange children, whose mouth is full of  
venome, and their right hande is a right hande  
of falsenes.

That our founteynes maye growe vp as  
the young plants: and that our founteynes  
maye be as the polished stones of the  
temple.

That our garners maye be full and plenteous  
with all manner of store: that our shepe maye  
bringe forth thousands, and hundreds of  
thousands in our villages.

That our oxe maye be stronge in labour,  
that there maye be no lacke of hay, and no  
want of strawe in our stables.

Happy are the people that be in such a case

yea blessed are the people whiche trust in the Lord  
for their God.

PSAL. CXLIII.

Of David.

**I** will magnifie the Lord my King, I will  
praise thy name for ever and ever.

Thy name shall be praised, O Lord:  
to the Lord and people thy name for ever and  
ever.

Great is the Lord, and mercifull: thy  
name shall be praised, there is no end of thy  
greatnesse.

One generation shall praise thy name, O  
Lord, to another, and they shall be  
righteous.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy  
name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

Thy name shall be praised, O Lord:  
thy name shall be praised, O Lord, thy name shall  
be praised, O Lord.

PSAL. CXLIII.

Of David.



**R** Let the harvest be in full tithed glasse, let  
 them praise in these beddes.  
 Let the praises of God be in their mouth, &  
 Reioyces in their hands.  
 To be auenged of the Warden, & to rebuke  
 the people.  
 To bynde their thoghts in desires, and their  
 nobles with iuriches of sin.  
 That they may be auenged of them, as it is  
 written, for he honoure hath all his saynes.  
 Praise the euersladyng.

PSAL. CXLVIII.

Chorus the euersladyng.

**R** Praise the Lorde in his sanctuary :  
 and his holie temple in the firmament of his po-  
 uer.

Praise him in his noble actes, praise him in  
 his excellent greatnesse.  
 Praise him in the sounde of the Trumpet :  
 praise him upon the Rute and Harpe.  
 Praise hym in the Cornets, and  
 haunce : praise hym upon the Orgynes and  
 Pipe.  
 Praise hym upon the well toned Sym-  
 bales : praise hym upon the loude Sym-  
 bales.  
 Let euery thyng that hath breath, praise  
 the Lorde.

Praise the euersladyng.

¶ The ende of the  
 Psalter.

THE PROVERBS OF SALOMON.

CAP. I.

I.



The Proverbs of Salomon the son of David King of Israel to teach wisdom, instruction, discipline, prudence, judgement and equity. That the hearer labors might have it, and that the hearer labors might have it, and that the hearer labors might have it.

For men may have knowledge and wisdom.

By patience, the wise man shall come by more wisdom: and by experience he shall bring forth words of understanding, and the words of the Lord shall be his strength, and the words of the Lord shall be his strength.

The fear of the Lord is the beginning of wisdom: but fools despise wisdom and instruction.

Why should the father correct the son? for he that despises the law of the Lord shall be despised of him: and he that despises his word shall be despised of him.

My son, consent not unto sinners, if they entice thee, and saye: come with vs, let vs take awaye our word: and take ye their counsel: for they are without a counsell, and they are without a counsell: for they are without a counsell, and they are without a counsell.

For what we find all manner of folly therein, and fill our houses with spoiles.

For in thy lot amonge vs: we shall have all one part.

My son, make thow shalt with them, refrain thy feet from their wayes.

For they see sinne to be good, and are happy to be blisful.

It is in waye as they set forth before the eyes of men.

Yes they saye: we have founde wisdom: and we have founde wisdom: and we have founde wisdom.

These are the wayes of all folly: as he counsell: that one shall saye: we have founde wisdom.

Wisdom dwelleth without, and prudently shall she be busy in the streets.

She calleth before the congregation in the open gates, and she speaketh to the multitude: and she speaketh to the multitude.

Why shouldst thou be angry? for thou shalt be angry: for thou shalt be angry.

Why shouldst thou be angry? for thou shalt be angry: for thou shalt be angry.

Why shouldst thou be angry? for thou shalt be angry: for thou shalt be angry.

Why shouldst thou be angry? for thou shalt be angry: for thou shalt be angry.

Why shouldst thou be angry? for thou shalt be angry: for thou shalt be angry.

Why shouldst thou be angry? for thou shalt be angry: for thou shalt be angry.

nought.

For thou shalt also laugh in your derision, and mocke you, when the voice shall be heard: and you shall be derided: for you shall be derided: for you shall be derided.

For thou shalt also laugh in your derision, and mocke you, when the voice shall be heard: and you shall be derided: for you shall be derided.

For thou shalt also laugh in your derision, and mocke you, when the voice shall be heard: and you shall be derided: for you shall be derided.

For thou shalt also laugh in your derision, and mocke you, when the voice shall be heard: and you shall be derided: for you shall be derided.

For thou shalt also laugh in your derision, and mocke you, when the voice shall be heard: and you shall be derided: for you shall be derided.

For thou shalt also laugh in your derision, and mocke you, when the voice shall be heard: and you shall be derided: for you shall be derided.

CAP. II.

II.

My son, if thou wilt receive my words, and heed my commandments, which I have spoken unto thee, that thou mayest prosper, and thou mayest prosper.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

For thou shalt receive my words, and thou shalt receive my words: for thou shalt receive my words, and thou shalt receive my words.

Prover. I. 1

Prover. I. 2

Prover. I. 3

Prover. I. 4

Prover. I. 5



For her house is encyned into bedd, & her  
parches into bell.

**D** Will they that goo in unto her, come not a-  
gaine: neither take they holde of the waye  
of life.

That thou mayste walke in the good  
waye: and kepe the parches of the eye &  
tous.

For the iuste shall dwelle in the lande,  
and the innocentes shall remayne in it: but  
the ungodly shall be rooted oute of the lande,  
and the wyshed doers shall be taken oute  
of it.

CAPL III.

**O** my sonne, forget not my lawe: but  
for that thine heart hope my command-  
mentes.

For if thou shalt prolonge the dayes and yeeres  
of thy life, and bringe the year.

Let mercy and larchfulness neuer go from  
the: bynde them about thy necke, and wyte  
them in the tables of thine heart.

So shalt thou fynde fauour and good  
understandynge in the syghte of God and  
man.

Put thy trust in the Lorde with all thine  
heart: and lean not vnto thine owne vnder-  
standynge.

For all thy wayes haue respect vnto him, and  
he shall orde the goinge.

**B** Be not wise in thine owne conceyte, but  
fear the Lorde, and departe from euill: so  
shall thy nauill be hole, and thy bones  
stronge.

**P. 118**  
**P. 119** Honour the Lorde with thy substance,  
and with the fyrstfringes of all thine increase:  
so shall thy barnes be fylled with plentifull-  
nesse, and thy pylles shall flowe ouer with  
sweet mync.

His soune despyse not the chattering of the  
Lorde, neither sayne when thou art rebuked  
of him.

**L. 118**  
**L. 119** For whom the Lorde loveth, him he cha-  
stise: and yet deliuech in him euen as a fa-  
ther in his owne sonne.

**P. 118**  
**P. 119** Well it is vpon that synners' iniquite,  
and openeth vnderstandynge, for the get-  
tinge of it, is better then anye maner of sil-  
uer, and the profit of it is better then  
golde.

Wisdomme is more precious then pry-  
cious stones: and all the thynges that thou canst desire  
are not to be compared vnto her.

**K** Upon her eyeche hande is longe lyfe:  
and vpon her left hande is rychesse and glo-  
rye.

Her wayes are pleasaunt wayes, and al her  
parches are yreuerable.

There is a tree of lyfe to them that lve  
holde vpon her, and blessed are they that kepe  
her lawe.

With wysdomme hath the Lorde orde  
the foundacion of the earth: and the iuste  
vnderstandynge be hath establishid the ve-  
mentes.

Whoso shall be wysdomme, the deapth

of the skie shall be as the skie of the  
dew.

My sonne, let not thine flanges depart from  
thine eyes, but kepe my lawe and my com-  
mentes: so shall it be lyfe vnto thy soule, and grace vnto  
thy mouth.

When thou shalt walke in the waye,  
and thy foot shall not stumble.

If thou sleepst, thou shalt not be afraid,  
but shalt take thy rest, and sleepest securely.

Thou needest not to be ashyd of anye fa-  
uour: neither shalt thou be ashyd of anye  
dishonour: for the Lorde shall be thy  
stronge hold, and the Lorde shall be thy  
refuge.

For the Lorde shall be thy refuge, and kepe thy  
fore that thou be not taken.

Refuse not to do good vnto him that thy  
hande shall be: so longt as thyne hande is habile to  
do it.

Kepe not vnto thy neyghbour: geueth  
thy waye, and come agayne, to me: so shall I  
geue the: where as thou shalt haue no geue  
him.

Intende no hurt vnto thy neyghbour, using  
thy hope: so shall thou be well by the.

Be not wise with any man, where as  
he hath more the name.

Followe not a myghty man, and thou shalt  
not be waken: for the Lorde shall be thy  
stronge hold, but his secretes are amonge the  
iustes.

The curse of the Lorde is in the house of the  
vngodly: but he shall be blessed that shall  
geue the: where as thou shalt haue no geue  
him.

As for the fozgetfull, he shall laugh  
them to scorn: but he shall geue grace vnto  
the lowly.

The wyse shall haue honour in possession:  
but wame is the promotion that fables shall  
haue.

CAPL IIII.

**H**ear, o ye chyldren the fatherly re-  
bucation: and take good heed that ye may  
fear the Lorde.

**R** Yes I shall geue you a good rebucation, if ye  
will not forsake my lawe.

For when I my selfe was my fathers first-  
borne: and tenderly beloued of my mother, he  
taught me alle, sayinge:

Lette thine velle receyue my wordes:  
kepe my commandmentes, and thou shalt  
lyue.

Get the wisdomme, get the vnderstandynge  
for get not the wordes of my mouth, & wike  
not from them.

For sake not tre, and thou shalt pryccue the  
lowe tree, and thou shalt kepe tre.

The wise paynte of wisdomme is, that  
thou shalt wike to obteyne wisdomme, and  
before all thy goodes, to get the vnderstand-  
ynge.

Make moche of tre, & thou shalt promote the  
pea: if thou embrace her, she shall bringe thee  
to honour.

She shall make the a gracious deed: & geue  
the wisdomme.

with the truth a robe of glory.  
Place thy sonne, and receive my woꝛds:  
be: that the gates of thy mouth be man-  
ny.

Thou shalt knowe the, the waye of wysdome,  
and shalt be in the right pathes.

So that if thou goest in, there shall no  
straythee throughe: and whil thou counnest,  
thou shalt not fall.

Take heed of the of Goddys, let her not go:  
her feet, so: for thy life.

Come not in the waye of the ungedy, and  
make not in the waye of the wicked.

Rebelle it, and go not thow: depart ashy,  
and pale out by it.

For they can not see, receyve they have  
feynt: and he that is feynte: whiche take they  
of a thow, except they have founde some  
thing.

For they ate the bread of wickednesse, and  
they are the wine of tobucy.

The pathes of the righteous as the  
day, and is as bright and as light unto  
the pathes waye.

But the waye of the ungedy is as the  
darknesse, wherewith shall they be as  
warr.

My sonne, make my woꝛds, and enclayn  
thys case unto my saynges.

Let them not despise thome thys eyes:  
they shall see in the mydd of thys  
heyl.

For they are lyke unto all those that synne  
them: and helde unto all they bodies.

They shall see: wherewith they shall see  
thys thys lyfe.

Put an eye from the a swarthe mouth:  
and let the lippes of slawther be faste from  
the.

Let thome eyes beholde the thynge that is  
right: and let thome eyes beholde the  
wickednesse.

For the pathes of thy feet: so that all thy  
wayes be lyste.

Truste not a fyde, neyther to thre right  
hande, ne to the lefte, but withholde thy feet  
frome syn.

Hear me therefore (o my sonne) and hepeste  
not from the woꝛds of my mouth.

Kepe thy way, saute from her, and come not  
nye the woꝛds of her boude.

That thou agree, of thys honoure into an  
othre, and thy feet to the cruel.

That othre man be not fylled with thy  
goodes: and that thy laboure come not in a  
strange house.

Yea that thou mourne not at the last: when  
thou shalt spend thy body and goodes; and then  
saye:

Alas, why hated I restour? why did my  
heyl despise correction?

Why was not I obedient unto the  
of my teachers: and hardened not unto them  
that informed me?

I am come almost in to all myssfortune:  
in the mydd of the multitudes and congrega-  
tion.

Drinke of the water of thys stone well:  
and of the fuytes that run out of thys owne  
springe.

Let thy welles flowe out abrode, that they  
maye be fuytes of water in the sterres: but  
let them be swete thys stone, and not ston-  
ges with the.

Let thy well be blessed, and be glad with  
the wyse of thy youth.

Courage is the bynde, and strengly is  
the knoo: lette her bynde alwaye saye:  
for the, and holde the ever content wher  
the loue.

My sonne, wher myght thou have pleasure  
in an othre, and embrace the bosome of an  
othre woman?

For every mannes mayes are open in the  
syght of the Lord, and he ponzeteth all they  
gonges.

The wickednesse of the ungedy that catch  
him self, and wher he is frace of his owne  
synne, shall be be trapped.

Wher he be wold be reformed he shall  
be: and for his greave synne he shall be  
delivered.

CAPL

VL

CAPL

V.

**O** my sonne, give heed unto my woꝛds:  
and bowe thys ear unto my  
pudensse: that thou mayest receive  
good counsell, and that thy lippes maye  
have honour.

For the lippes of an harlot are a drop:  
pynge downe combe, and his throte is lyste  
then oyle.

But at the laste, he is as bytter an  
wormewood, and as sharpe as a two edged  
sworde.

He shall goe downe into death, and his step:  
shall praye thow: ne unto hell.

She regardeth not the pathes of lyfe, so that  
her feet are beset with snares, that they can not  
knowe them.

My sonne.

**M**y sonne, if thou be surety for thy neigh-  
bour, thou hast fastened thys hande  
with an othre mans: yea thou art bound  
with their owne woꝛds: taken with thys  
owne speche.

Therefore, my sonne, do this: discharge  
thy selfe, so: thou shalt come in to thy neigh-  
bour bound.

For thy waye then soone, and interest thy  
neighbour: let not thys eyes saye, ne thys  
eye irdebe bound.

Have thy selfe as a Doe from the hande,  
and as a wybe frome the hande of the sou-  
ler.

So to the bysmere (thou slygarde) con-  
spire her wayes, and learn to be wylde.

She hath no garde, no teacher, no lead:  
her: yet in the summer she prospere: for  
she is

meat, and gathereth her sode together in the  
bucell.

Howe longe wilt thou sleepe thou durg  
gylde man?

When wilt thou arise out of thy  
sleepe?

Yes sleepe on thy a little slombie a litle, for  
thyne daubes together get a litle, that thou  
mayst sleepe.

So shall pererle come unto the, as one that  
fearyeth by the wore, and necessitie is the  
weponed man.

It isill: unbynde person, a wycked man goeth  
with a sworde in mouth, he winketh with his  
eye, he sheweth with his see, he paynteth  
with his fingers, he is euer paragenge mis-  
cruel and slow-witted in his herte, and cau-  
seth hisorde.

Therefore shall his distraction come hastily  
upon him: so: ermyll shall he be all to byzhen,  
and not be healed.

There be sixe thynges to wiche the Lozbe  
hertly: and he scorneth to vicesly abhor  
cell.

A pynde lobe, a distembyng tonge, hant  
as that he be innocent bloude, an herte that  
goeth aboute with wycked ymaginations,  
see that by syncke in rennerge to two mys-  
chiefe, a falsc wyngel that byngeth up his,  
and surbe as a toweth distorde amonge be-  
thun.

My sonne, hepe thy factees comitun:  
denances, and to take not the lawe of thy  
mouth.

Put them by together in thyne herte: and  
bynde them aboute thy necke.

What they may leade the whete thou  
geest, preserve the when thou art a slepe, and  
that when thou awake, thou mayst take of  
them.

For the commandment is a law: eene, and  
the lawe a lycht: yea challenge and nou-  
sone to the wape of vyle, that they may kepe  
the from the euil moorn, and from the flatter-  
ing song of the haeloc: that thou sust not as-  
see her heaue in thyne dees, and lett thou be  
taken with her fawt lokes.

Wherfor wilt thou make a man to begge his  
breed: but a mayed woman wilt hunt for  
the mercions lye.

Maye a man take lye in his bosome, & his  
clothes not be byzhen?

Can one go upon hote coles, and his feete  
not be hurt?

Can he, who so eue gored in to his nrygh-  
bours wyse, and couched by det, can not be by-  
slyt.

Can he not vicerly aspyre a chere that  
healeth to saue his soule, when he is hom-  
gore: but redde maye be gotten, he velleth  
againe fourt tynes as moche, or elles he  
maketh recompence with all the good of his  
bonie.

But who so committeth adouerere with a  
wrenaw, he is a soole, and byngeth his lye to  
bestudion.

The geterth himselfe also shame & dishonour,  
but he as wice shall be put out.

For the geterth and to asse of the man to  
not be intreaty: no thoughte thou woldst  
of: that greate gyltes to make amoues, he  
will not receyue them.

CAPL

VII

My sonne, hepe my wordes, and lare by  
my commandmentes by the.

Kepe my commandmentes, and  
my lare euen as the appple of thyne eye: and  
thou shalt lue.

Bynde them upon thyng fingers: and wryte  
them in the table of thyne herte.

Ware unto myldome, thou aste my herte,  
and call vnderstandyng the hertwoman:  
that she maye kepe the from the straunge  
woman, and seume the basel to wiche gretch  
stere wordes.

For oute of the wyndome of my houte: I lo-  
hed thow to the createsse, and behelde the  
simple people: and amonge other yongel-  
sire, I lyped one yonge soole gowge ouer the  
fetter: by the corner in the wape to wiche the  
harlottes house in the twyght of the eve-  
nyng, when it began now to be nyghte and  
darke.

And beholde, there met him a woman in a  
barlots apparell: a dyscreful moorn, manton &  
an bystedfall moorn, whose feete coulde not abite  
in the houte: now in the dyche, now in the  
frees, and latched in euery corner she caught  
the yonge man, kysed him, and was not asha-  
med, saying: I had a bow to paye, & this daye  
I yurforme it.

Therefore came I to the to mete the, that  
I myght see thy face: and so I have founde  
the.

I haue deckt my bed with couerpynges and  
lodes of Egypt.

My bed haue I made to smell of Myrris, &  
Iolow, and Synamon.

Come let vs lre together, and take our ple-  
sure till it be daye lycht.

For the goodm is not at home: he is gone  
farre of.

He hath taken the bagge of monere  
with hym: who can tell when he cometh  
home?

Thus with many swete wordes she our-  
rams him: and with her flatterynge lypes she  
wan him.

Immediately he followed her, as it were an  
ere lede to the slaughter: and lycht as it were  
to the stocke where soles are punished: so  
long till he had wounded his truce with her  
darte: lre as if a byrde dashed to the snare,  
not knowyng that the peryl of the lye lycht  
chekpon.

Write me now therefore, o my sonne, & make  
the wordes of my mouth.

Let not thyne herte wandre in her wayes, &  
be not thou dyscreued in her ratres.

For many are halde she wounded and cude  
borne: yea manye a stronge man hath she  
daryd.

Psalm. 118

Psalm. 118

D

the house in the way unto hell, where men go downe in to the chamber of death.

CAP. VIII.

**D**o the not wisdom ever saye nor be not understoode nor: for shee is not in the streets and wayes: nor shee is not in the gates where men go out and in?

It is you, o ye men (saye she) whom I call.

Into you o ye children of men) I have sent my spirit.

**T**ake heed brethren knowe: yete o ye ignorant: be wyllyng in heart, o ye foolen.

Open your eares: I will speake of great matters: and open your eppes to tell thynges that be secret.

For my mouth shall be as the mouth of the teacher, and my eppes shall be as the eppes of the teacher.

All the wayes of my mouth are right: there is no feyned: nor is there any falshood therein.

They are all playne to such as will vnderstand: and right to them that are synners knowers.

Receive my doctrine therefore, and not refuse: and my knowledge, more then synners knowe.

For wisdom is more worth then peryous stones: yete all the treasures that thou canst desire, are not so becom part of it.

**I**n wisdom have my dwellinge with knowledge: and pudent counsell is myne.

Wisdom is the fruct of the Lords, and the stretchinge out of curtes.

For shee is pure, without guylt, and a mouth that speaketh without guylt, I will becom her.

I can give counsell and be a guide: I have knowledge and strength.

Know me, as a kinge: knowe me, as a prince: make such lawes.

Knowe me, as a kinge: knowe me, as a prince: make such lawes.

Knowe me, as a kinge: knowe me, as a prince: make such lawes.

I am louing unto those that loue me: and they that seeke me, shall see me.

My peace and honoure are with me: yete excellent goods and righteousnesse.

My house is better then gold, and peryous stone: myne increase more worth then silver.

I will be in the waye of righteousnesse: and in the strete of iudgement.

That I maye see prosperitie to those that loue me: and to increase theyr lyes.

The Lord him selfe had me in possession at the beginninge of his wayes, before he began his wayes: hee chose me.

I have seen the beginninge of the earth, when shee was made.

When I was borne, there were yete no depths: nor yete anye of waters.

Before the foundations of the world: when the foundations of the world were layde, yete before all thynges, was I borne.

The earth, and all that is upon the earth was not yete made: nor yete the grounde of the sea.

For when he made the heuens, I was present: when he set up the arches in order: when he charged the clouds above, when he fastened the springes of the drye.

When he shut the sea within her cecapne borders, that the waters wolde not goe out theyr marches.

When he layde the foundations of the earth, I was with him, orderinge all thynges: before he was, and before he was, before he was.

As for the round compass of his world, I made it: for my delight is to be among the children of men.

Therefore hearken vnto me, o ye children, for I shall be as they that heare my sayes.

For ye shall see vnto now, be wise, and make it not.

As for the man that heareth me, watching he shall be as a man that is diligent at the peeces of my boxes.

For to do so shall he be, and shall be as a man that is diligent at the peeces of my boxes.

But who so offendeth agaynste me, he shall be as a man that is diligent at the peeces of my boxes.

All they that hate me, are the lovers of death.

CAP. IX.

**W**isdom hath buyden her selfe an house, and dwelth ouer seven pillars: shee hath called her virgins, pouched out her wine, and prepared her table.

Shee hath sent forth her maidens to crye upon the virgins: for shee is as a prudent, let them come brethren.

And as shee buyden the table: so come on your wayes, take my bread, and synke my wine which I have pouched out for you.

For shee is as a prudent, and ye shall see: and it shall be as you in the waye of wickednesse.

Who so reproveth a scornfull person, getteth him selfe dishonoure: and he that rebuketh the wicked, shall be as a man that is as a man.

Reprove not a scooner, for hee shall be as a man that is as a man: but rebuke a wise man, and he shall be as a man.

Give a discrete man but an occasion, and he shall be as a man: rebuke a righteous man and he shall be as a man.

The feare of the Lord is the beginninge of wisdom: and the knowledge of holy thynges is understandinge.

For whome me thy dayes shall be prolonged: and the peeces of thy life shall be many.

If thou be myse, thy wisdom shall be thy  
friend: but if thou thinkest to use thy  
wisdom, it shall be thine own enemy.

D

A simple and foolish woman, full of words,  
and such as are as hard as iron, stretch in  
the entry of his house upon a stone, about to  
the door to cast such as go by, and walk  
in the wayes.

Who so is ignorant sayeth he, let him come  
hither, and so the unwise doe saye: Notum ma  
gna ac fere, and she sayeth that is p. full  
of sin, but a good case.

But they consider not that weches there, and  
that they get a good name to sell.

CAPL.

X.

### The parables of Salomon.



Wise son, maketh a glad father  
but an unchaste sonne is the ge  
upresse of his mother.

Creasures that are wickedly  
gotten, profite nothing, but they  
couerthe a mans face from death.

The Lord will not see the soule of a  
froward man: but he will punish the  
godly from his curse.

Who soe shall maketh poore: but a  
quick labourer shall maketh rich.

Who soe shall beere in summer, is  
wise: but he that is froward in  
winter, is foolish.

D

Labour and favourable is the face of  
the righteous: but the face of the  
ungodly is full of shame and  
presumption.

The memoriall of the just, shall  
beare a good name: but the name  
of the ungodly shall  
perish.

A wise man will receive warnings:  
but a fool will sooner be smitten  
in the face.

He that teacheth an innocent  
fool, shall be knowne: but who  
soe shall getty a wrong waye,  
shall be knowne.

He that shall winketh with his  
eye, shall be thine enemy: but  
he that shall have a foolish  
mouth, shall be thine enemy.

The mouth of a righteous man  
is a well of life: but the  
mouth of the ungodly is full  
of sinne, and presumption.

And will beere by strife, but  
love couereth the multitude  
of sinne.

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In the lippes of the ungodly  
standeth a man shall finde  
wisdom: but the ungodly  
belongeth to the baite of the  
foolish.

Wise men shall be by  
knowledge: but the mouth  
of the foolish, is as an open  
grave.

The righteous man shall  
beere his strong hold: but  
the ungodly shall beere his  
poore.

The righteous shall beere  
good: but the ungodly shall  
beere the curse of the Lord.

spare.

Who shall beere the chastising  
of the Lord, shall beere  
the way of life: but he that  
refuseth to be chastised, shall  
beere the way of death.

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of the Lord, shall beere  
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refuseth to be chastised, shall  
beere the way of death.

CAPL.

XI.

A false balance is an  
abomination to the Lord:  
but a true weighte shall  
beere him.

Where prayer is, there  
shall beere also, and  
confession: but where  
is no prayer, there  
shall beere no confession.

The innocent dealinge  
of the just shall  
testifye them: but the  
unrighteousness of the  
unjust shall beere  
their own destruction.

The righteous shall  
beere not in the  
hand of the ungodly:  
but the ungodly shall  
beere from the  
hand of the righteous.

The unrighteousness  
of the innocent shall  
testifye him: but the  
ungodly shall fall  
in his own wickedness.

D

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D

Howe...



The rightousness of the end, shall deliver them: but the desires that be taken in their own ungodliness.

Septim. b. b  
20

\* When an ungodly man breath, his hope is gone: the confidence of treble shall perishe.

The righteous shall be delivered out of trouble: and the ungodly shall come in his need.

Thou shalt the mouth of the assembler in his neighborhouse destroyed: but the some knowledge, shall the will be delivered.

When it cometh to the righteous, the eye is merry: and when the ungodly perishe, there is gladness.

When the just are in matters, the eye prospereth: but when the ungodly have the rule it cometh.

A fool bringeth up a skammer w' his neighborhouse: but a wise man will keep it secret.

A dissimbling person will discover private things: but he that is of a faithful heart, will keep counsel.

Where no good counsell is, there the people decay: but where an increase of that can give counsell, there is wealth.

He that is surety for a stranger: hurteth him selfe: but he that medleth not with such things is safe.

A generous woman mantreneth her selfe: as for the ungodly, they mayntayne themselves.

He that hath a gentle and meek heart: is merciful: but who so hurteth his neighbor is a ruffian.

The labour of the ungodly prospereth not: but he that is with rightousness, shall receive a sure reward.

The unrightousness bringeth life: but so doth it not unto him that bringeth death.

The Lord abhorreth a farned heere: but he hath pleasure in them that are unconfessed.

It shall not help the wicked, though they have all their riches together: but the seed of the righteous shall be preserved.

A false woman withoute discreete maner: is like a ringe of golde in a swynes snout.

The full labour is quiet and tranquillitie: but the ungodly seeketh quietnes.

Some man grutcheth out his goods, and is therefor: but the ungodly having enough, will departe from natyrage, and yet is ever in poverty.

He that is treacherous in judgement, shall have pleasure: and he that is watered, shall be watered also with felte.

Who so loveth by his tongue, shall be cursed among the people: but blessing shall come upon him that is silent.

He that laboureth for honesty, shall have his desire: but who so seeketh after ungodly, it shall happen unto him.

He that concealeth in his riches, shall have a fall: but the righteous, shall flourish as the

green lease.

Who so maketh his quietness in his own house, he shall have mynde for his heritage: and the soule shall be servant to the wife.

The fruit of the righteous, is as the tree of life: a wise man also, buyeth many soules.

\* If the righteous be recompensed upon earth: howe muche more then the ungodly and the synner?

CAPL

XII.

Who so loveth his home, shall be content to be reformed: but he that hateth to be touched, is a fool.

A good man is acceptable unto the Lord: but the wicked shall be condemned.

A man can not endure in ungodliness: but the roote of the righteous shall not be moved.

A sedate woman is a crown unto her husband: but she that becometh her selfe ungodly, is a corruption to her house.

The thoughts of the righteous are right: but the imagination of the ungodly, are unprofitful.

The sayenge of the ungodly is to hurt thy neighbor: but the mouth of the righteous will deliver them.

Whiche thou canst turne the about, the ungodly shall be overthrown: but the house of the righteous shall stand.

A man shall be commended for his wisdom: but a fool shall be despised.

A simple man whiche labourerth and travaileth: is better then one that is gorgeous and wanteth byeo.

A generous man regardeth the life of his cattell: but the ungodly have cruel hearts.

He that tilleth his lande, shall have plenty of bread: but he that followeth vainnes, is a very fool.

The heart of the ungodly hunteth after mischief: but the toke of the righteous is to knowe his own fault.

The wicked falleth in to the snare, whiche the malice of his own mouth: but the just shall escape out of perill.

Europe man shall enjoy good, accordinge to the innocencie of his mouth, and after the works of his hands shall he be rewarded.

Like unto a foote shod in band, he that is rich: it will hurt, but he that is wise, will be counselled.

A fool discovereth his treath in all the datter, but a discrete man will grutch to saye.

A just man will tell the truth: and the tongue of the ungodly, is as a lyinge: but a false witness discovereth.

A skammerous person perishe like a stone: but a wise man is long in patience.

A true mouth is ever constant: but a lyinge tongue is loose and unbound.

They that ymagin euill in theyr mynd, it is  
discreet: but the counsellours of peace shall  
haue theyr solowng them.

Peace shall no mystry: tyme happen vnto  
the iust: but the vngodly shall be fylled with  
miserye.

The Lorde abhorreth discreetfull spee-  
che: but they that labour for truthe, please  
him.

Wherof hath vnderstandynge, can hee his  
toe loose: but an vndersteeer here telleth out  
his solowngesse.

A diligent hande shall haue rule: but the  
feet shall be vnder trybut.

**D** Warynesse discourageth the heafe of man:  
but a good wo:de maketh a gladde a-  
gaine.

The eyghtous is lyberall vnto his neygh-  
bours: but the wyape of the vngodly will be-  
ceuse them seure.

A discretfull man shall fynde no vantage:  
but he that is conuent with that he hath, is  
more worthy then gold.

In the waye of eyghtousnesse there is  
lyfe. as for any other waye, it is the path  
vnto deathe.

C A P T. XIII.

**A** Wyle sonne will receyue his fathers  
dowryng, but he that is scornful, wyl  
not receiue when he is reynour.

A good man shall enioye the frute of his  
marrye: but he that hath a frowarde wyfe  
shall be spoyled.

He that keepeth his mouth, keepeth his  
lyfe: but who so speaketh vngodly, shall  
deme.

The singarde wylde forye haue, and can  
not see his de:the: but the soule of the blizle  
shall haue pleyse.

A rightous man abhorreth spye: but  
the vngodlye shameth bothe othere and hym  
selfe.

Eyghtousnesse keepeth the innocens in the  
wyape: but vngodlynesse shall ouerth:owe the  
synner.

Some men see synne, though they haue no  
thryng: agayne, some men see payse, haueynge  
great synne.

With goodes rumpes man deliuereth  
his lyfe: and the poore wyl not be reysed  
vnto.

**B** The lighte of the eyghtous maketh low-  
full: but the candle of the vngodlye shall be  
put out.

It is more the pryncle there is tyn wyfe: but  
among these thre is he all thynge with aduice:  
wyl, it is to wy:dom.

Wylde gotten goodes are some spent: but  
they that be addressd together with the hand  
shall increase.

Lyngge is payse for a thynge that is bitter:  
and greuethe the heart: but when the harte com-  
meth, it is a tree of lyfe.

**E** Who so is wyllith the word, he shall not  
deme.

Wylde: but he that seareth the commandment  
of the Lorde, he shall not deme.

The Lorde is a trewe god: he shall not  
deceyue: but he that seareth the Lorde, he shall  
not deme.

God vnderstandynge greuethe the hart:  
but he that seareth the Lorde, he shall not  
deme.

A wyse man shall not be rebuked: but  
he that seareth the Lorde, he shall not deme.

An vngodlye messenger byngreth more  
thyng: but a saythynis ambassadour shall  
not deme.

He that thynketh forye to be relesou-  
red, can much reponere and shewe: but  
who so reth, with conuersion, shall come to  
mour.

When a desire is brought to pass, it deli-  
uere the soule: but desires ad ioyes synne shall  
reueyue.

He that goeth in the company of wise men,  
shall be wyse: but who so is to a company, or  
of foolen, shall be fool.

A synner is conuersed vpon synners, but the  
rightous shall haue a good reuerse.

Whiche theyr synners: it is a shall be  
possession: for the synners of the synners shall  
be to the wy.

There is plentyousnesse of foode in the li-  
bes of the poore: and shall be succed out of  
measure.

He that speareth the word, shall be  
conne: but who so seareth him, shall be  
conne in house.

The rightous shall be reuered: but the  
vngodlye shall be reuered: but the  
vngodlye shall be reuered.

C A P T. XIII.

**A** Wyle woman shall be reuered, but  
a fool, he shall be reuered.

Who is seare, vnto the Lorde, shall be  
reuered: but who is seare, vnto the Lorde,  
shall be reuered.

In the mourne: the fool, he shall be  
reuered: but the synner, he shall be  
reuered.

Wher there is a synner, there the synne is  
empty: but wher there is a synner, there is  
synne.

A saythfull witness shall not be reuered,  
but a saythfull witness shall not be reuered.

A saythfull witness shall not be reuered,  
but a saythfull witness shall not be reuered.

He that is seare, vnto the Lorde, shall be  
reuered: but who is seare, vnto the Lorde,  
shall be reuered.

The wisdom of him that hath reuered:  
king, is, to reuered: but who is reuered,  
shall be reuered.

The heart of the synner: shall be reuered:  
but who is reuered, shall be reuered.

The house of the vngodlye shall be reuered:  
but who is reuered, shall be reuered.

chewen: but the labremakes of the righteous shall flourish.

There is a bragg, which some men think to be a part, but the end thereof leadeth unto death.

The heart is sorrowfull, even in laughter, & the end of mirth, is heavynesse.

An unthankful person shall be filled with his owne wayes, but a good man shall be wise of his wayes.

An ignorant bodie byletheth all thynges: but he who hath understanding, shall be well to his goinges.

A wylie man feareth, and departeth from euill: but a foolish goeth on presumptuously.

An unparent man dealeth softly wylly: but he that is well aduised, dothe other wayes.

The ignorant haue soft wordes in possession, but the wyle are crowned with knowledge.

The wylly shall haue them selues before the good, and the vngodly shall wayle at the doore of the righteous.

The poore is hated euen of his owne neighbours: but the rich hath many friends.

Who so despiseth his neighbour, dothe a wylie: but blessed is he that hath the pity of the poore.

They that imagine wickednesse, shall be discouered: but they that make upon good thynges, vnto such shall happen mercie and favourablenesse.

A diligent laboure byngeth richesse, and vnto him that byngeth more, are, euenly there is satisfaction.

Richesse is an ornament vnto the wyle: but the ignorance of foolles is vnto the wyle.

A faithful witness belongeth vnto soules, but a lyar discouereth them.

The feare of the Lorde is a strong hold, for vnto the he wylly be a sure citie.

The feare of the Lorde is a well of life, to keepe the synners out of death.

The increase and prosperitie of the common, is the bynges honoure: but the decaye of the people, is the confusyon of the bynges.

Patience is a token of wysdome: but wrath and hasty displeasure is a token of folly.

A meyn heart is the life of the body: but rauous consumption awaie the bones.

Who that dothe a poore man wrong, blasphemeth his maker: but who so hath pietye of the poore, dothe honour vnto God.

The vngodly is afraid of euery peryll: but the righteous hath a good hope euen in death.

Wysdome resteth in the herte of him that hath vnderstanding, and he wylly teach the other that are vnderthen.

Wysdomenesse is letted by the people: but wyschewenness byngeth sothe to them that know.

A sincere seruante is a pleasure vnto the herte: but one that is not honest, shall be hated vnto his lord.

CAPL XV.

A holle answer suffereth vnto the pleasure: but forwardes wordes prouoke vnto anger.

A wyle tongue commendeth knowlege: a folyshde mouthe blabber, but nothinge but folyshenesse.

The eyes of the Lorde lye on every place, both vpon the good and bad.

A holle tongue is a tree of life: but he that abuseth it, hath a broken mynde.

A foolle desireth his fathers enen: but he that is wyle, dothe when he is reproued, shall haue the more vnderstanding.

In the house of the righteous are great riches, but in the house of the vngodly there is myschaunce.

A wyle mouth pouereth out knowlege: but the heart of the folyshde dothe not so.

The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptaunt vnto him.

The waye of the vngodly is an abhorrence vnto the Lorde: but who so followeth righteuousnesse, him he loueth.

Who that is wyle, shall the righteuous, shall be sore punished: and who so is hasty reuerent, shall be vnto death.

The hell which he payeth is knowne vnto the Lorde: how much more is the hell of men?

A vngodly man shall not one that rebuketh him: neyther wylly he come among the wyle.

A meyne herte maketh a cheerful countenance: but an vngodly mynde maketh it heuy.

A wyle herte wylly see after knowlege: but the mouth of foolles maketh vnto the wyle.

All the wayes of the poore are myschaunce: but a quiet conscience is as a comfortable feast.

Better is a lytle with the feare of the Lorde, then great wealth, for they are not without sorowe.

Better is a messe of porage with loue: then a fat oxe which euylly wylly.

An angry man shall be wyle, but he that is patient, shall be vngodly.

The wyle eye of the vngodly is full of sorow: but the eye of the righteous is well contented.

A wyle sonne maketh a gladd father: but an vngodly bodie shall be a shame vnto the father.

A foolle receyvethe in his herte thynges: but a wyle man shall be well to his owne goinges.

Imaginacions shall come to thought: but what as men see that can be counted.

counsell, there is Resemblance.

How to fulfill a thinge as it, and to give a contentment ourselfe?

How pleasant is a word spoken in due season.

The ware of life leadeth into heauē, that a man shalbe demerit of hell beneath.

The Loide wil breake downe the house of the proud, but he shal make fast the doore of the widow.

The Loide abhorreth the ymaginations of the wycked, but pure wordes are pleasant vnto him.

The conscious man resteth by his owne house, but who is bareth rewarde, shal lyue.

A righteous man museth in his mynde how to doe good, but the mynde of the vngodly ymagineth, how he may do harme.

The Loide is faire frome the vngodly, but he heareth the prayer of the righteous.

Lyke as the clearenesse of the eyes receiue the heere, so hath a good name receiue the bones.

The care that hardeneth vnto dolours was a rage, and incipeth thereto, Shall dwell amonge the wyse.

He that refuseth to be reformed, bespeth his owne soule: but he that submitte himselfe to correction, is wyse.

C A P I . X V I .

The frute of the Loide is the right frute of wysdome, and lowlynes goeth before honoure.

A man maye well purpose a thinge in his heere, but the answer of the tonge cometh of the Loide.

A man thinketh all his wayes to be cleane but it is the Loide that taketh away the mynistris.

Committe thy wayes vnto the Loide, and hee shall direct thy wayes, and shall prosper.

The Loide heareth all thinges for his owne sake, yea and when he heareth the vngodly hee heareth the voice of the wycked.

The Loide abhorreth all presumptuous & proud heeres, there is no strength in the power of man.

Which language mercy and favour shal be vnto the lowly, and who shal search for the Loide shall be filled with wisdom.

When a mans wayes please the Loide, he maketh his dayes enemies to be his frendes.

Better is it to haue a precepting wrighteous man, than to haue a hundred wrighteous men.

A man buyeth a maye in his heere, but it is for the Loide that directeth his goynge.

When the prosperite is in the lippes of a synner, his mouth shall not go wronge in judgement.

A true measure and a true balance are the Loides, he maketh all wayes.

It is a great abomination vnto the Loide when a man is a synner, for a synner receiue shalbe hee punished by his righteousnes.

Righteous lippes are pleasant vnto the Loide, and they loue him that speaketh the truth.

The hynges dilecture is a rechaunge of words, but a wyse man wil parde it.

The circersfull countenance of the hynges is first, and his souynge fauour, is as the eye of the hynges desire.

To haue wysdome in possession is better than golde, & to get vnto wysdome, is more worth than siluer.

The path of the righteous is straight, and who so loquith well to his wayes, he prayeth his owne soule.

Presumptuousnes goeth before destruction and after a proud downfall there is destruction.

Better is it to be of lowly mynde than of lowlye, then to be of the speche of the proud.

He that handleth a matter to the right, openeth good: and blissh is he, that putteth his trust in the Loide.

Who so hath a wyse understandinge, is called to counsell: but he that can speake saith getteth more eyes.

Understandinge is a well of life vnto him that hath it, as for the chalynginge of foies, it is but folyenesse.

The heere of the wyse encreaseth his mouth, and amendeth the countenance of the hynges.

Raphe wordes are an heuie yoke, a restful charge of the mynde, no heauy of the bones.

Woe is a way that men think to be right but the ende thereof leadeth vnto death.

A troublous soule disquieteth her selfe, for her owne mouth hath brought her thence.

An vngodly person is filled by the fire, and in his lippes he is as an hot: burninge iron.

A stoupe and body cansteth wyse, and he that is a blabber of his tongue, maketh a man amonge paines.

A wycked man despiseth his neightbour, & leadeth him the waye that is not good.

He that wyndeth in his eyes, ymagineth mischief: and he that byteth his lippes wil do some harme.

Age is a crowne of wisdom, yf it be found in the waye of righteousnesse.

A patient man is better than one stronge: he that can rule himselfe, is more worth than he that wyndeth a cyne.

The looces are cast into the lappe, but they fall vnto the Loide.

C A P I . X V I I .

Better is a drye morsell with quietnesse, than a full house and many fat cattell in strife.

A wise man serueth that haue more rule than the sonnes that haue no wisdom, and shall haue the heritage with the best of them.

Lyke as siluer is tried in the fire and gold in the furnace, euen so doth the Loide proue the heeres.

A wycked body halseth words of false lippes, and a doublefynge personne giueth eare to a doublefynge tongue.

Wise man's words are like honey, they are sweet to the taste, but they are bitter to the conscience.

D

Wise man's words are like honey, they are sweet to the taste, but they are bitter to the conscience.





them a brother.

CAP. XIX.

**B**etter is the poze that feareth godly, the  
the displeasur that is but a foie.

Where no discrecion is, there is  
is not wisdome: and who so is to swyfe on foie, shal  
died hastily.

Follynesse maketh a man to go out of his  
ware, and then to his grete impacient against  
the Lord.

Wrches make many frendes, but the poze  
is forsaken of his owne frendes.

A false wytnesse shall not remaine unpun-  
nyshed, and he that speaketh lyes shall not  
escape.

The multitude honoureth upon great men,  
and every man favourerth him that speaketh  
waxes.

As for the poze, he is hated amonge all his  
brethren: for his owne frendes forsake him,  
and he that speaketh credence unto woxes, gre-  
teth no longer.

**B**ut that is wylle, touch his owne soule:  
and who so hath unbelief, shall pro-  
fytte.

A false wytnesse shall not remaine unpun-  
nyshed, and he that speaketh lyes shall per-  
ish.

Delicate ease becometh not a foie, make  
more wisdome to it, a bonde man to have the  
rule of prynces.

A true man putteth off displeasur, and it  
is honour to let some fautes passe.

The kynge's countenance is like the roainge  
of a Lyon, but his frendes shal be like the dew  
upon the grasse.

An unbelievee cometh to the burnes of his  
fathre, and a beaulyng wyfe is like the top  
of an house, where chooseth it to ever drop-  
pynge.

**B**eaute and riches maye a man have by the  
heritage of his fathre, but a discrete woman  
is the gyfte of the Lord.

Shoutfulnes by daye shal slepe, and an ybell  
soule shall suffer long.

Who so keepeth the commaundment, he  
shall be to the Lord: but he that regardeth  
not his wyfe, shall lye.

**L**et that hath gyfte upon the poze, sendeth  
unto the Lord: and let that he sayeth out  
of his mouth paye him a jarne.

Shall in thy soule wylle chere to have, but  
let not thy soule be bound to slepe him.

For great wrauth bringeth harme, therefore  
let him go, a son maye thou teach him more  
wisdome.

Open your eare unto good counsell, and he shal  
let to be rewarded, that thou mayest be wylle  
discreet.

**T**here are many beastes in a mans heart, ne-  
vertheless the counsell of the Lord shall  
rede.

It is a mannes wylle: wyfe so to good, and  
better it is to be a poore man, then a becom-  
ble.

The feare of the Lord preferreth the lyfe

for it giveth plentifullnes, without the dubi-  
tation of any praye.

A thoughtfull bodie shal kepe his hande  
his bolome, so that he can not put it to his  
mouth.

If thou smytest a scornfull personne, the  
ignomynie shall take better here, and shal  
reproove one that hath unbelieveinge, he  
will be the wyfe.

He that curseth his fathre or his mother  
his mother, is a shamefull and an unbelievee  
sonne.

His sonne, heere no more the doctrine that  
teacheth the awaye frome the wordes of un-  
believeinge.

A false wytnesse laugheth judgement to  
scorne, and the mouth of the bugabie catcheth  
by his rebukes.

Dunghill is as a rebuke for the scornful,  
full, and dreyeth for foies backes.

CAP. XX.

**W**isdomme is a voluptuous thinge, and dis-  
creetnes causeth lesion: who so deli-  
veth chere, shall never be wyfe.

The kynge ought to be feared as the ro-  
ringe of a Lyon, who so provoketh him unto  
anger, shall chere his owne soule.

It is a mans donoure to hope in his  
frendes chere, but they that have pleasure in  
beaulyng, are soles every one.

A thoughtfull boie will not go to playe for  
toide, therefore shall he go a begynge in hu-  
militie, and have no chere.

Wylle counsell in the heerte of man is like  
a water in the depe of the earth, but he that  
hath unbelieveinge, dryngeth it so: th.

Many there be that are called good wylle,  
but where shall one fynde a true saythfull  
man?

Who so teacheth a godly and an innocente  
lyfe, happy shall his chere be when he  
shall be bynde him.

A kynge that seeketh in judgement, and so-  
berly well aboute him, shall chere awaye all  
wylle.

Who can saye: my heart is cleane, I am in-  
nocent frome synne?

To see two maner of weyghtes, as two  
maner of measures, both these are abominable  
unto the Lord.

A child is knowne by his countenance, where  
his workes be pure and right.

As for the beaulyng of the eare and the  
sight of the eye, the Lord hath made them  
both.

Wylle not thou in slepe, lead thou come  
unto yourte: but open thine eyes, and thou  
shall have bynde enough.

It is naught, it is naught: 'fey men' where  
they have it, but when it is gone, they grieve  
it a good wylle.

A mouth of unbelieveinge is more worth  
then golde, many precious stones, and costly  
jewels.

Take

1 John. 13  
ut. 13. 14. 15  
11. Para. 13. 14  
Ecclesi. 13

The King is gaurant that to borrow for a Red  
gilt, and take a pledge of him for the same:  
his name is he.

Every man thinketh the bird that is gotten  
with diligence, but at the last his mouth shall  
be filled with vanity.

The rich will sell the things that men de-  
sire, so for want: and with diligence ought  
wages to be taken in hand.

He is not rich that hath silver for  
silver, and in a scale of gold, and silver for  
his price.

Who is trusted his father and mother, his  
trust shall be put out in the way best of deceit:  
he shall.

The heritage that cometh to a child at  
his death shall not be payed at the end.

It is not enough that I will recompense well,  
but put thy hand in the scale, and he that  
weighs thee.

The King is abhorred the manner of wrath  
his, and a staff belongeth to an angry king.

The King is abhorred the manner of wrath  
his, and a staff belongeth to an angry king.

It is a snare for a man to blaspheme that  
maketh a bulge, and then to go about his  
bushes.

Whoso is angry he increaseth the wrath,  
and increaseth the wrath over them.

The laughter of the King is the victory of  
man, and youth is joyous all the waste pa-  
ces of the body.

Whoso is faithfulnes pleases the King,  
and whoso is unfaithfulnes pleases to be  
brought up.

The strength of young men is their hope  
of power, and a grey beard, is an honour unto  
the aged.

Whoso is angry always curl, and so shall  
pleaseth the waste parts of the body.

CAP. XXI.

The King is in the hands of the  
King, like as are the rivers of water:  
he shall be found to be water to ever be  
well.

Every man thinketh his own way to be  
right, but the King shall judge the same.

It is no righteousness and judgement to  
more acceptable to the King than justice.

A presumptuous man, a proud man,  
and the language of the King is to be  
brought up.

The devices of one that is to be  
pleaseth the King: but he that is unfaithful,  
shall be brought up.

Whoso is angry, he speaks with the  
disrespect of his tongue, he is a fool, and  
like unto them that shall be brought up.

The correction of the King shall be  
in one direction, for they shall not be  
brought up.

The waters of the King are strange,  
but the waters of the King are clean, see the  
King.

Whoso is angry, he shall be brought up  
in a way of wrath.

The King is the King of the King, and  
the King is the King of the King.

Whoso is angry, he shall be brought up  
in a way of wrath.

The King is the King of the King, and  
the King is the King of the King.

Whoso is angry, he shall be brought up  
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in a way of wrath.

The King is the King of the King, and  
the King is the King of the King.

Whoso is angry, he shall be brought up  
in a way of wrath.

CAP. XXII.

Crederet  
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**A** Good name is more worth then great riches, and lowngre sauiours is better then siluer and gold.

Wher re riches or pouerte do mete be, it cometh all of God.

Write it a lepe the plage and bynd him selfe, but the soylde go on still and art wiser.

The crak of towngre, and the feare of God, is rychesse, honoure, prosperitie and health.

Speakes and smere are in the waye of the fromake, but he that will hepe his soule, let him see some such.

If thou teachest a child in his youth what ware he wuld go, he shall not leaue it when he is old.

Wher the ruler the poore, and he boweth is unuail to the lender.

He that toweth wyth hennesse shall reape sorrowe, and the tobbre of his piage shall be wofull.

A lowngre eye shall be blessed, soj he greued of his oth into the port.

Can out the ioyfull man, and so shall stie wout the ioyfull man, pea vntaunte a ioyd by shall come.

Who is cyphred to be of a cleane hert and of gentious lyppe, the byng shall be his ket be.

The eyes of the Lorde preserue knowlege, but as for the wordes of the deysprefull, he byngreth them to nought.

Let thoull full doop sayth there is a Lp on m. l. v. n. c. I myght be sayd in the cert.

The mouthe of an baclo is a depe pyf, wher he saileth that the Lorde is angrye withall.

fooly. Wherthe byrth in the herte of the iode, but the eod of conseruatiō dypred: a wate.

**C** Who so weeth a poore man to songe to inreat his owne rychesse, graith (commonly) but the ryche, and at the last cometh to po wete him selfe.

My sonne, holde bowe thyne eare, and heken vnto the wordes of wi doath.

Cyphre thy mynde vnto my doath: for it is a prelaunt thinge yf thou hepe it in thyne herte.

And praieser in thy mouth: þ thou mayst a. wate pi: thy stud in the Lorde.

Haue not I warned the depe oth with coun sell and language? what I myghte weve the tru: n and it: at thou with the beite my goeem sunfence them that laye any thinge agaynst the?

**D** He that thou eadde not the poore because he is weak, and appelle not the simple in iudgement.

For the Lorde him selfe will defende them eadit, and doo violence vnto them that vane had violence.

Make no frendshipp with an angrye wilsull man, and hepe no company with the furious: for thou leaue his waye, and receyue hurt vnto thy soule.

De not thou one of them that bynde their hande upon promyse, and art surtye for oer: for yf thou hast nothinge to paye, they shall take awaye thy bed some vnder the

Thou shalt not remoue the londe marke, which thy fore fathers haue set

Shalt thou not, that edep which be telyte in their buyres hande before knyges, & not amonge the simple people?

CAP. XXIII.

**W**hen thou sittest at the table to eate with a lorde, orde thy selfe manely with the thinges that are set before the

Wher the thyne appete: and yf thou wilt rule thyne owne selfe, be not ouer greore of his meate, soj meate be, wyleth and dicyr: weth.

Take not ouer great traupre and laboure to be ryche, because of such a purpose.

Why wilt thou set thyne eye upon þ thing which lodenly vauy? wete a waye?

For riches make them felous wynges, and take them togeþre an dyle into the oye.

Eate not thou with the enuyous, and be syre not his meate, for he hath a maruelous herte.

He sayth vnto the: eate and dypke, wher as his herte is not with the.

Yes the moiste that thou had eaten wate thou peruahe, and let it thole wete wote.

Tell nothinge into the eare of a lorde, for he will depyse the wylsome of thy wordes.

Remoue not the olde londe marke, for some not with him the feid of the fatherlye:

For he that destruyeth them is myghty, euen he shall be finde thie cause agaynst the.

Appye thyne hert vnto teenpog, and thyne eare to the wordes of knowlege.

Wherholde not conseruatiō leome the helde for yf thou bealed him with the iode, he shall no ofe lurrel.

Thou swered him with the eod, but thou deyraged his soule frome hell.

My sonne, yf thy herte receyue wydome, my herte also shall receyue.

Yes my cyphre shall be very glad, yf thy lyppe speake the thinge that is iudg.

Let not thyne herte be gelous to followe the nren, but hepe þ still in þ grace of þ Lorde all the daye long.

For the rube is not yet come and thy pacide abpyng shall not be in bayne.

My sonne, greue eare and be myple, so shall thyne hert passure in the waye.

Take no company with wyne bydders and eyous eates of thew: for iucye an bradon: hachis and eyous shall come to pouerte, & he that is giuen to moche slepe, wate yd wicj a eaged eate.

Cyphre eare vnto thy father that byge the, and depyse not thy mothe when he is old.

Labour for to get the trech: sell not away wydome, nouetow and vnterstandinge: for

Wher the d...  
w...  
...

Wher the d...  
and...

C



**T**hese also are the say-  
 ings of Salomon,  
 whiche the men of  
 Cichiah King  
 of Juda ga-  
 thered to  
 gether.

**I**n the honour of God to keep  
 a thinge secreete, but the knynges  
 honour is to learne out a thinge.  
 The brayne is drye, the earth is  
 drye, and the knynges beste is un-  
 searcheable.

The eye dothe shyn from the splere, and there  
 shall be a cleane bellill & brood.

Take awaye ungodlynges from the knyng,  
 and his reame shall be stablished with righte  
 lawnes.

**D**oe not forsake thy seife in the presence of  
 the kynge, and please not in so the place of  
 greace with.

Wetter is it that it be sayde unto the come  
 by thyce, than thou to be sette downe in the  
 presence of the kynge whome thou tryd wyl  
 tyme eris.

**D**enay thy selfe to go to the lawe, lest happily  
 thou shouldest see the cause, that thy  
 neyghbour put the to shame.

It is not thy matter wyl thy neyghbour hym  
 seife, and dothe not another mans secreete,  
 lest thou maye beare the cost, it tene to thy  
 dishonour, and let thyne euill name do not  
 cease.

A word spoken in our season, is like ap-  
 ples of golde in a syluer byrre.

The excellencye of the wyse is to an sber-  
 dunt case, a golden charyce and a Jewell of  
 golde.

Like as the wynter coole in the barnes,  
 so is a synners fall misfaynges to hym that lea-  
 ues him and receyved his miseres m-wode.

Who so maketh great houses and getteth  
 not wyse, is like cloudes and wynde with-  
 out crye.

Whiche paterne maye a synner be pacified,  
 and wyl a litle souge maye eyngoumle be  
 broken.

As thou syndest downe, case so wylde as to  
 synners for the fall thou be ouce full, a pee-  
 blesh is out a synne.

Whiche wyl thy soote from thy neygh-  
 boures house, lest he be wexer of the, and so  
 synners eye.

Who so brassyeth false wytnesse agaynst  
 his neyghbour, he is a verye speare, a sworde,  
 and a thynge arowe.

The wyse of the ungodlye in tyme of neede  
 is like a rotten logg and a suppreye soote.

Who so syngeth a songe to a wretched hart,  
 clearyng hym with ragges in the colde, and  
 prayeth prayes upon the same.

As thyne customer dothe, take hym: ys he  
 the same, geue hym wyse: so; so shall thou

braye colde of fyre upon his heade, and the  
 Lord shall reward the.

The floure wynde dyured averse the  
 same, euen so is to an earnest a ber counte-  
 nance a darbysters longe.

It is better to sytte in a corner under the  
 roffe, then with a brawnyng woman in a wyde  
 house.

A good repute out of a false courtie, is  
 lyke colde water to a thyrster soule.

A righteous man shall rege to come by the  
 the byngocise, is lyke a double well and a  
 springe that is drye.

Like as it is not good to eate to much bo-  
 ny, euen so he that wyl learne out hys the-  
 ges, it shall be to hys coz hurt.

He that can not rule hys wyse, is lyke a  
 crite wyche is broken downe, and hath no  
 walles.

CAPL XXVI.

**L**ike as snowe is not mete in summer, &  
 nor rayne in drye: euen so is to wyse  
 unsemyng; a soote.

Like as the wynde and the smylowes take  
 they; wynde and drye and there, so the  
 curse that is geuen in byrre, shall not syde  
 upon a man.

Unto the houle belongeth a wyppre, to  
 the dyke a byrd, and a wode to the sootes  
 backe.

But not the sole an answer after his  
 synners, lest thou be ouce lyke vnto a  
 but make the soote an answer to his  
 synners, lest he be wylde in vnto ouce  
 tyme.

As is lame of his sece, yea broken is he  
 in vnto, that cometh any wyse to a  
 soote.

Like as it is an vnsemyng thinge to haue  
 legges, and yet to haue, euen so is a paterne  
 in the sootes mouth.

He that leeteth a soote in hys byrre, that  
 is euen as ys a man of daffe a paterne  
 upon the gallowe.

A paterne in a sootes mouth is lyke a  
 thorne that prynceth a broken man in the  
 part.

A man of experyence differeth all thynges  
 geue wyl, but who so dyeth a soote, byrd  
 sothe out as wyl take no heed.

Like as the dogge turneth averse to his  
 hompe, euen so a soote begynneth to  
 wylde agaynst a tyme.

As thou seest a man that is wylde in his  
 wyse conceite, there is more hope in a soote  
 the in hym.

The doughtfull sayeth: there is a leopard  
 in the waye, and a lyon in the myddes of the  
 feldes.

Like as the dogge turneth averse from the  
 the shoulde, euen so is to the doughtfull wylde  
 from the wylde de.



g. i. i. i.

The Southfull body thrusteth his hand into his neighbour, and it grieveth him to put it againe to his mouth.

For Dogares thrusteth hym selfe wyse, like a man, that hee and teacheth.

Who is greedy by and wrotheth with other mens things, he is lyke one that catcheth a dog by the eares.

Lyke as one stretcheth bradly atowes and carries out of a pyer place, even so doth a buslewite with his neyghbour.

And then sayeth he, I dyd it but in sporte.

Where the wood is, there shall the goodly come out, and where the barbytes is, there shall the barbytes come out.

End. i. i. i.

A wile is in his heart, and woth the spies men to buy a naughty fellowe sette up by a statute.

D

A judgementes wordes are lyke the batterye, but for peace the lawe departes of the body.

Commons lippes and a wrothed heate, are lyke a yowthe covered with spines of thornes.

In sinners tillerthie with his lippes, and in the meane season he shall quickly wylowe, but when he shall be caught, he shall be as a wile man, for hee is abominacions in his deede.

Who so keepeth such wyll, secretlye to be hidde, his malice shall be knowne before hee be out of his station.

g. i. i. i.

Who so shall saye by a pyer, shall fall thertowen, and hee shall be as a wile man, shall be as a wile man upon it.

A wile man shall saye to one that shall saye to hym, and a halcyon shall saye to one that shall saye to hym.

C A P I. X X V I I

M

The nett of the head of to meadowe, for when knoweth not what maye happen to daye.

Let an other man praye the, and not thynke thine mouth, for hee shall saye lippes, and not lippes.

The bone in the hand, and the sande in the eye, but a wile man shall be as a wile man then they be both.

Worth is a small thinge, and fustionnesse is a verye compaigne who is able to abyde the same.

An open rebuke is better then a secrette lout.

Joyfull are the woundes of a lover, but the stripes of an enemye are dykeat full.

g. i. i. i.

He that is full, abhorreth an emptye combe, but unto hym that is hungrye, euerie combe is good.

D

He that esteymes hymselfe, is lyke a wyde that shall saye to hym.

The heart is glad of a sweete oymment and favour, but a stomach that can geue good

counsell, respecteth a mans neyghbour.

Thyne owne treche and thy fatherhood is thou forsake not, but go not into thy neighbours house in time of thy neede.

Little is a feyned hate, then a wrothed face of.

My sonne, be wylle, and thou shalt make me a good heere: so that I shall make answer unto my rebukes.

A wylle man shall saye the plague, my lippes shall saye, as thou lookest they go on wyll, and suffer harme.

Take thy garment that is suretye for a stranger, and take a pledge of hym for the knowne man sake.

He that is to have to paye ten neyghbour about measure, shall be taken as one that greiveth hym an unwill report.

A wyllyng woman and the rose of the house droppynge in a caryn daye, shall well be compared together.

He that is restrained bye, shall saye the wynde, and holdeth open fast in his hande.

Lyke as one man whelketh another, so doth one man to another.

Who so shall saye his frage tree, shall enjoye the fruite thereof: he that shall saye upon his mayne, shall come to home.

Lyke as in one water there appereth bye, even so doth one man have bye the same.

Lyke as hell and destruction are never full, even so the heart of man can never be satisfied.

Bye is sayd in the meadowe, and golde in the hill: and so is a man, when he is openly sayd to his face.

Though thou shaldest have a sole with a pillow in a wyllyng of mine, yet shall not hee saye to thee, as go from hym.

He that shall knowe the number of thye castles, shall saye to thee, and shall saye to thye neighbours.

For the same shall be not alwaye, and shall be as a wile man.

The eye shall saye to the eye, the grasse shall saye to the grasse, and the tree shall saye to the tree.

The lamb shall saye to the shepheard, as thou shalt have money to thy shepheard.

Thou shalt have gotten meche enough to see the, as thou shalt saye to thy shepheard, and to see the shepheard.

C A P I. X X V I I I

The doggyte shall saye to no man challenge hym, but the doggyte shall saye to the doggyte.

Because of synne the lambe shall saye to the shepheard, as thou shalt have money to thy shepheard, and to see the shepheard.

One poore man shall saye to one bye violence, is lyke a continuall saye that shall saye to the shepheard.

They that forsake the lawe, please the hu-  
manite, but looke as hepe the lawe, abygne  
turne.

Wretched men discern not the chynge that  
cometh, but they that looke after the Roide,  
haue all thynges

A puer man receyue a godlye lyfe, to bet-  
ter then the eyer that goethe in soueraine  
wayes.

Who so hepech the lawe, is a childe of hu-  
manite, but he that lovethe godlye lawe,  
is a childe of heuene.

Who lo maketh lyfe is bye bye bountye  
and bye grace, let hym gather them to helpe  
the poore that call.

Let the wretched alwaye be in case frame dea-  
thre the lawe, the wyse shall be aboye  
all.

Who so letech the ryghteous in: o an euil  
wyse, that setteth to his awne pryce, but the  
iudgement haue the good in possession.

The wyse man sheweth hym selfe to be  
wretched, but the poore that hath vnderstanding,  
can pryncer hym well thought.

With the ryghteous men are in prosperite,  
then loke the wretched Roye: but when the wy-  
godlye cometh by, the state of men chaungeth.

Whiche wysech vs synners, shall not pros-  
per: but who so knoweth getteth them and for-  
sakech them, shall haue mercy.

Whil is vs in spere handes a waye in a waye:  
as loke in that hardeneth his harte, he shall  
fall in to synners.

Like as a scorpe iron and an bougry  
boote, that is an vngodly pryce ouer the  
poore people.

Whiche is pryce is the heuile vnderstand-  
ing, to the wretched synners and wongers:  
that they be loke one as hardly conuoluted,  
let that longe wyse.

Whiche that heuile wretched any mannes  
hande, shall be a scorpe iron vnto his name,  
and he that will be wretched to succure hym.

Who so letech a godlye and an innocent  
lyfe, shall be safe: but he that goeth in soueraine  
wayes, shall come to a fall.

Who that is wretched his hande, shall haue pry-  
ce as loke of bye: but he that lokech vs  
deuote, shall haue praye enough.

A wretched man is greatly to be commen-  
ded, but he that maketh to moche haste for to  
be wyse shall not be benefite.

To haue respect of penoures in iudgement  
is not good.

Who wretched he will do wonges, yet euen for  
a peece of breede.

Who that will be wyse all to soon, hath an  
euil eye, and is wretched not, that pryncer  
shall come by on hym.

Who that is wretched a man, shall fynde moze  
scurure at the laste, than he that is wretched  
at the firste.

Who so rebeteth his father and mother,  
and sayeth it is no synne: the curse is lyke to  
a muste.

Who is of a proude sturme, shall be by  
wyse, but he that is wretched his hande in the

Roide, shall be well fedde.

Who that maketh in his awne herte, is a  
foole: but he that letech wyse, shall be safe.

Who that letech vnto the poore, shall not  
want: but he that turneth awaye his eyes  
from such as be in neede, shall in the grete  
pouere bye selfe.

When the vngodlye see come by, men are  
sayne to bye them selfe: but when they per-  
ceyue, the ryghteous increase.

CAPIT. XXIX.

Who that is wretched and will not be re-  
scourged, shall surely be destroyed with-  
out any helpe.

Whiche the ryghteous haue the ouertand,  
the people are in prosperite: but when the  
vngodlye beareth rule, then the people  
moune.

Who so letech wretched, maketh his fa-  
ther a glad man, but he that hepech hard-  
tes, spendeth awaye that he hath.

Who that is wretched the wyse letech by  
the hande, but if he be a man that canch get-  
tes, he turneth it by: for cometh.

Who so maketh his wyse, letech a  
nette for his fyce.

The name of the wretched is his awne  
shame, but the ryghteous shall be glad and re-  
ioyse.

The ryghteous considereth the cause of the  
poore, but the vngodlye regardeth no vnder-  
standing.

Wretched people bynne a crye in drye,  
but wyse men let it by as ayne.

If a wyse man go to sam with a houle: when  
the he beate it in hym wretchedly or caughtly  
he getteth no rest.

The blessed christe hate the ryghteous, but  
the wretched he hate.

A foole pryncer ouer his synne all toge-  
ther, but a wyse man hepech it in synne  
ward.

If a pryncer be wretched in synne, all his seruants  
are vngodly.

The poore and the tender mee together,  
the wretched synnereth vnto the wretched.

The state of the wyse that sayeth truly and  
getteth the poore, shall continue sure to euer-  
last.

The roide and correction wretched wyse-  
dome, but if a childe be not loke vnto, he  
byreth his wretched to shame.

When the vngodlye come by, synners  
increase, but the ryghteous shall be they  
fall.

Whiche the wyse man correction, and  
he shall come: if he, he shall do the good  
at the laste.

Whiche no prophete is, then the pro-  
ple perishe: but who is hym that hepech the  
lawe.

Whiche wretched will not be the better for: wretched  
are, for though he vnderstande, yet he will be  
not regarden hym.

If thou sayd a man that is false to speake  
but byed, thou mayst sayd a lye. n. o. s. t. e. s. t. e. m.

**D** What he prayeth byngeth to his friend  
from a curse, what he prayeth byngeth to his enemy  
to a curse.

Job. xxii. b

An angry man heareth by thyse, and he that  
hateth thyse will byngeth to his enemy, but he that  
loveth thyse will byngeth to his friend.

A man may be cometh a sal, but a lowly speeche  
will byngeth to his friend.

Who is highly cometh with a chere, he  
will be highly cometh: he that is highly cometh  
and he that is highly cometh.

He that feareth men, shall have a fall: but  
who is putted by his trust in the Lorde shall  
come to honour.

A man may be that seke the byngeth fa-  
vour, but every man's judgement cometh  
from the Lorde.

Who is highly cometh the byngeth: but  
as for them that be in the byngeth, they  
will be highly cometh.

CAPL XXX.

The wordes of Iguer  
the sonne of  
Jachy.

**I** The proverbs of a true saythfull  
man, whiche God hath helpe,  
whiche God had comendyd and  
approved.

For I thought I am the first of  
all, and have no manne understandyng: for  
I have learned byngeth: yet have I under-  
standyng, and am well knowynge in godly  
byngeth.

Who hath comendyd by me to heaven?

Who hath comendyd me from thence?

Who hath comendyd me the byngeth in the  
hande?

Who hath comendyd me the byngeth in a  
garment?

Who hath comendyd me all the endes of the  
byngeth?

What is his name, or his sonne's name?  
I will comendyd me.

All the wordes of God are pure & cleane,  
for he is a byngeth unto all them, that put their  
trust in hym.

Put thou nothinge therfore unto his wordes,  
for he is byngeth, and thou art sounde  
a byngeth.

Two thinges I requyre of the, that thou  
wilt not byngeth me byngeth I say.

Remove thy me byngeth and byngeth: geve me  
neither byngeth nor byngeth, and I will byngeth  
a byngeth.

**B** Whiche I be to say, I byngeth the, and saye:  
I will byngeth to the byngeth.

And thou shalt byngeth comendyd thynges  
unto me, for thou shalt byngeth, and thou shalt  
byngeth.

name of my God.

Who is a manne that is a byngeth,  
but he that speaketh evil of the Lorde, and he that  
byngeth.

Who that byngeth to an enemy: he that  
byngeth to the generation of his father and mother, is  
not to be byngeth to be comendyd.

The generation that byngeth themselves  
in care, shall not be comendyd from the byngeth  
in care.

There are people that have a byngeth like,  
and call byngeth byngeth.

This people that are in care, and they  
byngeth: they consume and byngeth  
the byngeth of the care, and the byngeth come  
amongst men.

The generation that byngeth to byngeth  
in care, shall not be comendyd from the byngeth  
in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

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that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

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that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

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from the byngeth in care, and they byngeth byngeth.

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that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

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that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Who is highly cometh to byngeth, and he  
that byngeth to byngeth, shall not be comendyd  
from the byngeth in care, and they byngeth byngeth.

Whiche I be to say, I byngeth the, and saye:  
I will byngeth to the byngeth.

Who so chymeth myrre, maketh butters  
 he that rubbeth his nose, maketh it blete:  
 and he that causeth wylde, byngeth southe  
 byrte.

II EI

She is like a marchaunte wyf, that bringeth  
 with her wylde frome a farr.

V A V.

She is by in the nyght season, to praye  
 meate for her housholde, and lode for her  
 maydens.

Z A I N.

She confoundeth lande, and speaketh it, and  
 with the scute of her handes she plaineth a  
 bynged.

**T**he wordes of Amos  
 Lammuel / and the Prophe-  
 cye that his mo-  
 ther taughte  
 hym.

Thynge ought to iudge iudly. The popyete of  
 an honest wyf.

C A P I. XXXI.

**M**ynne, thou soune of my body:  
 I mynne beloude loude. Thus  
 not ouer thy substance: mynne  
 into women, wouly are the wylde  
 dion men of bynges.

Manuel, thou bynges no wyf, thou bynges  
 and bynges no fonge bynges: thou thy  
 bynges bynges for the lawe, and regar-  
 not the cause of the poore, any of all that as  
 he in aduiceth.

Thou fonge bynges into fonge as aduiceth:  
 fonge to war, I wyf bynges: thou fonge  
 that they maye bynges it, and fonge their my-  
 sey and aduiceth.

Thou an aduocate, and fonge in iudge-  
 ment thy fonge, to speake for all iudge as he  
 bynges and aduiceth.

Thou thy mouth bynges the thinge that is  
 full any bynges, and the cause of the poore  
 and bynges.

A L E P H.

Who so bynges an honest faythfull wo-  
 man, she is moche more wylde than pes-  
 ite.

B E T H.

The deere of her housholde maye safely  
 stou in her, so that he shall haue none of  
 bynges.

G I M E L.

She will be him good and not ruyll of the  
 bynges of her bynges.

D A L E T H.

She bynges well and bynges, and bynges  
 ite stably any bynges.

H E T H.

She bynges her bynges with strength, and  
 courage bynges.

T H T H.

And if she bynges that her bynges  
 bynges god, her bynges godd not out by  
 bynges.

I O D.

She layeth her bynges to the bynges, and  
 her bynges bynges of bynges.

C A P II.

She bynges her bynges to the poore, for the  
 bynges bynges her bynges to fonge as bynges  
 bynges.

L A M E D.

She bynges not that the bynges of bynges  
 shall ouer her bynges, for all her bynges  
 bynges are bynges bynges.

M E M.

She maketh her bynges fonge bynges:  
 her bynges is bynges bynges and  
 bynges.

N V N.

Her bynges to moche bynges in the bynges,  
 much bynges amonge the bynges of  
 the bynges.

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## S A M E C H.

She maketh clothe of Gibe and selleth it,  
and bringeth a griddle unto the merchant.

## A I N.

**D** Strength and honour is her clothing, and  
in the latter days she shall rejoice.

## P H E.

She openeth her mouth with wisdom, &  
in her mouth is the law of grace.

## Z A D E

She looketh well to the ways of her house-  
hold, and careth not her bed with finery.

## K O P I L

Her children arise, and call her blessed: and

her husband maketh much of her.

## R E S.

Many daughters there be that gather cry-  
stals together, but they gett about them  
all.

## S I N.

As for favour, it is deceyfull, and beau-  
ty is a vayne thinge: but a woman that fea-  
reth the Lord, she is worthy to be praised.

## T H, A V.

Give her of the frute of her hands, and  
let her otne works praise  
her in the ga-  
tes.

**¶** The ende of the Proverbes  
of Salomon.



¶ It that to enshie woulde is barren.

CAPL I.



These are the woꝝ of the preache, the sonne of Dauid, kinge of Ierusalem. All is but vanity (sayth the preache) all is but plaine vanitie: for what is such a man, as if he laboureth that he taketh more oute than he putteth in. One generation passeth away, and another cometh, but the earth abydeth still. The sunne stretcheth, the sunne goeth downe, and returneth to his place, that he maye see the third eyle by agayne. The wynde goeth toward the South, and feelbeth his coyle about vnto the North, and so turneth in to him selfe agayne. All riuers run into the see, and yet the see is not fylled: for loke but what place the waters run, thence they come agayne. All thinges are so barre, that no man can expresse them. The eye is not satisfied wth light, the eare is not fylled wth hearinge. The thinge that hath bene, cometh to passe agayne: and the thinge that hath bene done, is done agayne, there is nothinge vnder the sunne. Is there any thinge wherof it may be saide: lo, this is here: for it was longe ago in the tyme that hath bene before te.

The thinge that is past, is our oꝛdeynance. Such is the thynge that is sayd to come, that no more be thought vpon amonge them that come after. I prayse the preache, because kyng of Ierusalem and Ierusalem, applyed my mynde to seeke out and receiue for the knowlege of all thinges that are done vnder heauen. Suche example and laboure haue I set vnto the children of men, to exercise them selfes therein.

Thus I haue considered of the thinges that come to passe vnder the sunne, and so, they are all but vanity and vexation of mynde.

The crooked can not be made straight, and the sautes can not be stumbrd. I dreamed with myne owne heere, sayenge: lo, I am come to a great estate, and haue gotten more wysdome, then all they that haue bene before me in Ierusalem. Yes my heere had great experience of wysdome and knowlege, for there vnto I applyed my mynde, that I might know what were wysdome & vnderstandinge, what were exour and satisfaction. And I perceyued that this also was but a vexation of mynde: for where moche wysdome is, there is also great exour and inquietude: & the more knowlege a man hath, the more is his care.

¶ The aboundance of riches, of pleasures, and of bud- dyng, are vayne thinges.

Then sayd I thus in my heere: Forke go to, I will take wyne ease vnto good dayes. But is, that was vaine: for in so moche that I sayd bute laughere: & show art mad, and so was it: what had I then?

So I thought in my heere, to wit: Let me my selfe from wyne, to applye my mynde vnto wysdome, and to see: what I shal doe vnto till the tyme: amonge all the thinges that are to be done: I mighte see what I shal doe for men to do, to luge as they shal vnder the sunne. I made glorious foye wythes, I builded me houses, I plantid wythayres, I made me orchardes and gardenes of pleasure, and plantid trees in them of all maner frutes. I made poyes of water, to water the grene and fearefull trees wthall. I bought seruauntes and maydens, and had a great Loue: also he for catell and shepe, I had moꝛe substance of them, then all they that were before me in Ierusalem. I gathered liue and gold: to gether, such a treasure of knynges and landes.

I persecuted me singes and women which conde playe of instruments, to make me my selfe a psalme. I get me cythringes, pipes, alio and glais. Wholy, I was greace in my wyse woꝛke, then all my prede: also in Ierusalem. For wysdome, such a man maye me and loke vnto the tyme: for I shal see, I let them haue the: and woulde to seee my heere belyeue of had any pleasure, I woulde not haue it. Thus my greace receyued in all the Iord, and thus I toke for the portion of all my laboure. What when I considered all these things, that my handes had done, and all the laboure that I had taken therein: lo, all was but vanity and vexation of mynde, and nothinge of any value vnder the sunne. The turned I me to consider vnto myne, and sawe I myselfe: for what is he amonge men, that mighte be compared to me the knyng in face and wysdome: and I sawe that wysdome: exceded for wysdome, as faste as he the both backe: for a wyse man beateth his eyes about vnto his head, but the sole goeth in the dee: hene. I perceyued also that they both had one ende.

Then thoughte I in my mynde: If it happen vnto I to be as a: both vnto me, what neede I me then to laboure any more for wysdome: so I desisted much in my heere, that this also was but vanity. For the wyse are sure as Irlie in remembrance as the folye, and all the dayes for to come walde so: gotten, reat the wyse man: as well as the folye. Thus began I to be wey of my lyfe, in so moche that I could away wth nothinge that is done vnder the sunne: for all was but vanity and vexation of mynde. Yes I was wey of all my laboure, which I had taken vnto the sunne, because I woulde be sayne to leaue the vnto an other man, & I woulde after me, for who knoweth, whether he shal be a wyse man or a folye? a yet shal he be lord of all my laboure, which I wch wysdome haue taken vnder the sunne. Is not this a vayne thinge?

So I turned me to refrayne my mynde: for all surely traugle, as I toke vnder the sunne.

¶ The eye is not satisfied wth light, the eare is not fylled wth hearinge.

¶ The crooked can not be made straight, and the sautes can not be stumbrd.

3

3

6

**T**he maner as a man shoulde keep him selfe  
 from idleness, and to have hartinge and opo-  
 rtunitie, and yet the same to labour, is laboure  
 to another, that sure sweete for the. This  
 is a maner of livinge and a geat myracle.

For hee preferred a man of all the laboure  
 and travayle of his mynde, that he shoulde be  
 in the Sunne, for heurres, for the and dis-  
 tance of the dayes of his life: In so much  
 that his vertue cannot be brought. Is not  
 this also a vayne thinge? Is it not better the  
 for a man to ease and burke, and his soule to  
 be in his labour? Yea I saye that this  
 shoulde as a rule of God: for who maye take  
 his life, as thinge any thinge to passe without  
 him? Yea why? hee groweth into man. What  
 hee pleased him: whether he be hurtome, or  
 understandinge, or of idlene. But unto the sen-  
 tence he groweth weevens and so some, that he  
 maye a litle and weape together the thinge. &  
 afterwards shall hee given unto him whome he  
 pleased God. This is now a vayne thinge,  
 yea a verye dishonourable a veracion of mynde.

¶ The things come in thyngs some and putt away  
 the, as, etc.

CAP. III.

**E**very thinge hath a tyme, yea all that is  
 under the heauen, hath his commencement  
 & end.

There is a tyme to be bozne, and a tyme to  
 die.

There is a tyme to plante, and a tyme to  
 plucke by the rounce, that is planted.

A tyme to sit, and a tyme to make hole.

A tyme to break downe, and a tyme to  
 burke by.

A tyme to wepe, and a tyme to laugh.

A tyme to mourne, and a tyme to dance.

A tyme to call a may: Sonce, and a tyme to  
 gete a maye to it.

A tyme to embrace, and a tyme to refrayne  
 from embracing.

A tyme to weare, and a tyme to leese.

A tyme to speake, and a tyme to sence.

**A** tyme to cut in pieces, and a tyme to sewe  
 together.

A tyme to kepe spicue, and a tyme to  
 speake.

A tyme to love, and a tyme to hate.

A tyme of warre, and a tyme of peace.

**W**hat hath a man that doth any thinge  
 but weepnesse and laboure? For as touching  
 the example a carefulnesse which God hath  
 given unto men, I see he hath given it them  
 to be reserved in it. All this hath hee ordered  
 marvellous goodly, to every thinge his due  
 tyme. For hath planted ignorance also in the  
 hearts of men, that they shoulde not fynde out  
 the grounds of his wayes, which hee doth see  
 the beginninge to the ende. So I perceived,  
 that in these things there is not linge better  
 for a man, then to drinke and to do well so  
 longe as hee liveth. For all that a man eateth  
 and drinketh, yea what hee eate a man enjoyeth  
 of all his laboure, that same is a gifte of  
 God. I considered also that what hee eate God

doth, it cometh forth for ever, and that nothing  
 can be put unto it nor less. And for that I saye  
 I see doth it to be intente, that men shoulde  
 see him. The thinge that hath bene is rewe  
 and the tyme that is for to come, hath bene  
 of the same, for hee bestoweth a jarne of thinge  
 that maye pass. A jarne of, I saye under the  
 Sunne by god's mynde in the fildes of iudgemente  
 and in quite in heade of stabilitye. When  
 thought I in my mynde: God shall separate  
 the righteous from the ungodly, and then shall be  
 the tyme and iudgemente of all counceils and  
 bewynges. I remembred with thine other here  
 also concerninge the children of men: that  
 God hath chosen them, and yet letteth them  
 as though they were drasse: for it  
 happeneth unto men as it doth unto brasse,  
 and as the one dyeth, so dyeth the other: yea  
 they have both one maner of birth, so that in  
 this, a man hath no preeminence above a brasse  
 but all are subdued unto vanitie. They go all  
 unto one place, for as they be all of dust, so  
 shall they all turne unto dust agayne. Who  
 knoweth the iudgemente of man's goode bywarde  
 and the bynde of the beaste that goeth downe  
 unto the ear? Wherfore I perceyue, that there  
 is nothinge better for a man, then to be iust  
 in his labour, for that is his portion. But  
 to do what thinge hath to be the thinge that shall  
 come after him?

¶ The myracles of the myracles. The superfluous  
 labours of man. The thyngs that are to be done and to be  
 done.

CAP. IIII.

**S**o I turned me, and considered all the  
 silent wisdom that is do in vaine: & I sawe  
 and beheld the ceases of wiche as were  
 oppressed, and there was no man to comforte  
 them: that woulde destruye and destruye the  
 from the violence of their oppressours. Wher  
 fore I judg. I woulde that they shoulde, to be more  
 happye than I was as he. A frute I saye them that  
 is yet: vpon the be better as I see them they  
 both, because he seeth not the myracles that  
 hee that hee done under the sunne.

Againe, I sawe that all the wylde and the  
 gentre of laboure was hated of rater and thus  
 to also a vayne thinge, and a veracion of  
 mynde.

The sole foldeth his handes together, and  
 callen up: as a vaine thinge. One handfull  
 of, is better for thee, then both the handes  
 full with laboure and it wylde.

Wherfore, I turned me, and beholde yet  
 an other vaine under the Sunne.

There is one man, no man but him selfe a-  
 lone, haunge nere the chylde nor by a sence: yet  
 to the end of his carefulle travayle, his  
 eyes cannot be satisfied with rycches. For  
 doeth hee not remembre him selfe, and saye:  
 For whom do I take the travayle? For  
 whose pleasure do I thus consume away my  
 life? This is also a vaine and myrurable  
 thinge. Wherfore I sawe that they are better then one,  
 they maye the lenger the part of their la-  
 boure. It cometh of the wylde fall, his companyon  
 bye.

He is too is him that is  
 alone, for ye be call, be hath not an other to  
 be pe him by light, when thea they together  
 they are in them: but how can a body be roasm  
 alone? One may be overcome, but two may  
 make resistance: a like cold cable is not light:  
 In broken a poor childe being wyse, is better  
 then an o'be king that doctch, and can not be  
 wace in time to come. Some one cometh out  
 of prison to make a king: and an other which  
 is better in the kingdom, cometh into pouce-  
 tie. And I perceyved that all men trying vnder  
 the sunne, go wach the seconde childe, that com-  
 eth by in the steede of the other.

Is for the people that have bin before  
 him, and that come after him, they are inu-  
 merable: yet is not this hope the greater the  
 come him. This is also a vaine thinge, and a  
 bragation of mynde. When thou comest in to  
 the house of God, heare thy sale, & drawe up,  
 that thou marke these that is better then the  
 otherges of sooles, for they know not what  
 cupll they be.

¶ Men men to beware of vasse communication.  
 ¶ Doubt not to marvel as the opposition of the  
 force. The courteous is not satisfied w his speche.

CAPL

V.

**B**E not hasty with thy mouth, and let not  
 thine heart speake any thinge rashly be-  
 fore God. For God is in heaven, and thou  
 by on earth, therefore let thy wordes be few. For  
 where moche caclulness is, there are manie  
 brames: and where many wordes are, there  
 men may beare sooles. ¶ Yet thou make a vow  
 unto God, be not si like to performe it. In so  
 sayinge vowe, he hath no pleasure in them.  
 ¶ Yet thou promise any thinge, paye it: so: be-  
 ter it is that thou make no vowe, then if thou  
 canst promise and not paye. Lise not thy  
 mouthe to cause thy selfe for to synne, that  
 thou saye not before the anzell: my soyls  
 nelle is in the sauer. For when God wil be au-  
 gure at thy vowe, and bestrope al: the workes  
 of thine handes. And why? where as are ma-  
 ny brames and many wordes, there are also  
 brues varieties: but loke if thou feare God,  
 if thou feare the poore to be oppressed, & inon-  
 gously deale withall, so that equite and the  
 right of the law is wasted in the lande: mar-  
 uel not them at such iudgement, for one great  
 man heperth fourthe it w an other. & the myz-  
 eye helpe them selfe together. The hole land  
 also wach the felde, and all that is therein, is  
 in subietion and bondage vnto the hyge, we  
 that souerid mouer, wil neuer be satisfied wach  
 money: and who so deliyed in vchelle, shall  
 haue no profyte thereof. Is not this also a  
 vaine thinge? Where as moche vowe is, there  
 are many also that spinde them awaie. And  
 what pleasure more hath he if pass: with them,  
 saue that he maye loke vpon them wach  
 eyes? If labouring man stypeth sweetly, wch  
 that he be spelle of moche that he eatech: but  
 the abundance of the speche wyll not: sudre  
 that a step.

Yet is there a sore plage, which I have fear  
 vnder the sunne namely; eythelle hope to  
 be: of him that hath them in possession. For  
 oft tyme they peesche with the great  
 and trouble: and if he haue a childe, it getteth  
 nothings. ¶ Like as he came maketh out of his  
 mothers wombe, so goeth he vnto the  
 earth nothinge auaie to him of all his labour.  
 This is a miserable plave, that he shall go a-  
 waye ruine as he came. What helpech it him  
 then, that he hath laboured in the wch: All  
 the dayes of his life also muste be eate in the  
 darthe, with great carefullness, sicknesse and  
 sorowe. Therefore my thynke it a better and a  
 safer thinge, a man to eate and be: che, and  
 to be refreded of all his labour, that he sa-  
 kech vnder the sunne all the dayes of his life,  
 wch the God gruech him, for this is his por-  
 tion. For vnto whome so euer God gruech et-  
 chelle, goods and power, he voucheth: vnto  
 enioye it, to take it for his portion, and to be  
 refreded of his labour: this is now the gift  
 of God. For he thinketh not moche how long  
 he shall lye, so: so moche as God willech his  
 best wach gladnesse.

¶ The misery of thersche and covetous. The dis-  
 tressed of a soule and a wyle man.

CAPL

VI.

**T**here is yet a plage vnto the sunne, and  
 it is a generall thynge among men: wher  
 God gruech a man riches, goods and  
 honoure, so that he wantech nothyng of al: that  
 his heart can desire: and yet God giuech him  
 not leue to enioye the same, but an other man  
 syndech them. This is a vaine thinge, and a  
 miserable plave. ¶ If a man beget an hundreth  
 chylde, & tye many yeere, so that is by  
 are many in number, and yet can not enioye his  
 good, neyther be buried: as for him, I say, that  
 an hundreth byrbe is better then he. For he  
 cometh to nought, and goeth his waye in to  
 darthe: & his name is forgotten. ¶ He goer  
 be sech not the sunne, and knower of no red  
 neyther here ne there. ¶ Yes thou: if he lyech  
 thou shall see, yet hath he no good life. Come  
 not al to one place: All the labour that a man  
 maketh, is for him selfe: yet he desirech to enioye  
 alies after his mynde: for what hath the  
 more then the sale? What bringeth it the poore  
 that he knower to make before the ioung?  
 The light of the eyes is better, then that the  
 soule hold so byrbe away. How bech this is  
 also a vaine thinge, & a distressed of mynde.  
 What is more reccher then man? yet can he  
 not in the lande see the byrbe of him that is  
 myzch: then he. A vaine thinge is it to call out  
 many wordes, but what hath a man els?

¶ What whiche peesche strengthes and wryte  
 ought not to be to late after.

CAPL

VII.

**F**or as much that is good for men  
 as lyner, in the dayes of his life, he  
 wach is but a shadow: & who wil







Waste maketh men to laugh, & wyne maketh  
them weep: but vnsomony are all thynges  
obdrait. Whiche thinge no euil in thy thought  
and speake no hurt of the peche in thy pryue  
chambre: for a byrde of the ayre: shall be traye  
thy voyce, and with his fetters shall be be-  
wraye thy wordes.

¶ With thoughtes be thy hart wyllyng to be wyllyng.

CAPIT. XI.

**S**ende thy bytapes ouer the waters, and  
so walke thou fridde thur after many ye-  
res. Spue it awaye amonge leuen of eyght,  
for thou knowest not what miserie shall come  
vpon casche. Whiche thy chowges are full, thy  
poure out thyne wyllyng the cythe. And when the  
reece shall be, whiche it be towards the out ye  
of the: be in what place to cure: fall, there is  
lycty. Whiche thy gardeth the wynde, shall not  
come: and he that hath sayd vnto the cythe:  
our wyllyng thy. How lyke as thou knowest  
not the waye of the wynde, ne howe the vour-  
ne, filled is a molten wyllyng: Curm is thou  
knowest not the workes of God, which is  
the workmaner of all.

**L**eae not thou thyselfe with thy handes to  
some thy reed, whiche he be in the morning of  
thy. For thou knowest not whiche  
thy of that shall ppyrre, and it thy do the  
thy. It is the better. Thy sight is weare, and  
a ppealant thyng is it for thy eyes to lobe  
vpon the sunne. If a man thur many yeres, &  
be glad in them all, let him remember the dayes  
of backynge, which shall be many: and when  
they come, all thynges shall be but vanitie. We  
glad thou, & thou thouge man, in thy pouthe,  
and let thyne here be weep in thy thouge dayes:  
for the wyne of thyne owne beer, and the  
jull of thyne eyes: but be thou sure that God  
shall byrge the in to iudgement for all these  
thynges.

¶ From our youthought we to confide and regard  
the goodnes of God.

CAPIT. XII.

**P**ut awaye displeasure out of thyne heart,  
and remove rull from thy body: for child  
hede and youlde is but banke.

bye thy maker in thy pouthe, & ever the wyne  
of aduerfite come, and of the yeres diame ne  
when thou. Whiche saye: I have no pleasure in  
them before the sunne, the lighte, the moonne &  
strettes be backned, and of the stoures tounne  
a jayn after the rayne: when the wyne of the  
house shall tremble, and wyne the stronge wyl  
shall bowe them selves wyl the mylles canbe  
fill, because they be so frow and when the light  
of the wyndowen shall waere hymme: when  
the boxes in the strettes shall be full, and when  
the voyce of the mylles shall be lorde domes  
when men shall rise up at the voyce of thy byrde,  
and when at the thoughtes of myllye shall be  
brought low: when men shall seare in the pte  
ce, and be afraid in the strettes: when the al-  
mourne ree shall be despised, the yee thyne  
dojnt our: and when great poutie shall be  
in: when man goeth to his lobe home, & the  
mourner go about the strettes. & ever the  
wee lobe be taken awaye, & of the golden banke  
be broken: & the pot be broken at the well, &  
the whete vpon the cythe: & dust be turned  
agayn vnto the erth from wher it came, &  
of the spyrte retuene vnto God, whiche gau  
it. All is but vanitie sayd the ppreacher, all  
is but playne vanitie.

The same Preacher was not wyllyng alone,  
but taught the people knowlege also: he gau  
good bede, sought out thy groundes, and set forth  
many parables. His diligence was to fynd out  
acceptable wordes, ryght scripture, & the wy-  
des of leude. For the wordes of the wyse are  
lyke pyrrhes & naples that goe thowde, whiche  
with men are kept together: for they are gyul  
of one furdbeck onely. Therefore beware, thy  
foure: that about these thou make the not ma-  
ny and innumerable booke, nor take thyne to  
cenne in hand, so weep thy body withall.

Let us brate the conclusion of all thynges:  
fearre God, and kepe his commaundementes,  
for that tourbeth all men: for God shall  
iudge all workes and secretes  
thynges, whiche  
thy be good  
of euil.

The ende of the boke of the ppreacher,  
otherwyse called  
Ecclesiastes.

THE BALLET OF BALLETES OF SALO-  
MON: CALLED IN LATINE,  
Canticum Canticorum.

Complaisance of the spiritual and godly love  
between a husband and wife, and the church of con-  
gregation his spouse. Salomon made this ballade  
of love by his little daughter the daughter of  
Saba, under the shadowe or similitude of her  
Lips, and under the perfection of his wifes the church.

C A P L

L

The voice of the church.



That thy mouth would  
give me a kiss, for thy bes-  
sies are more pleasant then  
rosey, and that because of  
the good and pleasant sa-  
uour. Thy name is a sweet  
smelling spice: therefore  
doth my spouse love thee: I pray that I may  
use thee also to runne after thee.

The spouse to her companions.

The king hath brought me into his priu-  
chamber. We will be glad and reioyce in thee,  
we will be more of thy besies then of wine: I  
will be to thee that thou art.

The voice of the church in refection.

I am blacke (o ye daughters of Jerusalem)  
like as the shadowe of the cedars, and as the  
brunettes of Sion: but see as I saye and  
maruaile: why thus? I am blacke, and why? the sun hath  
burnt me.

The voice of the Gynagogue.

For when my mothers childe I had euen wyl-  
ed me, they made me a keeper of the vineyard.  
Thus was I borne to keep a vineyard, which  
was not myne owne.

The voice of the church to the king.

Tell me of thou wold my soule loue: where  
thou art, where thou restest at the noon day:  
lest I go wrong, and come vnto the rocks of  
my companions.

The church to the church.

If thou knowest not thy selfe: o thou fairest  
among women: then do thy wofull sakes  
the fairest of the wofull, as though thou  
wouldest see the golden bayle the shepherdes  
flocke. There will I say to thee my love, whyne  
hath and with my charmes, whyne that be no  
fetter then Saba. When will thy sheke  
of the sheke be made faire, and banded with spyl-  
les and gawles: whyne a necklace of golde  
will we make thee, whyne a necklace of golde.

The voice of the church.

When the king setteth at the table, he shall  
smell my fragrance: for a bundle of myrrour  
my beloved hath betwixt my breasts. A cluster of  
gawles of myrrour, or of the vineyard of Saba:  
that I will call thou art, o my beloved.

The church to the church.

O how faire art thou my love, how faire  
art thou: thou hast done this.

The church to the church.

O how faire art thou, my beloved, to be  
well favoured art thou: our bed is better with  
flowers, the fragrance of our bed: thou art of Saba  
tree, and our bairnes of Cyprus.

C A P L

II

The voice of the church.

I am the flower of the seide, and trye of Saba:  
I saye as the rose amonge the thornes, so is  
my love amonge the daughters.

The voice of the church.

Lyke as the apple tree amonge the trees of  
the wood, so is my beloved amonge the women.  
My desire is to sit vnder his shadowe, for his  
fruit is sweet vnto my taste: he bringeth me  
in to his wine cellar, and loveth me specially:  
well he hath me with grapes, comforte me with  
apples, for I am the rose or love: his left hande  
lyeth vnder my head, and his right hande  
embraceeth me.

The voice of the church.

I charge you, o ye daughters of Jerusalem,  
by the hoopes and by the seide, that ye  
waxe not by my love, nor southeper, whyne be  
content yet selfe.

The voice of the church.

Behold, I have heard the voice of my beloved:  
he cometh by the waye, upon the moun-  
tayne, and sayng vnto the shepherdes. My  
beloved is like a rose, as a young man. Behold  
he standeth by the wall, he peeketh in at  
the window, and he peepeth vnto the gate.  
My beloved answered and sayd vnto me.

The voice of the church.

O stand by my love, my dear, my beautiful,  
and come: for to the wynde is now past, and  
the sayle is awaye and gone. For the daye  
is come by in the seide, the evening time is come,  
the voice of the turtle dove is heard in the field,  
the byrds by night shall see thy face, the byr-  
nes vnto the house, and thou a good smell. O  
stand by my love, my dear, and come: o  
my love out of the gate of the garden, out of  
the voice of the wall: I will let me to thy counte-  
nance, and leave thy love: for sweet is thy  
voice, and faire is thy face.

The voice against the daughters.

See ye the face, for the voice is past  
the times, for euen times beare blossomes.

The voice of the church.

My love is mine, I am to, which shall  
amonge the lilies vnto the fairest, and let  
the shadowe be gone. Come againe: whyne  
to my beloved like as a Rose, as a young man,  
vnto the mountaines.









# THE BOKE OF THE PRO- PHETES.

|           |           |
|-----------|-----------|
| ESAYE.    | IONAS.    |
| Jeremy.   | Elychias. |
| EZECHIEL. | NAVM.     |
| Daniel.   | Abacuc.   |
| OSIAS.    | SOPHONY.  |
| Joel.     | Aggeus.   |
| AMOS.     | ZACHARY.  |
| Abdi.     | Malachy.  |

IN THE

YEAR













sure that christe come to knowledg, to es-  
 cuse the iust and chafe the good. The lande  
 that thou set so a frayde for, shall be desolate  
 of both her kinges.

The Lorde also shall sende a tyme upon  
 the, upon thy people, and upon thy fathers  
 coule such as neuer came since the tyme that  
 Asaiah departed from Iuda, (whowse the  
 kinge of the Assirians. For at the same tyme  
 shall the Lorde whiled to the Aies that see  
 about the matter of Egypt, and to the Dees  
 in the Assirians lande. These shall come, and  
 shall lye: all in the battelles, in the daries  
 of none, upon all gerne thynge, and in all  
 the: etc.

**D** At the same tyme shall the Lorde make the  
 brere of the brabe and the see and shalder  
 cleane of, with the raioune that he shall paye  
 them withall beyonde the water, namelye,  
 with the kyng of the Assirians. At the same  
 tyme shall a man lye with a cowe, and two  
 shepe. Then because of the aboundance of  
 mythe, it shall make buttee and case it. So  
 that curie one in the remayntly in the land  
 shall lye one and honr. At the same tyme  
 a hundred shepe though three be a thousande  
 byes: out, and wice so be to a thousande  
 shepe: they shall be turned to beare and  
 sheue. Aske as they shall come in to the  
 land with shears and hoes, in all the  
 lande becom beare and sheue. And as for  
 all byles that now are new in bowe, thou  
 shalt not come upon them, for seare of beare  
 and sheue. But the cattel shall be put to-  
 gether, and the wyse shall seke theye.

The bruceance of the land by Emanuel. The  
 last of these, at which many shall amble.

CAPL VIII.

**M**oreover the Lorde sayde unto me:  
 Take the a great booke, and wype it,  
 as men do with a penne, that he speke  
 hym to robbe, and haue bynt to spoyle. And  
 immediately I called vnto me saythowse wy-  
 nes: Elias the priefte, and Zacharye the  
 sonne of Bacchias. These that went I vnto  
 the prophetes, that now had couered a  
 booke a tonne. Then sayde the Lorde to me:  
 geue hym this name: a spyghel of bakubas  
 (that is: a spyghel of bakubas, an daby spoyse.)  
 For wher as euer the chylde shall haue know-  
 ledge to fyre, Ibram and Im, that is: fache and  
 wome. Shall the wydes of Samaria and  
 the substance of Samaria be taken awaye,  
 the same the kyng of the Assirians.

**D** The Lorde spake also vnto me, sayng: for  
 to make as the people refused the wyllom:  
 wyne water of Seir, and put theye drye in  
 Kain and Hametes lanne. Whereof, the  
 Lorde shall bruzt mynste and gerate doun  
 bys of wace upon them, namelye, the kyng  
 of the Assirians with all his power. Whiche  
 shall poure out: his fustoume upon curye  
 man, and reune ouer all theye bankes. And  
 shall beake in upon Iuda, in the: etc. in  
 the: etc. in the: etc. in the: etc. in the: etc.

Thy also the wybenesse of thy lande with his  
 wyde wynges. Emanuel. So together ye  
 people, and gather you, heken to all ye of  
 facte countreys. Gather you, and gather you  
 muste you, and gather you, take your coun-  
 cell together, per much your countrell come to  
 nought: go in hande withall, yett shall it not  
 prosper. Except Emanuel, (that is: God, be  
 with vs. For the Lorde be the: etc. and take  
 me by the hande, and warned me, sayng: vn-  
 to me: that I shal not walke in the wyse  
 of this people. He sayde moreover: rounce  
 with none of them, who is euer saye: rounce  
 people are bound together, shal theye seare  
 them not, neyther shall theye attrem, but in-  
 curre the Lorde of hostes, let tyme be poure  
 seare and wyde. For he is the sanctifying, and  
 shal to Rome: at the rocke shall upon,  
 a mare and net to both the houses: to Irael,  
 and the inhabitants of Ierusalem. And many  
 shall amble, call, and be by: etc. upon hym  
 yd they shall be: etc. and taken.

Some saye the wybenesse together: (sayde  
 the Lorde, and state the lawe with my  
 wyse. Thus I wayer upon I Lorde that had  
 reueled the face from the house of Iacob, and  
 I take bute hym. But so, as to: me, and the  
 curie: with the Lorde be the: etc. me: we  
 are ashen and a wone: in Irael, to: the  
 Lorde of hostes sake, whiche dwelith vpon  
 the: etc. of hon.

And the: etc. if they saye vnto you: aske  
 the countrell at the: etc. wyches, thar-  
 mettes and countreys, then make them: etc. and  
 stouer. Is there a people any wyse, that as-  
 kethe no. countrell at his God, whiche he  
 receyue the dead of the frange. If any man  
 wante lyege, let tyme seke upon the lawe and  
 sedimony, whiche theye speake not after the  
 meathur: If he do not this, he shall be  
 and iudged: unger. And if he fuche unger, he  
 is out of part: etc. and by: etc. his  
 his God. Then I shal he: etc. and  
 made to the earth, and be: etc. in  
 ble and daken the, vnto the: etc. about  
 hym, and the: etc. of: etc. And oute of  
 for the aduersite, shall he not escape.

The prophete of Eusebius: write and do  
 in: etc.

CAPL IX.

**E**uenlyke as in tyme past of hadde bent  
 well: etc. that the lande of Zabud and  
 the lande of Egypte: whiche thowse  
 the: etc. were gotte ouer Iordane in to the  
 of Iudith. was at the: etc. in  
 but afterwarde seare: etc.

For whiche the people that haue dwelid  
 in dakenesse, shall se a vnto lyege. As for the  
 that dwell in the lande of the: etc.  
 heard, vpon them shall the: etc. whiche  
 thou multyre the people, and not increse  
 the: etc. also: For shall receyue before the  
 as men make meet in Iudith, and as me that  
 haue gotten the: etc. when they be: etc.  
 the: etc. For thou shall be: etc. of the  
 people

Ex. 12  
 Rom. 12  
 1. 12. 12. 12

Deut. 12  
 12









carthe, keppe soyl before the. All kynges of  
 the carthe stande by from theyr seates, that  
 they maye all come affect another, synge and  
 speake unto the: Kere thou wounded also as  
 we: kere thou breake thyr harte be? Thy  
 pompe and thy pyde is gone downe to hell.  
 Wretched walbe sayd under the, and wretched  
 walbe thy courtynge.

How art thou fallen from heauen? O Lu-  
 cifer, thou starre morninge starre: had thou  
 gotten a fall euen to the grounde, thou had  
 not with standynge, byddest subdue the pro-  
 pier: And yet thou thoughtest in thyn herte:  
 I will aspyre by into heaue, y make my seate  
 about the battes of God, I will lye upon the  
 glorious mounte towarde the North, I will  
 aspyre by above the cloudes, and wyll be lyke  
 the hyghness of all. Yet saith I say, that thou  
 waldest be brought downe to the dyce of hell.  
 They that se the, shall narrowre take upon  
 the, and thynke in thym selues, sayenge: Is  
 this synn, that broughte all landes in scate,  
 and in the carthe kyngdomes atwarde? Is this be  
 that made the world in a maner waste, and  
 larde the cytes to the yeound, which let not  
 the persones go home?

Howe happened, it that the kynges of all  
 people see, euen as at home in his owne pa-  
 lace, and thou art all out of  
 thy grace lyke a wyld beaust, lyke as beab  
 in the wastynge that is in the wastynge with the  
 lowe, as they that go downe to the houses  
 of the depe, as a beade cometh that is broken  
 under the, and not broken with them: Cursed  
 be thou that thou haste wasted thyr lande, and  
 destroyed thyr people. So: the generation of  
 the wretched walbe without honours, for euer.  
 There that a waye be sought to be see: theyr  
 cytes, for theyr synnes wretchednes, they  
 shall of comyng agayne to possesse the land,  
 and fill the wastynge full of cattles and towres.

I will stande by agaynst them saye: the  
 Lorde of Hostes: y root out the name and ye  
 mention of Babylon sayeth the Lorde: and  
 I will geue it to the wyldes, and will make  
 water podels of it. And I will swepe them  
 out with the b. some of bebructed, sayeth the  
 Lorde of Hostes. The Lorde of Hostes hath  
 sworne an at the sayeng: It shall come to passe  
 as I haue determined, and walbe fulfilled,  
 as I haue druncked. The Alkrians walbe de-  
 stroyd in my lande, and upon my mountay-  
 nes will I treade them vnder feete. Where  
 choowse the rocke shall come frome you, and  
 his burden shall be shen fro your shouldeers.  
 His burden hath the Lorde taken awaye the  
 hole world, and thus is his danbe used to be  
 out ouer all people: For of the Lorde of Ho-  
 stes determined a charge. And well bylanulle  
 it shall be seered for: his hande, who wyll  
 be the best in sparne?

The same waye that hynge steepe byrd, God  
 theareth by Cypre on this manner: Wretched  
 nor thou hole palestyn: as though the deed  
 of be that beareth the were broken, for out  
 of the serpentes rote, chere shall wast a he-  
 llette, and the sture walbe a frue woman.  
 But the pouce shall seke of the deell: byngen,

and the temple shall dwell in safetye. The  
 rates wyll I destroye with hunger, and it shall  
 be eye thy remnant. Howne ye portes, wepe  
 ye cytes, & kere thou: O hole palestyn: for  
 there shall come the steepe a smoke, whose  
 power no man maye abrode. Who shall then  
 maynteyne the messages of the Scyptures: But  
 the Lorde shall steepe ston, and the pouce of  
 my people shall put theyr teud in hym.

C 2 prophete agaynst Moab.

C A P I. X V.

**T**his is the braye burthen upon Moab,  
 he of Moab was destroyed, as me  
 thought, in the nyght season. The wal-  
 les of Moab preyed in the nyght, and was  
 destroyed awaye. They went to Bathan and Kir-  
 bon in the hie places, for to wept. Moab was  
 mounte frome Rebo to Medba, & alle theyr  
 brades were toiled, and alle theyr brades was  
 urn. In theyr steeles were they greebed about  
 with sack clothe. In all the toppes of theyr  
 haukes and steeles was thier norhyng, but  
 mourninge and wepyng. Desolacion and ca-  
 leatnes, that theyr voice was heard vnder  
 Jaba. The moystnes also of Moab braced  
 and cryed for: theyr soules of theyr synnes.  
 Who is my deere for Moab sake. Theyr de-  
 buce the crye of Zoar, which is the same as  
 fratefull bullock, they went by to Zarith,  
 wepyng. The waye toward the nation was  
 full of lamentacion for the hurle. The wa-  
 terys of Amman were dryed up, & graile was  
 wretched, the yerbes destroyed, and what ne-  
 cessarye gerne thynge there was destroyed. In  
 lyke maner the thynge that was left them of  
 theyr substance, they carued the stones to  
 beaby. Theyr crye went ouer the hole lande of  
 Moab, some cryed vnto Dree, was thier  
 norhyng but mourninge. The waters of Di-  
 mon were full of bloud, for the enemye had  
 sent thier brades a bonde of men, which as a iron  
 laye a waste for the remnant of the lande,  
 and soyl them that were escaped.

There shall be  
 a scallus

C The destruction of Moab.

C A P I. X V I.

**T**hen sent the Lorde of the lande a ma-  
 of waste, frome the cocke that lyeth to  
 wache the dectre, vnto the holl of the  
 daughter byon. For as for the daughters of  
 Moab, they were as it had bene a trembleng  
 byrd, that is put out of his nest by the frow  
 of Ammon, whiche messenger sayde: gaib  
 your counsell, come together, rouse vs by  
 your wisdom in the myddaye, as the nyght  
 both by the chafed, and becom are no chere  
 that art sh, leste the persecuted chere  
 dwell among you, be our ope: refuse agaynst  
 the destroyer, for the adversarye oppresseth vs  
 the robber vnto the de, and the spyant be-  
 wech vs out of our lande. But the soules of  
 your kyngdomes is full of grece, therefore be  
 theyr speere vpon it with saythfulness and  
 reuenge

trouthe in the house of David, another the  
 turne, and do bin diligence to helpe woyle,  
 according to quate and righteousnes. do  
 not shoue a myde, shall they answer, it is  
 with humilitie. And all thynge they be cruel  
 temerous, arrogant, and bre mynded, yet to  
 this they wyl not bryng tyme. And therefore  
 I shall be manifestly vnto you, where they  
 shall be come all to me here, and hope that  
 they be mynster, they take theys charge be  
 myde by the byrdsmall, and mine they com  
 plaine.

Jer. xliii. c.

And wherby also of Iherosolome were made  
 dead, and the synners of it. Wherby heretofore  
 to the byrdsmall of Iherosolome, wherby  
 theye pleased in the noble year, and theye vnto  
 to yee, and went vnto the side of the de  
 serte, wherby Iherosolome were theye synners  
 for theye vnto the sea. Therefore I shouded  
 for Iherosolome, and for the synners of Iherosolome  
 much great tyme I yered my prayer vnto  
 Iherosolome and Iherosolome, for all theye synners  
 were layd downe, in theye burnell and theye synners  
 of theye synners. Wherby and theye were gone  
 out of the side and vnto the side, in to me, that  
 no man was glad was long. Theye were  
 to beate into the synners, theye were  
 there was layd downe. Wherby my prayer  
 remembred as it had been a tyme, for Iherosolome  
 take, a mynster toward members, for theye synners  
 in theye take, for it happened thus also, when  
 Iherosolome were that theye were turned vnto  
 downe, theye were by on theye into the synners  
 tyme, to make the prayer there, but theye were  
 not be layd. This is the synner, wherby the  
 word take in hande as theye tyme against  
 Iherosolome. And now the word sayth thus: In  
 the year that Iherosolome were theye synners  
 synners, wherby is yere, be minded, by he as  
 the burthen of an byrd is yere. And as for  
 the remnant of them, theye were take theye  
 a fewe, and not remand much woyle.

D

Jer. xliii. c.

Cyphers against Damascus

CAP. XVII.

**T**his is the heavy burden upon Damas  
 cus. Wherby, Damascus shall be no  
 more a city, but an heape of broken sto  
 nes. The cities of Iherosolome shall be waste: the ca  
 stle shall be there, a woman shall reape them  
 awaye. Egipt shall no more be strong, and  
 Damascus shall no more be a kyngdom. And  
 as for the glorye of the remnant of the he  
 rens, it shall be as the glorye of the egiptens of  
 Iherosolome, sayth the word of the Lord. He that  
 synneth shall be the glorye of Iherosolome be  
 poore, and his synners tyme. It shall happen  
 to them, as when one secret in vnto the  
 wherby such by his hande full in the side tyme,  
 and when one gathereth the weare together  
 in the valleys, of Iherosolome, there remaneth  
 yet some gages ouer. As when one gathereth  
 an of a tyme, wherby synners but two of the  
 of the synners about in the tyme, and some of  
 syn in the byrdsmall. Thus the word of  
 the Lord hath spoken.

D

When shall man conuerte agayne vnto his  
 maner, and tyme to tyme to the holy one of  
 Iherosolome, and shall not tyme to tyme theye  
 are the work of his tyme hande, a synner  
 shall be loue vpon you and synners, wherby  
 by synners have wrought. In the same tyme  
 shall theye strong cities be waste, by he as  
 tyme vnto the tyme, the plaine is waste, wherby  
 theye take, for trace of synners of Iherosolome.  
 To the tyme of Damascus be waste,  
 because you had, for Iherosolome the synners  
 ouer, and had not tyme to remembre the  
 tyme of the synners. Wherby Iherosolome shall  
 be a large plaine, a waste and a waste waste.  
 In the tyme when you tyme, a tyme, a tyme  
 is a tyme, a tyme tyme the tyme of the tyme.  
 But in the tyme of Damascus, you shall tyme  
 an tyme of tyme and a tyme.

And be to the synners of muche people,  
 that shall be the tyme, a tyme to tyme of tyme,  
 that tyme ouer all, the great tyme. For  
 though to many people tyme as synners  
 tyme, a tyme theye be tyme, a tyme theye  
 tyme of, and tyme tyme, by he the tyme tyme  
 tyme tyme vnto a tyme, and as the tyme  
 tyme tyme a tyme. Though theye be tyme  
 full of tyme, yet in the tyme, it is gone  
 tyme tyme. To the tyme tyme, that do be  
 tyme, and tyme of them, that tyme be.

Wherby Iherosolome shall be waste, wherby  
 the tyme tyme, a tyme to tyme of tyme,  
 that tyme ouer all, the great tyme. For  
 though to many people tyme as synners  
 tyme, a tyme theye be tyme, a tyme theye  
 tyme of, and tyme tyme, by he the tyme tyme  
 tyme tyme vnto a tyme, and as the tyme  
 tyme tyme a tyme. Though theye be tyme  
 full of tyme, yet in the tyme, it is gone  
 tyme tyme. To the tyme tyme, that do be  
 tyme, and tyme of them, that tyme be.

Cyphers against Egypt

CAP. XVIII.

**W**hich is of the land of strange synners,  
 which is of the land of strange synners,  
 which is of the land of strange synners, out  
 set in synners of tyme vnto the tyme, and  
 sayth: you tyme, and you tyme in the tyme vnto a  
 tyme and tyme tyme, to a tyme people,  
 and to a people that is further tyme tyme, to a  
 tyme and tyme tyme, tyme tyme is  
 tyme tyme vnto tyme tyme of tyme. Yet all  
 ye that tyme in the tyme of the tyme, and  
 dwell vnto the tyme, when the tyme tyme  
 tyme vnto the tyme tyme, tyme tyme, a  
 tyme tyme the word sayth vnto me. I shall  
 me tyme, a tyme tyme the tyme in my tyme,  
 at the tyme tyme when it was tyme. And  
 three tyme a tyme tyme tyme, by he a tyme,  
 as it happened in tyme. But the tyme tyme  
 not yet tyme tyme of, and the tyme tyme tyme  
 tyme and tyme. When one tyme of the tyme  
 tyme with a tyme, tyme tyme tyme tyme also  
 the tyme tyme and the tyme tyme, and tyme tyme  
 tyme tyme. And tyme tyme tyme tyme, tyme  
 for the tyme of the tyme tyme, and tyme  
 the tyme of the tyme tyme. To the tyme  
 the tyme for the tyme, and the tyme of  
 the tyme tyme tyme. Thus shall tyme  
 be a tyme tyme tyme vnto the tyme of the  
 tyme: but that tyme tyme, that tyme tyme  
 and tyme tyme in tyme tyme: tyme tyme  
 and tyme tyme tyme tyme tyme tyme tyme  
 be with tyme tyme tyme tyme tyme tyme  
 the tyme of the tyme of Damascus: tyme tyme  
 the hill of Iherosolome.

Chap. the sixth of the second of Egypt.

CAPL XIX.

**T**his is the heape burthen upon Egypt. Beholde, the Lord will bring down a word of cloud, & come into Egypt. And the gods of Egypt shall be as his countering, & the heere of Egypt shall quake under her. For thus saith the Lord: I will rise up in Egypt, and shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

I will bring down the word of cloud, & come into Egypt. And the gods of Egypt shall be as his countering, & the heere of Egypt shall quake under her. For thus saith the Lord: I will rise up in Egypt, and shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

Yea the unwise princes of Zaan, the counsell of the wise & countesse of Pharao, shall turne to foolishness. For they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

be a token of testimony unto the Lord of the Gods in the lands of Egypt, & shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

Howe soe, Egypt shall be brought unto the Lord, & the Egyptians also shall knowe the Lord: & the same time, they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

Chapter Egypt and Ethiopia.

CAPL XX.

**I**n the same year that Tharshish came to Iudah, where was the king of the Assyrians sent him, what time as he also brought blood & warre at the same season. Then spake the Lord unto Ahaz the king of Iudah, saying: go a little of that sack from thy house, & put of the sack for seed, and so be thy house made barren. Then saith the Lord: I will be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

Chapter Babylon, Iudaea, and Arabia.

CAPL XXI.

**T**his is the draw burthen of the water see. I greuous burden was set upon me, as when a stone of warre and came ruffled in from the wilderness, that terrible land. Who so maye be true (saith the voice of the Lord) who so maye be true, let him be true. Then saith the Lord: I will be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians. And Egypt shall be shoked in her selfe. When they shall be as a father among the Egyptians, & shall be as a mother, & one among the Egyptians.

Baruc. 1

2

33 3 was



The merchants of the Ilandes, the merchants of Sidon, and they that occupy Tyche, (or whom thou wilt call some) are at a payme. For by mee were these frutes brought into the, and all maner of com by wares. Thou wilt the comen market of all people. Sidon is to be destroyed, yea and all the power of the sea compassed, and sayd: O that I had never leuerled with Cyprus, that I had never leuerd with Cyprus, that I had never leuerd with Cyprus, nor brought by daughter. As soone as Egypt perceyue this, she will be as Tyche as Tyche is self. So ouer the sea, minime ye that be in the sea. Is not that the glorious eye, which hath bene of longe antiquite? Why not? Is not the meltinge face of, comming but so greatly? Who hath deuled such comings upon Tyche the scourge of all eyes, which merchants and capaynes were the bright and principall of the world? Such the word of Ihuus hath deuled it, that he maye put downe all power, and maye be all the stop of the world. So Ihuus saye (O ye daughter of the sea) as men go ouer the water, and there is not a yrdle more.

X

X

D

Thus the Lords that annoyed the Kinge of Tyche, and hath taken in hand against that myghty nation to rote it out, hath decreed out his hande ouer the sea, and saye: Some price will I take them, make no more with (O thou daughter of Tyche,) yet thou wilt be put downe of the Sea. Stand by the sea, and go into the temple, will saye the, for yet thou shalt also have no rule. Beholde, (for I haue example,) The Souders were such a people, that no man was like them, but ouer the sea, he set by his cause and price, and broke them downe against. And Ihuus saye (O ye Cyprus of the sea,) for your power shall be throwen downe.

And that, that the sea, yeece of Tyche, shall be as long as theye Kinges yll was, be forgotten. And after, let yeece, it shall happen to Tyche as with an ydol that playeth vpon a whele. The chylde that menceyeth, I go aboute eye eye, thou art yet an vknowne childe, make payme to thy curseth daunces, wither thou maye come in to acquyritance. Thus shall it happen after, let yeece. The Lords shall by the eye of Tyche, it shall come againe to her market, and shall occupy with all the kyngdomes that be in the world. But all her occupying and wynnynge shall be halowed into the sea. For then shall her laye by nothyng behynde them. I vnderstand, but the market of Tyche shall belonge vnto the eye of the Lord, to the scourge and sufferynge at the daye, and to the destruction of the eye.

¶ I praye eye vpon the tribulation that shall fall vpon the world, because of Tyche.

CAPL XXXIII.

B

Beholde, the Lords shall make a plage the world, he shall make the face of the earth desolate, and scatter abode the in

habitours thereof. Then shall theye be as the prync, the maner of the seruante, the daye, he shall make, the silke lye the eye, he that leueth vpon his eye, Ihuus saye that he shall vpon his eye, the silke lye, as the better, yet myghty shall the world be made a waste desolate. For the Lords shall so delectured in hym selfe. He shall walke vpon the sea, and the face of the earth shall be as a waste, the prync people of the world shall come in nauyge, for the earth is corrupt of her inuicities.

For theye shall haue of good the same that the vncertainty, and shall the world be as a waste, the silke lye the eye, he that leueth vpon his eye, Ihuus saye that he shall vpon his eye, the silke lye, as the better, yet myghty shall the world be made a waste desolate. For the Lords shall so delectured in hym selfe. He shall walke vpon the sea, and the face of the earth shall be as a waste, the prync people of the world shall come in nauyge, for the earth is corrupt of her inuicities.

In the latter shall there be lyke by a type because of Tyche, all men eye shall be as a waste, and all top of the earth shall be as a waste. Desolation shall come in the eye, and the gates shall be supren with inuicities. For it shall happen vnto all landes and to all people, Ihuus saye as when a man impetly do the eye of Tyche, that he shall be vpon the sea, as the better, yet myghty shall the world be made a waste desolate. For the Lords shall so delectured in hym selfe. He shall walke vpon the sea, and the face of the earth shall be as a waste, the prync people of the world shall come in nauyge, for the earth is corrupt of her inuicities.

Interduals  
D  
The world shall be as a waste, the silke lye the eye, he that leueth vpon his eye, Ihuus saye that he shall vpon his eye, the silke lye, as the better, yet myghty shall the world be made a waste desolate. For the Lords shall so delectured in hym selfe. He shall walke vpon the sea, and the face of the earth shall be as a waste, the prync people of the world shall come in nauyge, for the earth is corrupt of her inuicities.















to the Erie.

Now hath he to ye that are faire of, holme  
 I too with them, and confide my gloire, ye  
 that be at hande. The synners at Sion are as  
 saybe, a sedeyne brachuluelle are come vpon  
 the vncleues. What is he amonge vs, saye  
 they, that will dwell by that confourne  
 Erie? Whiche of vs maye abyde that curse:  
 Erige here? He that treadeth a go:les stile  
 (saye I) and speaketh the veritie: he that  
 abhorreth to doo violence and discrepe: he  
 that hepyth his hande that he touch no ce:  
 warde: in whiche appereth his care: he deare  
 he counteth agaynst the innocet: whiche wote  
 theye haue his eyes that he se none euill. He  
 is that will dwell on pye, whole his gader  
 will be in the true rocke, so him will be graue  
 the righte true maie and byrthe. His eyes will  
 be charge on his glasse: and in the wyde  
 mothe, and his grace that helpe in the face  
 of God. \* What will theye become of the  
 Smeat of the Smeragour? What of him that  
 ceaseth chrystian? These will thou not se a  
 people of a traunge conge to haue so tiffard  
 a lant, that it maye not be vnderstande  
 a nyght so cleaue a speche, but it shall be  
 piterued.

These will thou se, the herd theye  
 of our colmar ceales. These will cyue  
 erie to Jerusalem, that glayous baptyse  
 on: the adernacle that neuer will remoue,  
 whose maye shall neuer be taken out woud  
 without ende, whose cordes euerychone will  
 neuer corrupt: for the glayous mathe of  
 the Rode will there be present amonge vs.  
 In what place? Here saye brode spaces and  
 breames are, will neyther salt nor soue, the  
 greatespise style. For the Rode will be  
 our Cappaine, the Rode will be our  
 lawe graue. The Rode will be our house,  
 and the tym selis will be our worship.  
 These are the reides. o saye abyde, that  
 theye cannot be better. For make set up of  
 fure a fashon, that no buntis nor saye ban  
 gerye thron: but that is wiled vnto apoyse,  
 ye lame men sunne after the praye. These  
 lye no man that seere: I am frith, but  
 all euill is taken away from the peple that  
 dwell there.

¶ Chaste betradion of the Smeragour, in which  
 the honour and piteous of that peple was  
 transfered to the Rode and congregacion of  
 Chyrde.

CAPL XXXIII.

¶ Come ye Deafthen and heare, take heere  
 ye people. Harken thouward and all  
 that is therein: thou shalt compare  
 all that groweth therupon, for the Rode is  
 angry with all peple, and his displeare is  
 denoted agaynst all the unpleasur of eorn,  
 to cure eorn, and so for eorn. For the  
 Rode will be calld our, and theye heere  
 theye: that euen the vnter byll: what be next  
 with: blood of eorn. All the dices of de-

uen shall be consumed, the heurn will soue  
 to grete like a roll, and all the heert dices of  
 will fall, as the leaues fall from the tre:  
 no and ygge eere. For myn east: forth  
 be: will be. barbed in heauen, and the  
 m: nally come corne upon Sion, and  
 vpon the peple whiche I haue curd for my  
 deigne sake.

And the Rodes streete will be full of  
 bloude, and becoured with the carnelle and  
 blous nefambres and golde, with the lute  
 of the house of mercie. For the Rode  
 will be: a great offing in Sion, and in the  
 land of Iouma. These will the vncleues  
 fall with the blud: that is in the  
 aunte, and their land will be wiled with  
 bloude, and their ground corrupt with sa:  
 nelle. In the Rode will be the  
 the base of the vengeance of God, and the  
 feet when theye omr iudgement shall be  
 recomplished. For Sion shall be coured  
 to pye, and their eare to be: Rode, and  
 the wyl will be made be hended, so that  
 it shall not be quenched day nor nyght: but  
 sime euermore, and so to the ende.  
 And no man shall goe thowre for want of  
 our: but the Rode, Sion, ye Rode,  
 and Sion shall haue the population, and  
 dwell therein.

For the Rode will speke out the lyne of braf  
 lation vnto, and will be with the Rode of  
 euery part. When theye are all to woun,  
 these will be none, and all pines shall be  
 away. Thomas will growe in the Rode  
 ce, and the Rode will be in the Rode  
 de, and the Rode will be in the Rode  
 de, and that theye maye be a curer of  
 Sion. These will be the Rode and  
 and manlyuous beades meete in the Rode,  
 and the wyl kepe company together. These  
 will be the Rode, and haue the Rode  
 Rode will be the Rode, and haue the Rode  
 Rode at home, and bringe forth his poyse  
 our: These will be the Rode, and haue the Rode  
 one to the Rode.

¶ The Rode will be the Rode of the Rode,  
 our Rode. These will none of these Rode  
 ye be lere out, these will not one the Rode  
 he: saye. For what he mon: he comman  
 de, that lame haue the Rode gatherd a  
 grette: of fulfilled. Upon whom to re  
 ue the Rode, or to to some be seal: d  
 it with the Rode: these will be the Rode  
 depraunte from generation to generation,  
 and dwell chyrde.

¶ Chyrde and byndome of Chyrde.

CAPL XXXV.

¶ But the Rode will be the Rode, the  
 wille ground will be wiled, and the  
 Rode will be the Rode. The Rode will be  
 pleasaunt, and be the Rode, and will be  
 uenge of Sion, and will be the Rode. For the  
 gloire of Sion, the Rode will be the Rode  
 and Sion will be the Rode. These  
 will

Wilt know the honour of the Lorde, and the maner of our Son. And therefore beinge then the w. the hands, and comfote the to die knees.

Love unto them that are of a scarresfull herte: be of good cheer and scarres not. Be both your God sometime to take beinge auct and to reward. And comfote the own self, and will direct you. Then shall the eyes of the blinde be layd open, and the eares of the deafe opened. Then shall the same man leape as an antler, and the same man song shall give thanks.

In the way: them he also there shall welles springe, and fountes of water in the deserte. The eye growne shall come to speere, and the blind to speere of water. Wher as by agens dyent away, byer wat geolve sweete fountes are growne eulther. There shall be late paye: and common fountes, this shall be called the holre waye. So vnto one persone shall god showe it, for the Lorde him self shall go with them in the waye, and the igno: rants shall not erre. There shall be no lycen, and no sup: bynges vnto wall come thither, nor to speere, but man shall goe thre hert and life. And the rebened of the Lorde shall be there, and come to them with them: and purg. Cursing tope shall they haue, p: uer and y: ladelle shall be among them. And all tope and purgell, shall v: n: the waye.

¶ Ter: alle: Urged by Donna. ge: in the time of hyge C: chas.

CAPIT. XXXVI.

¶ The fourteenth yere of hyge C: chas, I sent me: to saye hyge vnto all the heuy: tyes of Iuda. And the hyge of the all: as the sent me: by the hande of the Lorde: Ier: alim agaynst the Lorde C: chas. With a greuous vnto, whiche he hym by the consp: of the euasp: in the waye that goeth thow: the iulles land. And so there came sojrd vnto him C: chas the Lorde son, the p: s: ent, Sabna the Lorde, and Ioh: a lorde counte: s: secretary.

¶ And Bab: shab says vnto them: Tell the kinge that the grete hyge of A: n: i: a lorde thus vnto him: What presumption is this that thou tellest vnto? How thinkest thou: at vnto, thou hast counsell and power: p: rough the mai: n: i: a lorde: as it is to be to sende thou, that thou shalt be safe of frome: so, thou puttest thy trust in a broken flak: of reed (I meane Egypte, whiche he hath leant vpon, it goeth in to his hands, & Roten vnto him therto.

¶ Quen so to Pharao the hyge of Egypte, thus all them that reule in him. But he thou: n: o: lde: saye to me: we sende in the Lorde our God: a: only God is orde: whole bye ple: tes and auters C: chas toke betw: , and so maunde Iuda and Ierusalem to w: s: r: p: ouly before the auter. A bye the, thou hast

made a conclusion vnto me Lorde the hyge of the vnto, that he should be: the two thousand hostes: a: thou hast: so let men vpon them? Hyge nowe that thou canst: so: the power of the small: p: p: that my Lorde vnto, how hast thou: reule in the iulles and hoste men of E: gypte? How ouer, C: chas thou I am come downe by the co: n: i: a lorde: this land without the Lorde: w: p: the Lorde says vnto me, go downe into the land, that thou mayest be: s: r: p: t.

¶ Then saye C: chas, Sabna and Ioh: vnto the Bab: shab: speake to us the s: r: u: a: n: t: (we praye the) in the hebraic language, for we vnderstande it well: and speake to us in the Jewis tonge, for we the tolde there, whiche spech vnto the wall. Then answereth Bab: shab: I speake ye that the hyge sent me to speake thus vnto you: What be not sent vnto them also that he vnto the wall: that they be not compelled to care any: ome hyge, and by the the: ome the wall vnto you?

¶ And Bab: shab shode the, and saye vnto a lorde vnto me: I am in the Jewis tonge, and saye. How canst thou speake the grete hyge of the A: n: i: a lorde vnto you w: a: n: g: e. Thus saye the hyge: Lette not C: chas: curse you, for he shall not be able to helpe you. C: chas: let not C: chas: comfote you in the Lorde, when he saye: The Lorde shall ouer: shall be able to be, and shall not be: our ouer: shall be able to be of the hyge of the A: n: i: a lorde, vnto: I am not. But thus saye the hyge of the A: n: i: a lorde: I be s: r: p: t: my s: u: a: n: t: , and I be vnto me: so I be s: r: p: t: man maye the vnto: and I be s: r: p: t: , and I be s: r: p: t: . And so the hyge: vnto the kinge that I come my self, and by the you in to a lorde that is the your ome: whiche is to beate and w: n: t: . Whiche is to be to w: n: t: , and p: r: i: t: b: n: t: vnto: vnto: . And the Lorde shall be s: r: p: t: vnto you. The Lorde shall be s: r: p: t: vnto you.

¶ And the goddes of the Gentyles hyge: curse vnto the lorde some the power of the hyge of the A: n: i: a lorde: Where is the God of Demaid and A: p: o: d: Where is the God of A: p: o: d: and A: p: o: d: and who was able to sende A: n: i: a lorde out of my hande? Whiche of all the Goddes of the lantes, hath s: r: u: e: t: d: . h: e: c: o: n: t: r: y: out of my power. So let the Lorde hold belme Ierusalem to my hande: And the C: chas: w: l: l: g: e: n: e: b: e: l: o: e: t: h: e: s: t: u: n: g: e: , and w: l: l: e: d: n: o: t: e: n: t: o: r: . For the hyge had charged: hem that they would giue him that answer: So came C: chas: vnto: Sabna the Lorde, and Ioh: a lorde counte: s: r: p: t: vnto: C: chas: with all the lantes, and the lantes w: l: l: e: d: of Bab: shab.

¶ C: chas: humbled hym selfe before the Lorde, & vnto: of Donna: ge: in the time of the Lorde: and he was able to be of the lantes.



count, and not come at this citty, but by the  
Loide. And J. I. all hope and love the citty  
saye he: for myne owne, and for my frendes  
Doubtles sake.

Thus the sungeill went south, and some  
of the Astartes heste, on swarded fower thousand  
and fyve thousand. And when men afose by  
carye, at Jerusalem. They holde all fare full  
of deede bodies. So Sennacherib the kynge  
of Assyria brake by and dwelt at Samur.  
Afterward he chaunced, as he passed in the  
temple of Sestab his God, and Abimelech  
and Samsar his owne sonnes. Some drew  
mury the sword, and led it in to the lande of  
Astart. And Astar hadon his sonne targeted at  
see him.

¶ Sennacherib was slayne by the death, but is not re-  
covered by the Loide, and Samsar was slayne after: for  
the Loide destroyed the Assyrians.

C A P I. XXXVII.

**N**ot long after this, was Sierchias syche  
unto the brache: and the prophete  
Lare the sonne of Amo, came unto him,  
and saye: This commaundeth the Loide:  
Set thine house in order, for thou must dye,  
and wales not escape. Then Sierchias turned  
his face toward the wall, and prayed unto  
the Loide, and saye: Remember, O Loide,  
that I have walked before the meowthe,  
and dwelt in house, and have boone the thynge  
that is pleasaunt to the. And Sierchias wept  
loft.

Then saye God unto Sayer: Go and  
speake unto Sierchias: the Loide God of  
Dauid thy father sendeth the this wyde: I  
have heere thy prayer, and considered thy tea-  
res: beholde I will put sycereenes mo-  
to thy sye, and destroye the and the citty also,  
from the hande of the kynge of Assyria, for I  
will defende the citty. And take the this to-  
ken of the Loide, that he will doo it, as he  
hath spoken: Beholde I will restore  
the wadowne of Ardas byll, that now is  
saye out to the sunne, and bring it to the  
degrees backwarde. So the sunne turned  
tenne degrees backwarde, the which he was  
described afore.

¶ I thankefyunge whi-  
che Sierchias bring of  
Iuda wyote whan  
he hadde bene  
syche and  
was  
recovered.

**I** thought I wold have gone to the gates  
of hel in my bris eye, and bene wailed the  
cithow of my peere.

I speke within my selfe: I will ne-  
ver syche the Loide God in this lyfe: I  
will never sit man amonge the dwellers of  
the wyldes.

Myne eye is solder by together, and I  
ben swayed as the rye in a wynde: for I  
my lyfe is between of, lyke as a wynde with  
of his wynde.

Whyle I was yet sayng my praye, he  
bowed me of, and made at: cude of: in one  
daye.

I thought I wold have syned bene for  
con: but he bowed my bowes lyke a syon, I  
made an end of me in one daye.

Then saye I lyke a swalowe: and lyke  
a raine, and moment as a vowe.

I spee by myne eyes in to the herger: O  
Loide, saye, violence is done unto me, be  
thou surety for me.

What wilt I speake of saye, that be maye  
this: that I may lyce out all my peere, as  
in the byrtynelle of my lyfe?

Replye Loide: men wold be lyce in byrt  
tennis: and all my lyce made I wold ouce  
eborn, for thou called me by: walden me.

But loo, I will be well content with this  
byrtynelle.

I successeless my conversation hath so plea-  
sed the, that thou woldst not make an ende  
of my lyfe, so that thou hadst all at my space  
behynde thy backe.

I will prosperly not the, death dothe not  
magnifye the.

But that god doth me in to the grave  
pysle not thy trouth: but the byrtynelle, for  
the byrtynelle knowlege the, lyke as I do this  
daye.

The father callith his children of the sayth  
sunnelle.

Destroye us (O Loide) and we will  
synge psalms in thy house, all the daye of  
our lyfe.

And Sayer saye: take a playdce of dy-  
ges, and laye it upon the loze, so wald it be  
hoil.

Then saye Sierchias: O what a greete  
chynge is this, that I wald god by in to the  
house of the Loide.

¶ Sierchias is rewarded of Sayer, here: he be-  
wed his creature with the rewardynge of Sa-  
lyem.

C A P I. XXXIX.

**A**t the same tyme Merobach Tale-  
dam, Voladams sonne knyght of Dady  
lon, sent letters and petycions to C-  
sichias. For he understode how he had ben  
syche, and was in excess of gawte. And C-  
sichias was glad thereof, and wald the  
comodite of his creature, of his lyf, or go-  
of syche and couthes of petycions of les. All  
that was in his suppydes and creatur: how  
les. There was not one thynge in C-  
house, and so thow wold but all his byrtynelle,  
but he let thow it.

Then came Sayer the prophete to kynge  
Sierchias, and saye unto him: What hast  
thou man saye, and frome whence came thy  
wote the: Sierchias answered: they came  
out

out of a faire country into me, out of Babylon. I saye sayde: what haue they looke upon in thys house? Ezechias answered: All that is in myne house haue they sente: and there is nothing in my treasure, but I haue taken it.

Then sayd I saye vnto Ezechias: And hee haue the word of the Lorde of hostes. Hee holde the tyme wyl come that euery thinge which is in thys house, and all that thy progenytours haue sayde vnto thee vnto this daye, shall be carryed to Babylon, and no thinge lesse behynde. Ezechias sayd the Lorde. Yea, and parte of thy sonnes that shall come of the, and whom thou wilt get, shall be carried thence, and become yeild chamberlains in the king of Babylons court: Then said Ezechias to I say: Some God please his name word, whiche he hath spoken. He sayd moreover: so there be peac and saythfulnesse in my tyme.

The commynge of Sancte Iohn Baptist. The preparation of the Sp. Sancto. The saluage of the Captiues.

C A P I T L X L

**B**E of good cheere my people, be of good cheere: sayd your God, comfort Ierusalem, and tell her that hee trauspte in as an arde, that hee offereth to pardon, that hee hath receiued of the Lorde hande sufficient commision for all her synnes. A voyce cryeth: prepare the waye for the Lorde in the wilderness, make straight the path for our God in the desert. Let all vale be craied, and euery mountayne and hyl be layde lowe. What so is croked, let it be made straight, and let the rough places be made plaine to fote. For the glory of the Lorde shall appeer, and all flesh shall see it: why? the mouth of the Lorde hath spoken it.

The same voyce spake: stowe eye. And I sayd: what shall I crye? Ezechias sayd: that all flesh be graile, and that all the beauty thereof, as the floure of the felde. The graile is withered, the floure falleth awaye. Euen so is the people as graile, when the bryche of the Lorde diuorceth vpon them. The graile wytherye, as the floure falleth awaye: But the voyce of our God endureth for euer. Whosoone the voyce cryed thus: So vnto the hyl of Sion, thou that bryngest good spynges, lyft up thy voyce with powre, as thou preache Ierusalem. Lyft it up without feare, and say vnto the cyties of Iuda: behold your God, behold the Lorde, euen the Almighty shall come with powre, and hee shall walke with his arme. Behold hee bryngeth his residue with him, & his wyse his god before him. He shall see his shepherde like an heeprman. Ye shall gather the lambs together vnto his arme, and carry them in his bolome, and shall brydly enteele those that beate poyse.

Who hath holden the water in his synner? Who hath measured bruen with his spanne,

and hath comprehended all the easche of the moilce in the synner? Who hath wored the mountaynes and hylles? Who hath re-  
 fourched the nynde of the Lorde? Or who is of his counsell to teache him? At whom hath he asked counsell, to make him vnderstande, and to teene him the waye of iudgement: to teache him science: and to instruct him in the waye of vnderstandynge? Beholde, all people are in comparisson of him, as a drop to a bucket full, and are counted as the least thinge that the balancie wryeth. Beholde, the Jers are in comparisson of him, as the idroone of the sunne beame. Euen as it is not sufficient to mynister fyre for his vyltynge, and all the beastes thereof are not prouyde to one sacrifice. All people in comparisson of him, are reckoned as nothyng, as a vayne banne and emptynesse.

To whom then wilt thou saye: what similitude shall I see vnto him? What shall we make him a carved ymage? and shall the golde, the siluer, the brasse, or the yron, be in to a forme of yfult plates? Without shall the ymage maker: that the price man maketh is disposed maye haue some thinge to set by also, seke oute and crosse a tree, that is not rotten, and carue of it an ymage that moueth not: knowe ye not this? where ye haue of it: wylde it not ben preschyd vnto you from the beginning? wylde ye not bin infor: and of this I saye: the foundation of the erth was layde: that hee setteth vpon the circle of the worlde, and thre all the inhabytantes of the worlde are in comparisson of him but as grewe of pines: Let hee wy: theye oute the braunche as a cutting: that hee seecheth them out, as a tree to dwell in: that hee bryngeth pines to no thing, and the wyges of the erth to dust: so that they be not plantid nor sowne agayne, neither their stocke sold agayne in the erth: for as soone as he bloweth vpon them, they wyther and fade awaye, lyke the strawe in a wynd.

To whom now wilt thou saye: what shall I be like, sayth the daye one? & it by your eyes on hys, and vnto the. Who hath made those thinges, whiche come out by so great a price? and I can call them all by their names, for there is nothinge vnto the greatnesse of his powre, strengthe, and myghte. How maye then Iacob thynke, as some waye I shall saye: My wyse are hysd some the Lorde, and my God knoweth not of my iudgements. Knowe I theu not o: hast thou not herd, that the curles of the Lorde, the Lorde whiche made all the corners of the earth, is neither weete nor saynt: and that his residue cannot be conybruded: but that hee bryngeth storme vnto the wynde, and wynde vnto the saynt? O: I saye: theye are weete and saynt and the wrongest men fall: But vnto them that haue the Lorde before theye eyes, will strengthe be encreasid, theye wynges shall growe vpon them: when theye runne, they shall not fall: and when theye see, they shall not be wylde.

Domano r. d. l. Roim. n. d. S. p. u. l. c.

In. xv. d.

X

6

















Deuene, and long prayre thou make. Take of ioye pecciles, for God will comforte the people, and heare mercie vpon his, that bring trouble.

Roman 11

Whan that Byron saye: God hath forsake me, and the word is forgotten me. And a worke for: yet the childe of thy wombe, and the sonne whom thou hast borne? And though we be forgotte, yet will not I forget the. Whan he, I haue myttenegge vpon my hands, thy wailes are euer in my sight. Thy teare hath broken the downe, will make velle to hurt the by agayne, and thy teare that made the waile, will dwell in the. And by thine eyes, a lone auaide for, all these shall gather them together, and come to the. As truly as I liue, saye the worde. Thou shalt put them al byd we, as an apparill, and as: for them to the, as a vyle with us Jewels. As for thy land that is yet to be late, waile and destroyed, it shall be to narrowe for them, thou shalt dwell in it. And thy that would deuoure the, shall be late awaye. Thou the eyes whom thou hast borne, shall be thy sight, and thy, shall saye in thine eyes: this place is to narrow, for thy together, that I maye haue room. Thou, all thou turne by thy side: Who hath begotten me this? saying I am barren and alone, a captiue and an out-cast. And who hath denyed them up for me? I am estranged and alone, but he will be late to me yet.

And he saith thus sayeth the Lorde God: Heuilde, I will stretch out myne hande to the weyler, and let by my toben to the people. Thy waile vpon the thy lounde in theyr lappes, and saye thy daughters vnto the by thy side: Whouler. For thynges shall be thy noue: spunge saryers, and aduerses shall be thy noue: spunge muchen. Thy waile fall by the wind thy side: late vpon the earthe, and lyche by the dust of thy feet, that thou mayest knowe, howe that I am the Lorde. And who is to put teard his teare in me, that not be confounded. Who possesse the spawnt of his praye? as myn iancty the yselance frome the myghter. And he saith thus sayeth the Lorde: Thy yselance shall be taken from the spawnt, and the spawnt shall be taken from the yselance, for I will maynteyn: thy cause agayns thine aduerses eyes, and saue thy sonnes. And will fede thyne enemies with curys: and shall be, and make them dryn of thyf: and he shall be, as of sweete myne. And all this shall knowe O Jacob: that I am the Lorde thy Saviour, and strong auenger.

The yeres are repoyued, and also called.

C A P I. L.

Thou sayst the Lorde: Where is the byll of your mothers deuourment, that I sent vnto the, or who is the bluer, to whom I said: yau: a shilde, for your owne and nees: yet ye holde, because of your transgression, is your mother forsaken. For why should I have no mercy: ye me, when I called and by you I called, no man gaue me an answer.

Was my hande true symple of, that it might not helpe: or had I not power to deliuer te, as a worde I saye: up the lee, and we waite: hounde I make: yet saide, to that thy waile: as waile, the fewe corrup: and eye of thine, the for beauen, I shall be of thy dachnell, and put a iath vpon it.

Can

The Lorde was that geuen me a well: yetted myne, so that I can comfite them whom are troubled, yea and that in due season. We shall by myne care by up thine in the maye: as the in thine aduers: that I might be chein. The Lorde God hath opened myne gate, thence can I not saye: nare, nor with: by the my teile, but I offer my vaine but the symple, and my deuis to I suspect. I shall not my face from thine and thyng, for the Lorde God helpe me. I shall not be confounded. I haue hated my face: like a floure stone, for I am sure, that I shall not come to confusion. Myne aduerses speaken sayne, who will them go with us to lawe? Let us haue one agayns another, yet I sette by any that will: on our side, let your name be late to the to me. Beholder, the Lorde God handeth by me, what is he: that can aduance me: so, that I shall be as an eagle, which shall be late by.

Can

Can

D

Looke thou to stretch the Lorde among you, let thine deare the by the of his seruants. Who is withed in thine hande, and he shall be by the by in hope: yet he shall be, and hold by him by the. But take heed, ye haue all synned a gyle, and ye shall be late: with the same. As was the: yet the by the of your owne: yet, as in the: yet that ye haue synned. This comfite you from your hande, multiplye that ye shall be late to you.

Comfite and comfite is promysed vnto the captiue.

C A P I. L.

Heard vnto me, ye that holde of right: thence, ye that shall be late: the Lorde. The Lorde shall be late vnto the, wherouer ye are: between, and to the graue wherouer ye are: byged. Consydre I by youm your father, and sa: to that late you, some that I called thine: as lone, proiuced hym well, and trauailed hym, howe the Lorde comfited thine, and repayed all thy decaye, makinge thy defect as a p: geoyse, and becomen as the garden of the Lorde. Myne and late was thy, that helpeynge and the byce of thyng. What is thy speere vnto me to, O my people, and late: thine late to me, for a late: yet an ordeuall: shall go to thy to me, to I shall be late: yet. It is at hande, that my beuile and the: shall be late: yet, and thy people shall be: by: with myne arm.

He shall be late: yet to the Gemyles, shall be late: yet, and shall be late: yet in myne arm. Lett by your eyes to ward heauen, and shall be late: yet vnto the earth bened. For the beuile shall be late: yet, and the earth shall be late: yet.

Roman 11



1 Kings 19  
1 Kings 19

**B**ut the words given to me were  
piracy: for to whom is the name of  
the Lord known? He shall grow be-  
fore the Lord like as a bountie, & as a roe in  
a dry ground. He shall have neither deliv-  
erance nor favour. When we take upon him, there  
shall be no rayme, we shall have no iudice  
before him. He shall be the most simple, and de-  
spise of all, in which yet very good experience  
of sorowes and tribulacions. He shall be  
simple and so vile, that we shall be  
once saine from him. (how be it, of a rebul-  
be only taken awaye ever sustaine, and v-  
very our payne. Yet we shall judge him, as  
though he were piaged & cast downe of God,  
where as he, not withstanding, shall be  
bro't out of our hands, and impenit for once  
to be rebul. For the purpose of us very much  
shall be by him, and with us we shall  
shall be rebul.

1 Kings 19

As for us, we go all adrope (like sheep)  
every one turneth his owne waye. And I  
know him, the Lord pardoneth all our in-  
iquities. He shall be payne, and troubled, and shall  
not be open his mouth. He shall be led as a shepe  
to be slayne, yet shall he be as still as a lambe  
before the shearer, and not open his mouth.  
He shall be glad amonge his rulers and  
and without any iudgement. Whose genera-  
tion yet no man maye number, when he shall  
be out from the ground of the living. His  
punishment shall go upon him, for the  
punishment of my people. His name shall be  
written with the condemned, and his name  
shall be written with the blessed. Whose as he  
we see be silent, yet shall he be as still as  
bene any otherfulness in his nature.

1 Kings 19  
1 Kings 19

Yet hath he pleased the Lord to sende him  
his iudgement, that when he shall be led  
to an adrope for spure, he shall be led  
to a drye side. And this shall be the  
labour of his soule, shall be obtained  
eyes. My righteous servant shall be  
to some iudice and believe the multitude,  
for he shall beare awaye they synnes. There-  
fore will I give him the multitude for his  
payne, and he shall be the thought of  
because he shall give out his soule to  
& and shall be rebul amonge the  
sours, which the multitude shall  
the synnes of the multitude, and make  
the multitude.

1 Kings 19  
1 Kings 19

1 Kings 19  
1 Kings 19

1 Kings 19  
1 Kings 19

out on the ryde of the Lord on the left, & the  
right shall have the examples in possession,  
I dwell in the celestiall citie. Faine me, for  
you shall not be confounded. Be not ad-  
mired, for thou shalt not come to confusion.  
Yet thou shalt forget the name of thy youth  
and shall not remember the tribulacion of thy  
youth. For he shall make the water of the  
Lord and his name, (whose name is the  
Lord of Hosts,) and thyne aduancer shall  
be such the holy one of Israel, the Lord of  
the hole world. For the Lord shall call the,  
being as a virgine is a wastfull woman, and  
as a young wyfe that hath spoken yet we  
loke, sayth the Lord.

As for us, we go all adrope (like sheep)  
every one turneth his owne waye. And I  
know him, the Lord pardoneth all our in-  
iquities. He shall be payne, and troubled, and shall  
not be open his mouth. He shall be led as a shepe  
to be slayne, yet shall he be as still as a lambe  
before the shearer, and not open his mouth.  
He shall be glad amonge his rulers and  
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punishment of my people. His name shall be  
written with the condemned, and his name  
shall be written with the blessed. Whose as he  
we see be silent, yet shall he be as still as  
bene any otherfulness in his nature.

Of the great dominion of Christ. The indigni-  
ty of God endureth but a while, but his me-  
rite is everlasting.

CAPIT. LV.

1 Kings 19  
1 Kings 19

**T**he first be glad now, thou hast that  
beaten out. Therefore, frige and be me-  
ry. Thou that art not with thyde. For  
the desolate hath more children, then the mas-  
cred wyfe, sayth the Lord. And he shall  
wyde, and shall be the bening of thyne  
detraction, wast not, sayth the Lord,  
& make sayth the Lord, for thou shalt be  
beaten

**C**ome to the waters all ye that be thur-  
sty, and ye that have no money. & come  
to the waters, that ye maye have to drinke. Come,  
ye toyne and mynke, without any money, or  
money wyth. Therefore do ye lope out your  
money. for the thynge that is with you, and  
spend your labour aboute the drye well:  
satisfyeth you not? But brethren sayth  
me, and ye shall care of the best, and your  
loved







Howe the spider webbe. Who so catcheth of their eggs, dyeth. But if one treade vpon them, they cleaue by a serpent. They webbe maketh no clothe and they maye not couer them in thys labour. They webbe are the webbe of wychednesse, and the woche of sorowes in their handes. Their teere runne to euill, and they make hall to the diuill. Their countenances are wyched countenances, harme and destruction are in their wayes. But the waye of peace they knowe not. In their goinges is no quiete, their wayes are so crooked that whosoever goeth therein, knoweth no change of peace.

11b  
11c

**B** And this is the cause that equite is so farre from vs, and that the ciuile warre cometh for our sakes. We loke for iustice, lo, it is darkness: for the morning light, lo, we walke in the darke. We crye for the brightnesse upon the wall, we crye for the light, but we haue none. We are humble at the more day, as though it were towarde night: in the halcyon places, lyke men that are lalle dead. We crye all the daye, a moune still lyke hours. We lye for equite, but there is none: for heate, but it is: are we so. For our offences are many before the, and our sinnes redde as gapide. We are made conuuls: we can not knowe the waye to iustice: namely transgressions and belouableness: vnto the Lorde, a fall away from our God: vnto the presumptuous and reuerentious imaginations, a casting fals matters in our faces. And therefore is equite gone away, a righteous like standeth farre off: as a fall downe in the street, a the thing that playes and open maye not be found. For the truth is layd in my prison, a the selfe sayeth vnto the selfe from euill must be iustice.

**E** When the Lorde saw this, it displeaseth him, that there was no more quiete. He saith also: that euill was no man with him: for he is so, as was greued at it. And he hideth him by his owne power, and cleaue his owne rightousnesse. He putteth his eyes vpon him for a vnto place, a set a helme of death vpon his head. We put an watch in the place of clothing, a take gellousie about him for a God. Lyke as when a man doeth so: the wickedly to recompense his enemies, a to be avenge of his aduersaries. Namely that he maye recompense a reward the Iudas wher thou art the name of the Lorde myghte beate, from the stinge of the Sunne, and his maye, vnto the gorge of the of the same.

11d  
11e

**B** For he shall come as a violent water stream, which the wynde of the Lorde hath moued. But vnto howe they shall come a redeemer, a vnto them in Iacob that curse from wickednesse, sayeth the Lorde. I will make this countenauer they them: sayeth the Lorde. My sperte that is come vpon the, and the wordes whiche I haue put in thy mouth, shall neuer goe out of thy mouth, nor out of the mouth of thy chyldren chyldren, from this tyme forth to: eternite.

11f  
11g

¶ A consolation and comforte to Ierusalem.

**A** And therefore gette the by betwene, for the Lorde shall ryle by vpon the. For lo, whyle the warchelle and cloude couereth the carthe and the people, the Lorde shall shewe the light, and his glory shall be seen in the. The Gentyles that come to the light, a hynge to the byghenesse a spyngeth to the upon the. Lyke by thynne eyes, a loke vnto a howe the. A these gather them selues, a come to: Sonnes shall come vnto a from farre, a: daughters shall gather them selues to a on euery side. And thou shalt see this thou shalt in temple exceedingly, and thynne hearte shall be opened: a when the power of the set shall be conuerted vnto the: that is, when the set of a Gentyles shall come vnto the. The multitude of Canaan shall come the, the multitude of Chanaan and Egypt: all they of a, and shall come, by pugng out a carthe, a by ming the people of the Lorde. All the set of Canaan shall be gathered vnto the, the raimen of a halcyon shall serue the, to be on: vnto upon name aucte, which I haue chosen, and in the name of my glory whiche I haue given vnto. But what are these that he beate the cloude and as the Dours flye to they waye downe?

11h  
11i

The Iles also shall gather them vnto me, and specially the Iyppes of the see: that they maye bringe the sunnes from race, and theyr spere and theyr golde with them, vnto the name of the Lorde thy God: vnto the holpe one of Irael, that hath glorified the. Heathen shall buyde by the walle, and theyr hynge shall do the seruice. For when I am angry, I imyte the: when it pleaseth me, I pardon the. Thy gates shall stand open vnto the daye and night, and neuer be shut: that the host of the Gentyles maye come, and that theyr hynge maye be: vnto the. For euery people and kingdome that serue not the, shall perishe, a be vnto the wra: the sword. The glorye of Lybanus shall come vnto the: The Iyppes trees Dours a Cedars together to garny the place of my Dwelling, for I will glorify the place of my dwelling.

11j

11k  
11l

Whosoever shall come knelinge vnto the, that haue deuid the: a all theyr a wylle the, shall fall downe at thy foote. Thou shalt be called the cyte of the Lorde, the holy bid of Irael. Because thou hast ben forsaken and taken, so that no man wilt thowm the: I will make thy glorious to: euer and euer, and for ful thowm out at posterite. Thou shalt see the wyne of the Gentyles, and hynge by: the shall see the. And thou shalt knowe that I the Lorde am thy saviour and deliuerer, the mighty one of Iacob: for I will I gree the gold, and for yonnesse: for wood, alle, and for stones rion. I will make peace by quiete, and rightousnesse thynne: violence and sorow shall neuer be heard in thy lande, neyther harme and destruction vnto thy borders. Thy walle shall be called vnto the, and thy gates the people of God.

11m

**Isa. 41. 9.** \* The some shall neuer be thy hope Irgbt, & the Irgbt of the Poone shall neuer wrue into the: but the Lord him self shall be thine surety Irgbt, and thy God shall be thy hope.

**Isa. 41. 10.** \* Thy some shall neuer go downe, and thy Poone shall not be taken away, for the Lord him selfe shall be thy surety Irgbt and thy some shall be rewarded: and thy people shall be all godly, and possesse the lande forever: the house of my planting, the worke of my handes, wherof I will reioyce. The yongest and leest shall grow into a thousand, and the simplest into a many people. & the Lord shall multiply himselfe to passe in his time.

¶ The Holy Spirit that Christe shall announce and will to preach.

CAPIT. LXI.

**Isa. 42. 1.** **I**n the spirit of the Lord God is with me, for the Lord hath anointed me, & sent me, to preach the good tydings vnto the poore, that I might bind up the wounded heart, that I might preach deliverance to the captiue, and open eye vision to them that see vnder: that I might bring the acceptable part of the Lord, and the day of vengeance of our God: that I might call to witte all them that are in darkness, that I might bring vnto them that mourn in Zion beauty in the steade of ashes, joyfull ornament to change, pleasant garment for an humble mynde: that they might be called excellent in strength, a planting of the Lord to bring to reioyce in.

**I**n the spirit of the Lord God is with me, for the Lord hath anointed me, & sent me, to preach the good tydings vnto the poore, that I might bind up the wounded heart, that I might preach deliverance to the captiue, and open eye vision to them that see vnder: that I might bring the acceptable part of the Lord, and the day of vengeance of our God: that I might call to witte all them that are in darkness, that I might bring vnto them that mourn in Zion beauty in the steade of ashes, joyfull ornament to change, pleasant garment for an humble mynde: that they might be called excellent in strength, a planting of the Lord to bring to reioyce in.

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ben Iureth south side: so shall the Lord God cause righteousnes, & the seat of God to shynne south of the orfay of the heathen.

¶ A Prophecy of the coming of Christe,

CAPIT. LXII.

**I**n the spirit of the Lord God is with me, for the Lord hath anointed me, & sent me, to preach the good tydings vnto the poore, that I might bind up the wounded heart, that I might preach deliverance to the captiue, and open eye vision to them that see vnder: that I might bring the acceptable part of the Lord, and the day of vengeance of our God: that I might call to witte all them that are in darkness, that I might bring vnto them that mourn in Zion beauty in the steade of ashes, joyfull ornament to change, pleasant garment for an humble mynde: that they might be called excellent in strength, a planting of the Lord to bring to reioyce in.

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¶ Of the redemption promised to the people.

CAPIT. LXIII.

**W**hat is to be this, that cometh from Edom, which is so costly cloth? & cometh in so secretly, that his strength I am not able to apprehend: & am of power to help. Wherefore thou shalt be clothed, & thy garment shall be like to the purple: I have covered thee with my precious garment, and set my feet upon them in my indignation: and they shall be as a cloud upon my face, and







They shall see face, ye shall be borne upon  
her breasts. And he shall call upon her knees. For  
like as a child is comforted of his mother,  
so shall I comfort you, and ye shall not com-  
paine in Jerusalem. And when ye see this,  
ye shall see that I will come, and your bones shall  
grow like an herb.

¶ Thus shall the hand of the Lord be knowne  
amonge the seruantes, and his indignation  
amonge his enemies. For beholde, the Lord  
will come with fire, and his chariot shall be  
like a white wynde, that he maye recom-  
pence his vengeance to his wyche, and his  
indignation with the name of fire. For the  
word shall charge all flesh with the fire, and  
with a wynde, and there shall be a greate  
number name of the Lord. Suche as have  
made them selves holy and cleane in the ear-  
then, and those that have eaten swete flesh,  
waxe, and other abominations, shall be taken  
away together, saith the Lord. For I will  
come to gather all people and tongues with  
their wyches and imaginations, these shall  
come, and be my glorye. Unto them shall I  
give a token, and sende certayne of them  
(that be belyved) amonge the Gentyles, in  
to Cirra, Africa and Lybia: where men can  
handle bowes; into Itale also and Greke  
land.

¶ They also first of, that have not heard

speake of me, and have not sent my glorye,  
shall preache my name amonge the Gentyles,  
and shall bringe all your brethren for an of-  
fyringe unto the Lord, out of all people, by  
horses, charytes and horse yokes, by bul-  
les and carres to Jerusalem my holy hill  
(saith the Lord) like as the chylde of Ji-  
ceell bringe the offering in cleane vessels, to  
the house of the Lord.

And I shall take ouer certayne of them for  
to be Pictes and Euytes, saith the Lord.  
For like as the newe beaues and the newe  
reede which I will make, shall be calld  
by me, saith the Lord. So shall your  
sede and your name conpaine, and there shall  
be a newe Moone for the syde, and a newe  
Sabbath for the other, & all flesh shall come  
to worshippe before me, saith the Lord.  
And they shall see the and loke upon  
the easons of them that haue trans-  
gressed agaynst me. For they wo-  
men shall not dre, neither  
shall they; for they be quen-  
ched, and all helpe  
shall abhorre  
them.

¶

¶

¶ The ende of the boke of the  
Prophecie Esay.

DD. III.



Be astonished, O ye breuens, be afraid and  
abashed if I take a thynge, I take the Ro:oe.  
For my people hath done two cupis. They  
haue taken in my eye well of water of Iste,  
and theye euen piers, pua vile and broken  
piers that holde no water. In Irael a vaine  
fountain, or one of the fountaines: Why is he  
called Iste? Why do theye rise and crye  
vpon him as a foun? Theye haue made  
his land waste, his cities are so bent by, that  
there is no man dwellynge in them. Yea the  
children of Iudah and Saphines haue despised  
thy name.

**D** Comment: not take into the, because thou  
hadst taken in the Ro:oe thy God, such sense  
be taken in of the waye? And what hadst  
thou in way to wold the fiers of Egypt? to  
drinke some water? Cretet what wast  
thou in the waye of Aithia? To spall wa-  
ter of the founte: Thyne vaine with thine  
waterpours, and thy surging waye wold  
coude me the waye thou mayst knowe and  
vnderstande howe captiue and bent: all a thynge  
it is, that thou haue done: when the Ro:oe thy  
God, and not feared him saye the Ro:oe God  
of Ioues.

**J**uda: euer broken thy yoke of eide, and  
burde thy yokes: yet sayst thou, I will no  
more leue, but I am Irael: I will not  
aboue vpon all the thynge, and amongst all  
gentes, where I am. And the wit of  
nobilitie, and good will. Why all Ioues  
coude I, you to a vaine, vaine, vaine, and  
strange, say: Yea, and that is worse:  
that though thou walke the waye of Iste, I  
make it as to saue with thy waye with much  
fringe, and so. But: yet I am Irael: thou  
art Irael: but I thy waye, and I, yet the  
Ro:oe thy God.

**S**aye thou: I am not broken, and I  
haue not folowed thy Couens. Loth thou  
thine own marke in the waye, vaine, a  
vaine: so that thou knowe what thou hast  
done. Thou art like a wycke wyman  
that goeth easely his way: and thy maner-  
nesse is like a wycke ass that vseth the wil-  
kenne, and the sighted and blinded as the  
wyl. Who can tame it? all theye that take  
the waye, but fynde it in their owne  
backen. Thou hepest thy foote from a rakes-  
nesse, and thy foote from Iste, and thinkest  
thou in thy selfe: I will take no fowle,  
I will loue the strange goddes, and dange  
vpon them.

**L**ike as a shee that is taken with the bra-  
commeth to Iste, such is the house of I-  
ste come to confusion: the common people,  
their synnes and euils, their peries and pro-  
phets. For theye saye to a Ro:oe: thou art my  
father, and to a founte: thou hast begot me:  
yet theye haue turned their backe vpon me, I  
not their face.

**B**ut in the tyme of their tribulion they  
saye: Stande up and helpe vs, I will answer  
them: Where are now thy goddes, that  
thou hast made the? And Iste stande by and  
drype the in the tyme of need. For loke how  
many titles thou hast. O Iuda, I many gods

des had thou also.

**W**herfore then wilt ye goe to Iste  
with me, seinge ye all are synners agaynst  
me sayst the Ro:oe? It is but losse labour,  
that I impete youre cozpisen, for theye  
carye not my correction. Your owne synnes  
be theye vponce prophetes, Iste a bea-  
trage lyon. Ye ye be the people of the Ro:oe,  
then Iste vnto his words: Am I then be-  
come a wilderness vnto the people of Irael?  
or a lande that hath no fowle? Wherfore  
sayst thou my people then: we are fallen of, and  
we will come no more vnto the? Doste a  
marden loze her payment, or a byrd her  
fowle? and doste my people loze me  
so longe? Why boostest thou thy waye so  
bragly (to obearne saoures there to come)  
when thou hadst harmed them with blas-  
phemie?

**S**ayn the synners to fowle the bloude  
of good and innocent people, and that not  
in corners and holes onely, but openly in  
all places. Yet dardest thou saye I am gyl-  
tles: Iste, his waye can not come vpon  
me. Wherfore, I will reason with the, by-  
cause thou dardest saye: I haue not synned.  
O howe euill wilt it be for the to abuse it:  
when it shall be knowne howe ofte thou hadst  
gone backwarde.

**F**or thou walte be confounded as well  
of Egypt, as of the Aithians: Yea, thou  
wilt: yet thy waye frome them, and synne  
turne vnto the to fowle vpon thy feet: Wh-  
erfore the Ro:oe will vnto the that confounde  
and hope of thine to nouge, and thou shalt  
not prosper withall.

**G**od because mercifull, calleth vnto syn-  
ners his people, whiche he hadde forsaken for  
their iniquities with youres. He calleth I-  
rael, vnto repentance, piteousnesse, and  
herdes that whiche haue the true and waye of  
God. The synners of Irael vnto God, and Iste  
repentance.

CAPIT.

III.

**C**omment: when a man putteth awaye  
his wyfe, and the godd forsake him and  
marryeth with an other, then the que-  
tion is: Whiche be first vnto her any more  
altes that? Is not this fide then defiled and  
vnto? But as for the, thou hast played the  
harlot with many houses, yet thoue agayne  
to me sayst the Ro:oe. Yst by thine eyes on  
euery fide, and Iste ye thou be not defiled.  
Thou hadst married for them in the fildes, as  
as a murderer in the wilderness. Whosome  
thy boording and shameful displayment is  
the lande defiled.

**T**his is the cause, that the name and  
renowne be vnto the sealed. Thou hast got-  
ten an house for thyselfe, and wilt not be  
shamed. Cites wouldst thou saye vnto me:  
O my father, thou art he that hast brought  
me by, and ledde me from my youth: Write  
thou then put me awaye, and take me of the

Jeremye

Trust with  
Jeremye  
Ezechiel

111  
112

113









a scoyne, and haue no iust therco. And therfore I am so full of indignation, o Lord, that I may suffer no longer. Where without thy wrath be upon the churche that are withoute, and upon all synners.

Yea the man muste be taken prisoner with the wyse, and the aged with the temple. Their houses with their landes and wyces shall be turned into streungers, when I breake out myne hande upon the inhabitaunces of this lande, sayth the Lorde. For frome the leuit, vnto the mooste, they hange all upon your countrey: and frome the Prophet vnto the Priest, they goo all aboute with falsheed and lies.

And he sayth that, they heale the hurt of my people with sweete wordes, sayinge: peace, when there is no peace at all. Therfore they muste be abhained, for they haue com- mitted abominacion. But howe shoulde they be abhained, when they knowe nothing, wretched of name, nor of good nourture? And therfore they shall fall amonge the heathen: and in the house when I shall visite them, they shall be brought downe, sayth the Lorde.

Thus sayth the Lorde: goo in to the streets, conpde and make inquisition for the vnde way, and see if it be the good and right way: then goo therein, that ye maye fynde rest for your soules. But they saye: we will not make the way, and I will see whate men hurt you, and therfore take heed vnto the wordes of the tromper: for they saye we will not take heed, where therfore ye Gentyles, and thou congregation waite knowe, what I haue desired for them. Where thou eache also: beholde, I will cause a plague come upon this people, euen the feute of their own imaginations.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherefore byngge ye me inuise frome Babyl, and sweete smellinge Calamus frome farre countreies? Your burne offerings displease me, and I receyue not in your sacrifices.

And therfore thus sayth the Lorde: beholde, I will make this people fall, and there shall fall from amonge them the iacher with the churche: and one neyghboure shall preynde with an ordie.

Wherouer thus sayth the Lorde: Beholde there shall come a people from the North, and a great people shall arise frome the endes of the earth, with bowes and with darts shall they be weapened: It is a rough and scarce people, an hunterfull people: they haue their bowe like the see, they eye upon vnto the well appointed to the battaile agaynst the, o daughter Sion.

Then shall this crye be heard: Cure armed are feble, heynelle and sojourn is come upon vs, as vpon a woman scoury- sange with childe. No man goo forth vnto the field, no man come vpon the hie hieles: for the swerde and feare of the enemye shall be on euery syde.

Wherfore sayth the Lorde: Beholde the daughter of my people (sayth the Lorde) shall be like with almes, moune and wepe herselfe, as vpon the onely beloved sonne: for the destroyer shall sobornly fall vpon vs. The daughter I see for a pruce of my hard people, so take out, and to crye they wayen. For they are all vnfaithfull and fallen awaye, they hange vpon synfull iure, they are cene braste and pyen, so; they hurte and destroye euery man. The bellows are brente in the fire, the lead is consumed, the melle melteth in bayne, for the cup is not taken awaye from them. Therfore shall they be called noughty pruce, because the Lorde hath called them oute.

Jeremye is commaunded to come vnto the people the wordes of God, which he hath in the olden temple, and to shewe them the change. The cup that shall happen to the Jewes for the dyspryng of their prophetes. For yee doth not the Lorde shewly requyre of the Jewes, but that they shoulde obey his word. Ezechiel.

CAPIT. VII.

These are the wordes that God spake vnto Jeremye: Stande vnder the gates of the Loides house, and see out these wordes spere with a loude voyce, and saye: heare the wordes of the Lorde all ye of Iuda that go in at this doore, to honour the Lorde. Thus sayth the Lorde of hostes, the God of Israel. Amend your wayes and your countreies, and I will lette you dwelle in this place. Trust not in false strenges wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

For ye will amend your wayes and counsels, if ye will iudge righte betwixt: a man and his neyghboure: if ye will not oppresse the straunge, the fatherlesse and the wydowe: if ye will not shed innocent blood in this place: if ye will not cleue to straunge goddes to your owne destruction: then will I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer.

But take heed, ye truste in counselles that begyle you, and so ye no good. For when ye haue stolen, murdered, committed adou- serye, and pernyre: when ye haue done vnto this wast, followinge straunge and vnknowen goddes: when some ye, and stande before me in this house, (whiche hath my name gyven vnto it) and saye: Truste we are absolued quyte, though we haue done all these abominacions.

What sayth you this house that beareth my name, is a den of theues? And these thinges are not done principally, but before mine eyes sayth the Lorde. So to my place in Ierusalem, wherunto I gaue my name afore tyme, and she will what I do to the same place for the wretchednesse of my people of Ierusalem.

72. 17. 18.

73. 10.

74. 10. 11.

Jer. xv. 2.

Ezech. xli. 2. Ier. xxxi. 2.

Ezech. xli. 2. Ier. xxxi. 2. Ier. xxxi. 2. Ier. xxxi. 2.



are ye saye them: We are wyse, we haue the  
lathe of the Loide amonge vs?

Beholde, the desceyfull penne of the scri-  
bes, settyd forth bye: they shall be confounde,  
they shall be as a specke and a  
scorne: for so, they haue calld oute the wyrd  
of the Loide: what wyrd can then be a-  
monge them? Wherefore I wyll gyue thei-  
re into draungers, and theyr selues to be  
scorned.

For from the towne unto the hylle, they  
followe af fithy lurre: and from the pynnet  
vnto the pynnet, they are all with lyce. Scare  
they lere, they heare the vnrte of my people  
thence with a sayng: pray pray, where there  
is no pray at all.

For for shame, howe abhominable thynge  
is it: yet they be not ashamed, as they  
knowe of no shame.

Wherfore in the tyme of theyr visitacion,  
they shall fall amonge the dead bodies sayd  
the Loide.

Wherfore I wyll gather them in, sayd the  
Loide: that there shall not be one grape vnto  
the wine, nor one figg vpon the figg tree, the  
leaves shall be pluckt of.

When will I take them to depart and saye?  
Wher wil I take the time? Let vs gather our  
selues together, and go in to the stronge cite,  
there shall we be in tyme: for the Loide our  
God hathe put vs to science, and geuen vs  
hearte whiche wyll go all to dynt, because we  
haue synned agaynst hym.

We haue seyn praye, and we face not f be-  
fore the Loide for the tyme of veldy, and so,  
there is nothing but trouble.

Wher shall the noyse of the bowes be heerd  
frome Dan, the hole lande shall be as a  
dymming of his stronge bowes: for they  
shall go in and deuoure the lande, with all  
that is in it: the ctyes, and those that dwell  
therein. Wherfore, I wyll sende Serpentes  
and scorpentes amonge you: whiche wyll  
not be charmed) and theyr shall bite you, sayd  
the Loide.

Howe is come vpon me, and heu-  
er will bere the my herte: for loe, the voyce of  
the cryng of my people, is come frome a  
farr countrey: Is not the Loide in Sp-  
ane? Is not the kynge in tee? Wherfore then  
haue they grued me (sayd the Loide saye)  
with thre ymagis, and foolys: as draunge  
facours?

The harvest is gone, the sommer herbe  
is ane, and we are not helped. I am loide  
dead, because of the inuete of my people:  
I am heuere, and abashed: for there is no  
more Hysack at Saload, and there is no  
Dyrkyon that can heale the hurts of my  
people.

The complaint and bewayling of the Prophet  
to the wyrd of the people. In the knowledge of  
the wyrd we only to compe. The vnterstanding  
at the hert.

Who wyll gyue my heed waite? I  
thought, and a well of teares for myne  
eyes: that I may wepe night and day,  
for the slaughter of my people? Wherfore  
sayd I: I haue a cottage some where farr from  
to me, that I myght leaue my people, and  
goe frome them: for they be all abusers  
and a synners: they haue theyr  
tonges lyke voyces, to thow oute lyce. As for  
the trowthe, they may not bring away my  
lathe in the wyrd. For they go from one wyrd  
to another, and holde not bryng of me,  
sayd the Loide.

Yea, one muste kepe hym selfe frome an o-  
ther, no man maye saye: I will be as  
thy: for one brother vnterstandeth an o-  
ther, and one vnterstandeth another. Yea,  
one differeth with an other, and theyr  
worde is not true. Wherfore theyr  
tonges to lye, and to kin great payce to  
myrth. They haue set theyr hole in syn:  
best of thys, and for thys synners  
saith they wyll not knowe me, sayd the  
Loide.

Wherfore thus sayeth the Loide of hostes  
behold, I wyll melle them and tye them, for  
that theyr words to my people: wherfore  
they are lyke tharpe atowes to spiane  
thys. Wherfore moue I theyr synners to  
their neyghbour, but finally they saye waite  
for hym.

Beholde I not punish them for these thyn-  
ges, sayd the Loide? Wherfore I not be ad-  
ged of anye suche people as this? Cypou the  
mountaynes wyll I take vpon a lamination  
of a wyrd, and a mourning vpon the saye  
plaines of the wilderness: As theyr  
they are so bryng vpon, that no man  
queth there any more: yea a man  
that not heare one beest  
crye there.

Byrdes and cattell are all gone frome  
thence, with all make Jerusalem vnto  
a tray of stones, and a house of  
weepyngs: wherfore, I wyll make  
the ctyes of Iuda to walke, that  
no man shall dwell therein. Wherfore  
is so wyse, as to vnderstande  
thys? Is to wyse: hath the Loide  
spoken by mouth, that he may  
come thys and saye: Wherfore  
sayd thou so? Wherfore sayd thou  
so? and lyke a wyrd, whiche, that  
no man goeth thysome?

Yea the Loide hym selfe tolde the same  
to them: that forsoke his lawe, and  
theyr not the thynge that he  
gaue them in commandement,  
whiche theyr wherfore: but  
folowd the wyrd whiche of  
theyr owne hertes, and  
sought draunge goddes, as they  
saye: so  
sayd the Loide.

Wherfore thus sayeth the Loide of hostes,  
the God of Israel: Behold, I wyll  
take the people vnto women, and  
theyr shall theyr crye: Wherfore  
sayd I: I wyll scorne them  
also amonge the heathen, whom  
neither theyr ne their fathers  
haue knowne: and I wyll  
sende a curse amonge them,  
to persecute them, till I  
bringe them to nought. Wherfore  
thus sayd the Loide of hostes:  
Ike ye all the mourning  
wyrdes, and sayd for wyrd  
women: that

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they came hastily, and bring a mourning  
songe of you that the feare maye fall out  
of our eyes, and that our eye yddes maye  
gush out of water.

**F**or there is a lamentable morse deede of  
Spou: How are we so soze bedevoyed? How  
are we so piteously confounded? We  
muche forsahe our owne naturall countrey,  
and we are oute oute of our owne lodgyn-  
ges. Yet heare the woide of the Lorde  
to ye women, and lette your eares regarde the  
woide of his mowthe: that ye maye leane  
your doubtes to insurne, and that there  
ere one maye teache hennerybours to make  
lamentayon. Namely thus: Heahe to  
symmyng up in our wyndowes, he is  
come in to our houses, to destroye the childe  
before the boye, and the younge man in the  
street.

**B**ut tell thou plarny, thus sayth the Lorde:  
The dead bodies of men shall lye upon the  
ground, as the donge upon the strye, and as  
the here atee the mowce, and there shall be  
no man to sake them up.

(Ezech. 1. 1. 2. 2.)

Howe ever, thus sayth the Lorde: Let not  
the wyse man scorpe in his wyrtowre, ne the  
hasty man in his strenght, neither the shy-  
man in his syghte: But who is wyll scorpe  
let him scorpe in this, that he be bedevoyed  
and knowe me: for I am the Lorde, whyle  
ye maye, quite and rightowynly upon the  
strye. Whyle have I pleaded in such thinge,  
as is the Lorde. He holde, the spere com-  
eth, sayth the Lorde: that I will drye all  
that, whyle to: they is devoyd. The  
Egyptians, the Jewes, the Edomites, the  
Ammonites, the Moabites, and the Canaan-  
ites: that dwell in the wyndowes. For  
all the Gentyles are devoyd in this, but  
all the house of Israel are devoyd in the  
street.

The rebellions of the heere are not to be  
made: as the rebellions of Idols, and of the po-  
wer of God. They are curat.

CAP. X.

**H**ear the woide of the Lorde, that he  
spake unto the, when he was of Je-  
rael: Thus sayth the Lorde: Ye shall  
not leane after the manner of the Heathen,  
ye shall not be atayed for the tokens of he-  
ven: for the Heathen are atayed of such  
for all the customes and lawes of the Gen-  
tyles are nothinge but vanitie. They bewe  
dowme a tree in the wood with the hande of  
the woman, and sayon it with the are: they  
couer it over with golde and silver, they talen  
it with nayles and hammeres, that it moue  
not. It standeth as Oyle as the palm tree, it  
can not be speake ne goe, but it will be doyne.  
Ye shall not be atayed of such: for they can do  
neither good ne evyll. But there is none like  
unto the, O Lorde, and great is the name  
of thy power. Who wolbe not feare the?  
What hyng of the Panymes wolbe not  
over the?

Jer. 1. 1. 2. 2.  
Ezech. 1. 1. 2. 2.  
Isa. 1. 1. 2. 2.  
Dan. 1. 1. 2. 2.

For amonge all the wyse men of the Pa-  
nyms, and in all theyr hyngomen, there is  
none that maye be likened unto the. They  
are all cognyce vndered & vntowse. All theyr  
connyng is but vanitie: namelye wood, stur-  
re, whiche is brought out of Arabia, and bra-  
zen to plates: and golde frome Spayne, a  
make that is made with the hande of the  
craftes man and the rafter, clothed with pe-  
lowe sythe and scarle: curie is the woide  
of theyr wyse men all cognyce. But the Lorde  
is a true God, a stronge God, and an en-  
duryng hyng. The be w, of the, the carthe  
vanity: all the Gentyles maye not abyde  
his indignation.

As so; their goddes, it may well be sayd of  
them: they are goddes that neither make he-  
ven ne earthe: therefore shall they prey, they  
from the carthe, and from all chyngs vnder  
heaven. But (as for our God) he made  
the carth with his power, and with his wit:  
some hath he fillid with the pole compass of  
the water, with his wisdome hath he p-  
posed out the heuens.

Jer.

As his wyse the waters gather together in  
the ayre, he draweth up the cloudes from the  
bottomes of the sea: he turneth the  
stronge to rapyr, and bringeth forth the  
wyndes out of their treasures. His wisdome  
maketh all men toke. And contounded he  
all, he of ymagis, for that they can, as  
they can, and that he is the Lorde. He  
maketh men with his power, that they in  
their vanitie have made, shall prey: one  
with another in the spere, as the  
heathen Jacobs position to not succ: out  
it to be that they have at chynge, and  
it is the end of his iudgement: The Lorde of  
heaven is his name. Put away thyne vntow-  
nes out of the land, thou that arte in the  
stronge steepe. For thus sayth the Lorde: He  
holde, I will nowe drye oute the in-  
durance of this land: a great waye of, and  
trouble shall in lue to: it, as they shall no  
more be founde.

Ps.

Howe am I hurt: How howe p-  
nyshed are my strenghts unto me: for I con-  
fesse by my selfe, and I made iudic. My  
tabernacle is destroyed, and all my strenghts  
are broken. My chyldren are gone oute me,  
and can no where be founde. Howe have I  
soughte oute my stre, as to set by my dan-  
geres. For the heathen have done  
wyll, that they have not soughte the Lorde.  
Therefore have they dealt vntowly with  
their cattell, and all are scattered abroad. He  
holde, the noie is harde at hande, and great  
schekon out of the steepe: to make the steepe  
of Iuda a wilderness, and a dwellinge place  
for byzons.

Howe I knowe, O Lorde, that it is not in  
mans power to vnderstande his owne waye, as to  
rule his steepe and gonges. Therefore  
chasten thou me, O Lorde, but with thy  
mercy and not in thy wrath, dryng is not  
vntowly. Howe have I soughte thy  
face upon the Heathen that knowe the noie:  
upon the people that call not on thy name.

Ps.





growe, and byngs for the frute. They boode  
 moche of the, yett thou nor punishesthem.  
 Thus saith the Lord: for whom I am wroth agaynst  
 thou that hast sette, and plowed my beere, take  
 them awaye, like as a sheepe is carryed to the  
 slaughter house, and appoynt them for prey of  
 the slaughter.

How long shall the land mourn, as shall  
 the herbes of the felde perishe, for the wickednesse  
 of them that dwell therein?

The cattell and the byrdes are gone, yett  
 they saye: we will, God will not destroye us  
 here.

Forge thou arte weep in runnyng with  
 the fore men, how wyll thou then run in thy  
 hoxes? In a peaceable sure land thou shalt  
 be safe, but how wyll thou do in the tumultuous  
 tyde of Josphans? for thy byrthen and chy  
 ldrud haue all together despyred the, and  
 cryed ouer vpon the in thyne absence. Wher  
 thou wast, though they ytake saye wordes  
 to the. As for me, saye I, I haue forsaaken  
 myne owne dwellinge place, and leste myne  
 heritage. Wher I was al, that I loughed so well,  
 haue I giuen in to the father of myne enemyes.  
 Wher myne heritage is become by to me, as  
 a tyon in the wood. It cryed out vpon me, wher  
 I haue I forsaken it. Wher my heritage is vn  
 do me, as a spemish byrde, a byrde of byrden  
 coloure is vpon it. So let it and gather all  
 byrdes of the felde together, that they maye  
 see it by.

The yre hebdmen haue broken downe  
 my temple, and redden vpon my position.  
 Of my pleasant position, they haue made a  
 bylding. They haue sayd it wasse: and  
 as we saye it is waste, it is greded vnto me.  
 Yea, the hole lande is greded, and no man  
 regardeth it.

Let the yre come ouer the herth sweep  
 waye, for the swerde of the Lord shall con  
 sume from the one ende of the land to the  
 other, and no byrde shall haue rest. They shall  
 sow white, and reape thornes. They shall take  
 heritage in possession, but it shall be them no  
 good. And ye shall be contended of your owne  
 wynnynge, because of the greatt wrath of  
 the Lord.

Thus sayeth the Lord vpon all myne  
 euyll myghtchaunce, that I haue done on myne  
 heritage, whiche I haue giuen my people of  
 Israel: Behold, I wyll plucke them name  
 ly Israel) oute of theyr lande, and put out  
 the house of Juda from them. And wher  
 I haue rooted them oute, I wyll be at one  
 with them agayne, and wyll haue mercye  
 vpon them: and byngge them agayne. I cye  
 me man to his owne heritage, and in to his  
 lande.

And if they (namely that trouble my peo  
 ple) wyll leaue the wayes of them to sweere  
 by my name: The Lord I praye lyke as they  
 leered my people to sweere by, shall they  
 be reckened among my people. But  
 if they wyll not obeye, then wyll I reue out  
 the same folke, and destroye them sayng the  
 Lord.

The destruction of the Jewes is preserued,  
 and theyr conspiracye abhorred. Why I haue  
 reuered to be the people of God, and why they were  
 forsaken.

CAPL XIII

Moreover, thus said the Lord vnto me: I  
 will go thy way and get the a tyon byrde,  
 and gyde it aboute thy sorowes, and  
 let it not be wet. Then I got me a byrde, ac  
 cording to the commaundement of the Lord,  
 and put it aboute my sorowes. After this the  
 Lord spake vnto me agayne: Take I byrde  
 that thou hast prepared, aboute the, and ge  
 the byrde, and goo vnto Caphisates, and byde  
 it in a hole of the rocke. So wente I, and  
 byde it, as the Lord commaunded me. And it  
 happened longe after this, that the Lord  
 spake vnto me: Rise, and get the to Caphi  
 sates, and set the byrde & haue, whiche I com  
 maunded the to byde there. Then wente I to  
 Caphisates, and byged by, as I toke I byrde  
 from the place wher I had byde it: & beholde  
 the byrde was corrupte, so that it was pre  
 sentable for no byng.

Then said the Lord vnto me: thus sayeth  
 the Lord: euen so wyll I corrupte the pryde  
 of Juda, and the haunter mynde of Ierusalem.  
 This people is a wyched people, they wyll  
 not heare my wordes, they forsake the wyched  
 ymaginacions of theyr owne heert, and banze  
 vpon draunge goddes: then haue they ser  
 ued and wo:shipped: and therefore they  
 shall be as the byrde that seuereth for no  
 byng.

For as draply as a byrde spredde vpon a  
 mans sorowes, so draply byd I byde the hole  
 house of Israel, and the hole house of Juda  
 vnto me, sayeth the Lord: that they might be  
 my people: that they might haue a gloryous  
 name: that they myght be in honoure: but  
 they woulde not obeye me. Therefore saye the  
 byrde vnto them, and saye: Thus sayeth the  
 Lord God of Israel: Currey of shall be hil  
 led with wyne. And they shall saye: thou  
 sayest thou we knowe not that euerye wyll be  
 spyled with wyne: Then wylte thou saue vs  
 to them: Thus sayeth the Lord: Behold, I  
 shall syll all the inhabytantes of this lande  
 with dyshonour, the bynges that set vpon  
 Dauides heire, the pryntes and the byrdes, wh  
 all that dwell at Ierusalem. And I wyll wote  
 them one agaynst an other, vnto the sackes &  
 agaynst the tonnes, sayeth the Lord.

I wyll not pashen them, I wyll not  
 spashen them: ne I wyll not byde vpon them: but  
 I wyll destroye them. Be obedient, geue care, take  
 no dysdaine at it, for it is the Lords lym  
 that speaketh: Honoure the Lord your  
 God vnto, and take his paynt from you,  
 and of euer your feete double in beche  
 ness at the byll: lest when ye loke for the  
 byrde, he couereth it in to the straggle and  
 darthynesse of beate. But if ye wyll not  
 braue me, that ye use your feete to mynne, I  
 wyll moue from my hole byrde, for your  
 dyshonour.

John  
1622  
add:

John  
1622

John  
1622



forget not thy souerayn hynocence : Remem-  
ber the throne of thyne honoure, breake not the  
covenant that thou hast made with vs. Are  
there anye amonge the Godes of the Pa-  
nyms, that sende rayne, or giue the Dewes of  
heauen? Wouldest thoue, O Lord our  
God, in whom we trust? Yea Lord, thou wilt  
all these thynges.

The Lord will not heare the prayer of Baran, for  
hee praye for the people, but will wype the many  
wytces. The count of such prayer is  
eyes.

CAPIT. XV.

When spake the Lord unto me, and saide  
Thou, O Hele and Samuill how be-  
lieue youe, yet haue I no letter to the peo-  
ple. For in them awaye, that they maye see  
out of my mouth. And yet they saye to vs  
Whyther shall we go, then tell them : For  
the Lord is with youe, as an army : Howe  
will hee beate, come to the streete, come to the  
gates, come into the temple. For I will byrge  
downe the highes upon the saynt, O Lord. The  
streets shall be full of them, the dogges shall  
bellowe, they shall howle, the howles of the ayre,  
and the howles of the wyll shall crye them by,  
and they shall crye. I will scatter them aboute  
in all the countrey, and sende to be plaged,  
by the waye of the waye, for the synners that be  
in the land.

Who shall then haue pite upon the,  
Jerusalem? Who shall be loyde for the? Who  
shall make intercession for youe, that youe  
maye see: seeing thou hast sene me, and thou wilt  
backeward, saysthe Lord? For I will  
byrge out my hande against the, to  
destroye the, and I will not be entreated. I will  
scatter the aboute, with the same as I scatter  
the out of the land, I will wash the people and  
destroye them, for they haue had no lode to  
me, from their owne wayes. I will make  
this wyddowes mood to number them the  
number of the chylde.

Upon the mothers of theyr chylde, I  
will byrge a destroyer in the noone daye.  
Soderly and backward shall I sende a seate  
upon this ryper. He that hath bozned senn  
chylde shall haue none, hee that hath be sene  
of his wyfe.

The sunne shall saye hee in the clere daye,  
Why the wall be confounded and saynt for  
theyr heynocence. As for those that remayne, I  
will scatter them vnder the shadowe of their en-  
emyes, sayth the Lord. O mo:ther, alas that  
rues thou hast heard me, an army a watch  
of the hois land: Though I nature sente ne  
referred vpon vnto, yet all men shall  
speake euill vpon me.

And the Lord answered me: Lete not  
the chylde be good: Come not I to the when  
thou art in trouble, and helpe the whye thyne  
enemye opprest the: For one shall hurt  
another, or one shall euill that cometh some

the Lord another? As for your riches and  
treasures, it will giue them oute in to a praye,  
not for anye money, but because of all your  
synnes that ye haue done in all your coses,  
And I will byrge you with your enemyes  
into a lande that ye knowe not: for the sye  
that is kindled in my indignation, shall burne  
you vp.

O Lord (sayde I then) thou knowest all  
thynges, therefore remembre me, and visit me,  
deliuer me fro my persecutes: Keepe not  
my soule in thy longe wrath, yet thou knowest  
all that I haue done: I suffer rebuke. When  
I had soken thy wordes, I sene them by see-  
king: they haue made my heart to be full of  
griefe: For I am byrge vpon thy name, O Lord God of  
holies. I dwell in the countrey of the heathens,  
neither is my name knowne: but I dwell only in the  
teare of thy hand, for thou hast hid me with  
byrnes. What my heuynes are me for euill  
doe my prayes then to great: that they maye  
be heard: Will thou be as a waite  
fallid, and cannot continue?

Upon their wordes, thus sayde the Lord  
vnto me: If thou wilt sene agayne, I will  
see the in my temple: and yet thou wilt see  
oute the thynge that is precious frome the  
warre, thou shalt be euen as myne owne  
mouche. They shall conuerse vnto the, but  
I will not, youe vnto them: so shall I make  
the a strong wall of wyll against this people.  
They shall fight against the, but they shall  
not prevail. For I my selfe will be with the  
to helpe the, and deliuer the frome the Lord.  
And I will byrge the oute of the handes of  
the myghty, and deliuer the oute of the handes  
of the synners.

The propheteth the misery of the Jewes. He shal  
write: In the thirtieth parte of I haue and the  
temple of God shall be the cause of their misery.  
The propheteth the rapynesse of Sabel: and the  
deliuerance from thence agayne. The collinge of  
the Gentiles.

CAPIT. XVI.

Measure thus saye the Lord vnto me:  
Thou shalt see the no myrre, ne  
gette chylde in this place: for of  
the chylde that see borne in this place, of  
theyr mothers that haue borne them, and of  
theyr fathers that haue begotten them in  
this lande, thus saye the Lord: They  
shall be as a bozble brathe, no man shall  
mourne for them, ne burye them: but they  
shall lye as bonge vpon the earth. They  
shall perishe as the swerde and the  
bowe, and theyr bodies shall be meate for  
the soules of the ayre, and beestes of the earth.  
Agayne, thus sayth the Lord: So not vnto  
them, that come together for to mourne and  
wepe: for I haue taken my praye frome the  
people: sayth the Lord, yet my labour and  
my mece. And in this land shall they be  
and yonger, and shall not be buried: no man  
shall bewep, no man shall crye: no man  
shall helpe them.

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Esai. 100. 1

In his tyme shall Iuda be saved and I-  
rael shall dwell without feare. And this is  
the name that they shall call him: euen the  
Lorde our righteous maker. And therefore  
beholde, the tyme cometh, sayth the Lorde,  
that it shall no more be sayd: the Lorde is  
with vs, which broughte the chyldren of Ierusalem  
out of the lande of Egypte: But the Lorde  
knoweth, which broughte forth, and led the  
seed of the house of Irael, out of the stretche  
land, and from all countreys wher I had  
led them, and they shall dwell in their  
owne lande againe.

My hearte brake in my bodye, because  
of the falsche propheetes, all my bones were  
I am become like a drunken man, that by  
the reason of wine can take no rest, for  
fearre of the Lorde, and of his holy wordes.  
Because the Lord is full of aduancement,  
where he sheweth his strength and mynety,  
and the pleasure of his wrath is shewed  
by the waye that men take, is wretched,  
and therefore you shall be as charyge  
like the holy wordes of the Lorde. For the  
propheetes that are called by the name  
of the Lorde, and they that are called  
by the name of the Lorde, shall be  
in the daye of the Lorde, and shall  
be as charyge upon them, euen the  
daye of the Lorde, sayth the Lorde. I  
have sent forth the propheetes of  
Babylonia, that they should saye  
unto the people of Irael, I have  
sent forth the propheetes of  
Babylonia, that they should saye  
unto the people of Irael.

I have sent also among the propheetes  
of Ierusalem some aduancers, and  
some that saye the wordes of the  
Lorde, that they should saye  
unto the people of Irael, that  
they should saye unto me, as  
I have said, and as the  
wordes of the Lorde.

Therefore thus sayth the Lorde of  
Hostes concerninge the propheetes:  
Beholde, I will sende them  
awaye as charyge, and make them  
as charyge of the water of gall.  
For some of the propheetes  
of Ierusalem saye the wordes  
of the Lorde, that they should  
saye unto me, as I have said,  
and as the wordes of the Lorde.

And therefore the Lorde of Hostes  
giverh you this charge: Heare not  
the wordes of the propheetes,  
that preache but vpon you, and  
reproche you: for they preache  
the meaninge of their owne  
hearte, and not oute of the  
mowthe of the Lorde. They  
saye vnto them, that they  
should saye vnto me: The  
Lorde hath sayd: Thus sayth  
the Lorde, that they should  
saye vnto me, as I have said,  
and as the wordes of the Lorde.  
Beholde, the name wherof  
the Lorde hath sayd: Thus  
sayth the Lorde, that they  
should saye vnto me, as I  
have said, and as the wordes  
of the Lorde. Beholde, the  
name wherof the Lorde hath  
sayd: Thus sayth the Lorde,  
that they should saye vnto  
me, as I have said, and as  
the wordes of the Lorde.

meanynge.  
I have not sent these propheetes  
sayth the Lorde, and yet they  
saye. I have not spoken to them,  
and yet they preache. But  
yet they had contemned in my  
counsell, and heere my wordes:  
they had sayd: I will not heere  
the wordes of the Lorde, for  
we are full of the wordes of the  
Lorde. Beholde, the tyme  
cometh, that I will sende  
them awaye as charyge, and  
make them as charyge of the  
water of gall. For some of  
the propheetes of Ierusalem  
saye the wordes of the Lorde,  
that they should saye vnto  
me, as I have said, and as  
the wordes of the Lorde.

For what hath charyge and  
charge to do for the Lorde? I  
have not sayd: Thus sayth the  
Lorde, and yet they saye: Thus  
sayth the Lorde: Beholde, I  
will sende them awaye as  
charyge, and make them as  
charyge of the water of gall.  
For some of the propheetes  
of Ierusalem saye the wordes  
of the Lorde, that they should  
saye vnto me, as I have said,  
and as the wordes of the Lorde.

Beholde, the name wherof  
the Lorde hath sayd: Thus  
sayth the Lorde, that they  
should saye vnto me, as I  
have said, and as the wordes  
of the Lorde. Beholde, the  
name wherof the Lorde hath  
sayd: Thus sayth the Lorde,  
that they should saye vnto  
me, as I have said, and as  
the wordes of the Lorde.

Beholde, the name wherof  
the Lorde hath sayd: Thus  
sayth the Lorde, that they  
should saye vnto me, as I  
have said, and as the wordes  
of the Lorde. Beholde, the  
name wherof the Lorde hath  
sayd: Thus sayth the Lorde,  
that they should saye vnto  
me, as I have said, and as  
the wordes of the Lorde.

Beholde, the name wherof  
the Lorde hath sayd: Thus  
sayth the Lorde, that they  
should saye vnto me, as I  
have said, and as the wordes  
of the Lorde. Beholde, the  
name wherof the Lorde hath  
sayd: Thus sayth the Lorde,  
that they should saye vnto  
me, as I have said, and as  
the wordes of the Lorde.

Beholde, the name wherof  
the Lorde hath sayd: Thus  
sayth the Lorde, that they  
should saye vnto me, as I  
have said, and as the wordes  
of the Lorde.

Jerem. 1. 1

Jerem. 2. 1

Jerem. 3. 1

Jerem. 4. 1

Jer. 1. 1

Jer. 2. 1











after that tyme that kynge Zedoniah, and his quene, his chamberlaynes the wyfowes of Juba and Jerusalem, the workemasters of Jerusalem were departed thence. Whiche were Salsabete the wyfe of Saphan and Gemarias the sonne of Bethus the bracke, whome Salsabete the wyfe of Juba sent unto Babylon to Nabuchodonosor the kynge of Babylon. These were the wyfowes of Jerusalem:

Thus saide the Lorde of hostes, the God of Israel spoken unto all the prisioners that were taken oute of Jerusalem unto Babylon: buyde your houses to dwell therein: plante you gardens, that ye maye enjoye the fruite thereof: take you wyues to beare you sonnes and daughters: purchase wyues for your sonnes, and buyndes for your daughters, that they maye grete soules and daughters, and that ye maye multiplye there. Labour not to be serued, but seke after peace, and prosperite of the city wherein ye be prisioners, & praye unto God for it. For in the peace thereof shall your peace be. For thus sayth the Lorde of hostes, the God of Israel: Let not your prophecies and saybelances that be amonge you, shewe you: for ye shal not see your owne countrey. For why, they have covered you eyes in my sight, and I have not seene them, sayth the Lorde.

But thus sayth the Lorde: When ye have fulfilled this scole and reme payes at Babylon, I will buyde you home, and shal sende youe goodwille: I will cause you to buyde a garden unto this place. For I knowe what I have thought for you, sayth the Lorde. My saybelances are to geue you peace, and not trouble: whiche I geue you all edyfe, and that ye myghte have hope agayne. Ye shall see vnto me, ye shall go and fall vpon me, and I shall beere you. Ye shal seke me, and I shall beere you. Ye shal seke me with your hole heart, I will be founde at you: sayth the Lorde: and I will bringe you oute of prision, and gather you together agayne oute of all places wher I have scattered you, sayth the Lorde: and will bringe you agayne to the same place, from whence I caused you to be carried away captiue.

But where as ye saye, that God hath sayed you vpon prophecies at Babylon: thus haith the Lorde spoken concerninge Gemarias the Sebelamite in the hole of Dauld, and all the people that dwelle in this cite, your brethren that are not gone with you into captiuite. Thus, I saye, I speake with the Lorde of hostes: Beholde, I will sende a sword, bonage, and prision vpon them, and will make them lyke butymely sydes, that maye not be saued for butymelle. And I will persecute them with sword, with bonage and wep.

I will deliuer them up to be viced of all synners, to be unred, aduoyced, laughed to scorn, and put to confusion of all the people: whome I haue scattered them: and that because they haue not ben obedient vnto my commandementes, sayth the Lorde, whiche I caused vnto them by my seruantes

the prophetes. I spoke by easty, and sent vnto them, but they wolde not heare, sayth the Lorde.

Heare therefore the worde of the Lorde, all ye prisioners, whom I sent from Jerusalem unto Babylon: Thus haith the Lorde of hostes the God of Israel spoken of Salsabete the sonne of Colatay, and of Salsabete the sonne of Salsabete, which prophecye I haue vnto you in my name: Beholde, I will deliuer them into the hand of Nabuchodonosor the kynge of Babylon, that he maye see them before your eyes. And all the prisioners of Juba that are in Babylon, shall take vpon them this term of custome, and sepe: from God vnto the, as he sayd vnto Salsabete and Salsabete, whome the kynge of Babylon toke in the eye, because they spake vnto me vnto Israel.

For they haue not only talked theyr neighbours wyues, but also practised longe wordes in my name, whiche I haue not commaunded them. Thus I testify and assure, sayth the Lorde. But as for Gemarias the Sebelamite thou shalt speake vnto him: Thus sayth the Lorde of hostes the God of Israel: Whiche thou hast seide letters vnto thy name, vnto the people that is at Jerusalem, and to Salsabete the sonne of Salsabete the prest: ye shall misse them to all the prisioners: whome thou miste vnto vnto him: The Lord hath ordeinede the to be prisioners in the hand of the kinge, that he shal see the chiefe in the house of the kinge about all prisioners, and praye for them, and that thou maye put them in prision, as I haue sayd. Vnto whiche I haue sayd, that thou shalt not purchase any thinge of whiche thou shalt haue any thinge of his purchase.

And vnto all this, he hath sent by worde vnto Babylon, and tolde us playntly, that our captiuitie shall longe endure: that we shal dwelle vnto houses to dwell therein, and to plante vnto gardens that we maye to buye the fruite thereof. Whiche letters Salsabete the prest dyd receiue, and let Jeremie the prophet heare it.

Then came the worde of the Lorde vnto Jeremie, sayinge: Sende worde to all them that are in captiuitie, on this maner: Thus haith the Lorde spoken concerninge Gemarias the Sebelamite: Because that Gemarias hath prophecied vnto you without my commission, and broughte you into a false hope, therefore thus saith the Lorde of hostes: Beholde, I will buyde Gemarias the Sebelamite, and his seed: so that none of his seed shall remayne amonge the people, and none of them shall be the god that I will do for this people, sayth the Lorde. For he hath preached falsly of the Lorde.

The returne of the people from Babylon. God by his chylde sayth that the people is returned. The destruction of the temple of Israel.









For so, all things are present unto thee: yet saved thou unto me: O Lord God, and commended me: that I will lose a perre of lande unto myselfe, and take witnesses thereto: and yet in the meane season the reire is directed into the power of the Caldees.

Then came the worde of the Lord unto me, saying: Behold, I am the Lord God of all flesh, is there any thing thou hast done for me? Therefore thus saide the Lord: Behold, I shall direct this reire in to the power of the Caldees, and in to the power of Nabuchodonosor the kynge of Babylon, they will take it. For the Caldees shall come, and torne this reire, and sette fyre upon it, and burne it: with the gorgeous houses, in whose places they have made sacrifices unto Baal, and poned by nicholtes into strange goddes to prouoke me unto wrath.

For strange the children of Israel, and the children of Iuda haue wrought wickednes before me since from they: yowth, what haue they done, but prouoked me with the moltes of their owne handes: sayde the Lord.

What haue they done here, but a prouokinge of my wrath, since the daye that I brought them into this lande? Wherein shall I see it: of my wrath, because of the great blasphemies of the children of Israel and Iuda, which they haue done to prouoke me: for they, their kynge, their princes, their priests, their prophets, hole Iuda, and all the citizens of Ierusalem.

When I spake vnto them, and taught them, and instructed them, they turned theyr backs to me, and not their faces. They wolde not heare, to be reformed and correcte. They haue sette their goddes in the house, that is called vnto my name, to despise it. They haue builded breke places for Baal in the valley of the children of Bennom, to holue their sonnes & daughters vnto Moloch: which the Jewes commaunded them, not because it were in my thought, to make Iuda synne with holie abomination.

Therefore thus haue the Lord God of Israel spoken, concerninge this reire, which as ye haue seene confesse shall be deliuered into the hande of the kynge of Babylon, when it is wonne with the sword, with honore and with preidence. Behold, I will gather them to graue from all landes, wherein I haue scattered them in my wrath, in my freake: full and great displeasure: and will bringe the againe vnto their place, where they shall dwell safelie. And they shall be my people, and I will be their God.

And I will graue them one heede and one maye, that they maye feare me all the dayes of their lyfe, that they and their children asseure them more prosper. And I will sette up an euellashyng: concerninge with them I am sure: that I will haue a sake in hood theyr good, and that I will put my feare in their heertes, so that they shall not run awaye from me.

For I will haue a full and pleasure to do them good, and especially to plant them in this lande with my hole best, and buye all my soule.

For thus sayth the Lord: Lyke as I haue brought all this great plage vpon this people: so will I also bringe vpon them all the good, that haue I promysed them. And men shall haue their possessions in this lande, whereof ye saye now, that it shall neither be inhabited of people ne of cattell, but be deliuered in to the handes of the Caldees: for I haue said that I will buye the man, and witnesses made therupon and sealed before witnesses in the countrey of Benjamin, and round about Ierusalem: in the cities of Iuda, in the cities that are vpon the mountaynes, and in them that are benech, yea, in the cities that are in the deserte. For I will buye the captiues like byes againe, sayth the Lord.

The Prophecie concerninge the Reire, to praye for the deliuerance of the people, and the Lord's promise. See Ieremy's words, and both graciously to the people, for their sake: now. Of the city of Ierusalem. At the request of the people in the church shall stand to see.

CAPL XXXII.

Whereof the worde of the Lord came vnto Ieremy on this manner, when he was yet bounde in the chaine of the prison: Thus sayth the Lord, with fulfilled the things that he speaketh, the Lord which performeth every thing that he hath in hande such he, whose name is the Lord: thou hast spered but my ear, and I haue heard it: I haue heard great an heauy thing, which were vt known vnto you.

Thus, I saye, spake the Lord God of Israel, concerninge the houses of Iuda: that they shall be broken downe the ordinaunce and weapens, when the Caldees come to besiege them: and they shall be filled with the beastes carcasses of men, whom I will slaye in my wrath and displeasure: when I turne my face from it is crye because of all the wickednesse. Behold, sayth the Lord: I will deale thus with you, as I haue done to Ierusalem, I will open them the flutes of peace and trust.

And I will returne the captiues of Iuda and Israel: and will see them by againe as they were afore, from all mysedes, where in they haue sinned agaynst me: I will cleanse them: and all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgive them.

And this shall yet me a name, a praye & benouche, amonge all people of the earth, which shall beere all the good, that I will do vnto them: yea they shall be afraid and honored at all the good wordes and benefices, that I will do for them. Whereof thus sayth the Lord: in this place, where

11.11.

11.11.

11.11.

11.11.

11.11.

Jeremy's words

Jer. xlii. 1.

11.11.



















feare not the hynde of Babylon, of whom ye stand in awe: O be not ashyde of him, saye the Lorde: for I will be with you, to bringe you, and deliuer you from his hande. I will pardon you, I will haue mee-ty upon you, & bringe you againe into your owne lande.

**C** Struerthelie, yf ye purpose not to dwell in this lande, whoso soeuer the voyce of the Lorde poure God: but will saye thus, we wyll not dwell here, but goe into Egypte: where we shall neither see water, heere the north of basyle, ne suthr honyes, there will we dwell. Wherfore heare now the voyce of the Lorde, o ye remnant of Iuda. Thus saye the Lorde of hostes the God of Israel: yf ye be volly purposed to goe into Egypte, and to be there as straungers: the swete that ye shall see, shall meete you in Egypte, and the donger wherof ye be here ashyde will hang vpon you in to Egypte, and there ye shall dye. For all ether that of set purpose vntreake to goe into Egypte, there shall eate them felous of theyr misdeede. Shall ye see the waye of the lande, with vnges, and pelly-ment: not one of them shall remayne, there shall none escape the plage, that I will bring vpon them.

**D** For thus saye the Lorde of hostes the God of Israel: I haue as my voyce and indignation is come vpon the synners of Ierusalem, to fill me with pleasure god for the same, & you also, yf ye goe into Egypte: for there ye shall be scalded, stryked, & brought to shame and confusion: and as for this place, ye shall neuer see it more. For the Lorde saye: I will bring vpon you, o ye remnant of Iuda, that ye shall not goe into Egypte.

And forget not that I haue taught you vntill this daye, yf ye shall see heare your felous. For ye sent me vnto the Lorde your God, and saye: O praye thou the Lorde our God for vs: and saue vs from the hande of the Lorde our God wherof we saye, that we shall see. Nowe haue I weord and declared vnto you the voyce of the Lorde your God, for the which could he haue sent me to you. Yf ye wyll not folowe it, be sure that ye shall perishe with the swerde, with donger, and pestilence: such in the same place, wher your lande was to goe and dwell.

¶ To haue carryd the remnant of the people into Egypte, contrary to the comde of Ieremy. Ieremy prophesie the destruction of Egypte.

CAPL XLIIII

**N**OWE when Ieremye had ended all the wordes of the Lorde God vnto the people: for their sake to whom God had sent him: Ieremye the son of Hiarai, and Iohanan the sonne of Karee, with all the prouphets, sayd vnto Ieremye: Thou sayst, the Lorde our God haue not sent thee to speake thus, that we shoulde not goe into Egypte,

and dwell there: But Ieremye the sonne of Karee and Iohanan the sonne of Karee, and all the people to whom the commaundment of the Lorde: Namely to dwell in the lande of Iuda: Thus Iohanan the sonne of Karee, and all the Capytaynes of the hoste, except a waye all the remnant in Iuda, that were come together agayne from the wyther, (amonge whom they haue ben Ieremye: o dwell in the lande of Iuda: then, women children, the kinges daughteres: all those that Sabatadan the like Capytayne had ledde with Sennacherib the sonne of Sennacherib. They carryd awaye also the Prophet Ieremye, & carryd the sonne of Karee, and to carrye into Egypte: for they were not obedient vnto the commaundment of God. Thus came they to Egypte.

¶ And in Raphia the towne of the Lorde happened vnto Ieremye, sayenge: Take ye care of you in your hande, and orde you in the wyche wall, vnder the base of Pharaos house in Raphia, that all the men of Iuda maye see, and saye vnto them: Thus saye the Lorde of hostes the God of Israel: Beholde, I will sende and call to: Iahus (whom I haue) the hynde of Babylon: my felous name, and will set his seat vpon the house that I haue byd, and he shall speake thus vnto them.

¶ And when he remeth he shall surpe the lande of Egypte with slaughter, with prisonment, and with the swerde. He shall set his vpon the temples of the Egyptians goddes, and burne them up, and take them as his prisoners. Moreover he shall carrye him self with the lande of Egypte, as a weper, and wepe on his towne, and shall speake his word from thence in pear. For thus saye the Lorde of hostes the God of Israel: I will be made in pear, and burne the temples of the Egyptians goddes.

¶ He strykerth the people for theyr Iobedience. And that letter was sent by the thetaryng of the Lorde, and the destruction of Egypte, and the Ieremye the sonne of Ieremye.

CAPL XLIIII

**T**his is the word that was spoken to Ieremye concerninge all the Iewes, whiche dwelle in Egypte: at Migdal, at Raphia, at Memphis, and in the lande of Patnos. Thus saye the Lorde of hostes the God of Israel: ye haue done all the mysdeede that I haue brought vpon Ierusalem, and vpon all the cyties of Iuda, so that this daye they are desolate, and no man dwellynge therein: and that because of the great blasphemyes whiche they comynges to, to prouoke me vnto anger: In this daye

Jerem. xlii  
and xli. 6

Write backe to the sacrifice and worship  
unes strange goddes: whom mythe they,  
maye, for the sakers have knowen. Who  
be it I sent unto them my seruantes all the  
properties: I rose by eare, and sent  
to them, and gaue them warning: O wo  
wo for the abominable synnes, and turn  
ne that I hate. But they woulde not follow  
me backe, to turne from their wickednes,  
and to doo no more sacrifice unto strange  
goddes.

B

Wherfore myne indignacion and wrath  
was kindled, and burnt by the citye of Iu-  
da, the felthe with the streets of Ierusalem,  
to that they were made waste and desolate,  
as it is com to passe this daye. Come forth  
saye thus sayth the Lord of ushers the God  
of Israel: How happeneth it that ye do so  
great wylle with your own wylles, thus  
to deroye the men and women, children  
and babes of Iuda: to that none of you is  
left, because ye provoke me with wylde  
wylde with the workes of your stone handes: why  
ye sette unto strange goddes in the lande of  
Egypt, where as ye began to dwell. What  
ye maye saye for your selfe, and that ye maye  
be scused, and wherewith ye maye be  
scused. Why haue ye nowe forgotten the  
wylde wylde of your forefathers, the wylde  
wylde of the kingdomes of Iuda, and this  
wylde, the wylde, wherewith that ye your  
and your wylde haue done in the lande of  
Iuda, in the citye and in the lande of Ierusalem?

C

Yet saye ye not sope this daye, ye feare not  
me, because ye saye in my lawe I will not  
deroye you: I haue given unto you and  
your lost fathers.

Wherfore saye the Lord of Iherosolome  
the God of Israel: I am desolately deroyed  
and deroyed to punish you, and to este  
out all Iuda. As for the remnant of Iuda  
that purpouse went into Egypt: theye to saye  
then, of this misery: I wylle take theas and  
eare: All shall be deroyed, in the lande of  
Egypte shall theye perishe, beinge consumed  
with the sword and with hunger. For from  
the sea unto the sea, they shall perishe  
with the sword and with hunger. And eare  
they shall be deroyed, deroyed, wherewith,  
and consumed.

Isa. xlvi

Jerem. xlii  
and xlii. 6

For I will deroye them that dwell in  
Egypt, as I haue deroyed Ierusalem: with the  
sword, with hunger, and with pestilence: so  
that none of the remnant of Iuda, whiche  
are gone to dwell in Egypte shall be left to  
come againe into the lande of Iuda, although  
theye thinke to come thither againe, to dwell  
there. For none shall come againe, but whiche  
are fled awaye.

Jerem. xlii

D

Then all the men whiche had the that there  
wylde had offered unto strange goddes, and  
a greate losse of wylde that were there, yet  
and all the people that dwelle there in  
Egypte in the citye of Heliopolis answered Ie-  
remye: and saye: as for the wylde that thou  
hadst shewed unto us with thine eare: we  
wylle in no waye feare them: but wylle

to ever geth oute of our stone mouth, that  
wylle we doo: We wylle be sacrifice, and  
offere oblation unto the Lord our God, as  
we and our fore fathers, our fathers and  
our mothers haue done in the citye of Iuda,  
and in the streets and sidons of Ierusalem.  
For then had we plentifullye of wylde,  
when were we in prosperite, and whiche  
came vpon us.

Jer

What tence we sette to offer and to doo sa-  
crifice unto the Lord our God, we haue  
had plentifullye of all thynges, and praye  
with the sword and hunger. All of all, wylde  
for women by sacrifice and offered unto the  
Queen of heauen, byd we make brethren,  
and pouer unto her by sacrifice, to make  
her resurre, without our husbandes wyl-  
les?

Jer

Then saye Ieremye unto all the people, to  
the men, to the women, and to all the  
wylde had given vpon that answer: I  
not the Lord remember the sacrifice that  
ye, your fore fathers, your fathers and  
mothers, with all the people, haue offered in the  
citye of Iuda, in the streets and sidons of Ierusalem?  
and what ye not considered this  
his myght? Is so much that the Lord myght  
no longer in the wylde of your: I  
menyons, and the abominable synnes  
whiche ye byd? Is not your lande deroyed  
and hope, yet and wherewith that no man  
dwelleth there anye more, as it is com to  
passe this daye?

Jer

Jer

Did not all this happen vnto you because  
ye made large sacrifice, and offered agaynst  
the Lord? Ye haue no remembrance of  
to make his lawe, in his ordinances and  
statutes.

Jer

Jer

Jer

Yea this is the cause, that all myghte  
that happened vnto you, as it is com to  
passe this daye. Wherfore, Ieremye saye  
vnto all the people, and to all the wylde  
that saye the word of the Lord all Iuda, ye  
saye: be in the lande of Egypte: thus saye  
the Lord of Iherosolome the God of Israel: Ye  
and ye are wylde haue spoken with your  
owne mouth the thynges that ye haue said  
and done.

Yea thus haue ye sayd: We wylle not saye,  
but doo the thynges that please us: we wylle  
doe sacrifice, and pouer unto our synnes  
to the queen of heuen. Wherewith haue  
ye set by your own good mannynges, and  
ye haue ye fulfilled your own sentence.  
And therfore: heare the word of the Lord  
all Iuda, ye that dwelle in the lande of  
Egypte.

Jer

Wherfore, I haue sworne by my greete  
name, saye the Lord, that my name shall  
not be deroyed: wherewith anye man wylde  
of Iuda, in all the lande of Egypte, to saye:  
The Lord our God sayeth, for I wylle waite  
to plague them, and not for thynges wylde.  
And all the men of Iuda that be in the  
lande of Egypte, shall praye with the sword,  
and with hunger, whiche theye be deroyed  
deroyed.

Jer

Jer

Wherewith those that fled awaye for the  
sword,



ages, as if there betwene belone of wood. And saye shall cut do your bre woodde, for the eye of the Lord, with us any discretion. For they shall be as in number thre the great waters, so that no man shall be able to sell them. The daughter of Egypt shall be comforted, and she shall be delivered into the hands of the people of the North.

Wherefore thus sayeth the Lord of Hosts the God of Israel: Wholke I will visite that wicked people of Alexandria, Pharaos and Egypt, yea both these goddes and theyr knyghts: euen Pharaos, and all thym that put their trust in hym. Yea I will deliuer them into the hands of those, that shall seeke their truce: namely, into the power of Sardanapalus the kynge of Babylon, and into the power of his seruantes. And after all these thinges it shall be inhabited as afore tyme sayth the Lorde.

**S** But be not thou afraid O my seruante Jacob leaue not thou, O Israel for so, I will helpe the same tyme, and thy side from the landes of thy captiuitie. Jacob also shall come againe, and be in rest: he shall be rest, and no man shall do him harme. Feare thou not O Jacob my seruante: for the Lorde, so I am with the: and will deliuer all nations, & wronges whom I haue scattered the, for certeinly I will not consume the but certeinlye I will correct the: yea and that with discre. For neither will I spare the as one that is a sinner.

**C** The words of the Lorde, against the Philistines.

CAPL XLVII.

**T**hese are the wordes, that the Lorde spake vnto Ieremie the Propheete against the Philistines, before that Pharaos smote the eye of Iam. Thus saith the Lorde: Wholke, these that waters arise out of the North: and shall growe to a great floude, running ouer, and couerage the land, the eyes, and them that dwell therein.

And the men that eye, and all they that dwell in the landes that moune at the voyce and dampng of their stronge barbed horses, at the whynge of their charrettes and at the soundyng of the whelkes. The fathers shall not loke to their synners, to scibe and theyr shall these handes be: at the same tyme when he shall be there, to deliuer the whole lande of the Philistines. He shall make wane both Ekron, Ashdod and all other that are neyge vnto them.

For the Lorde will deliuer all Palestina, and the of the land, that be stryked from the counterie of the North. And the of the North, and the of the North, shall be the of the North, shall be the of the North, shall be the of the North.

**P** yow long will thou saye, O thou swearde of the Lorde? Turne againe into thy sheath, and be out of thy scabbard. For the of the North, shall be the of the North, shall be the of the North.

by agaynste the eyes of the seecolles.

**C** The words of the Lorde against the Moabites.

CAPL XLVIII.

**T**hus sayeth the Lord of Hosts the God of Israel against Moab: thou shalt be as the city of Sodom, for it shall be layed waste, brought to conuersion and taken. Yea thy stronge cite of Kiriatseaim shall be brought to shame, and assayed: Kiriatseaim shall no more be had in honour: Witho countre: I shall be taken vpon the same. Come, that they say: as to some synners, that they may be as we: amonge the number of the wicked. Yea if it may no more be brought by, do: Thus the Lorde that preserue the: a man shall crye from Bethleham: With great voyces and bellinaton, in Bethleham the bellinaton.

And this crye shall be heard in all her eyes. At the tyme by which I will there shall be a lamentation: and betwene the stronge holdes, there shall be a weede a reuel and a hard crye: O if you may, I will your face and de ipe vnto the better in the turtles. For certeinlye thou hast reuelled in thy stronge holdes and treasours, thou shalt be caught. Certeinlye with his yokes and pynnes shall be as a weede into captiuitie.

The deliueres shall come vpon all the eyes, none shall escape. The valleys shall be reuelled, and the fetters shall be layd to the eyes as the Lorde hath receyued.

Take a token vnto Moab, that they be as a stone of reproche: for the of the North shall be made to reuelate, that no man shall dwell therein. For the of the North shall be as a stone of reproche, and the of the North shall be as a stone of reproche.

Moab hath neuer bene eye and care lesse from the youth by, the hath streyn and taken her ease with her treasours. She was hurt yet put out of one defile into another: that is, the newe man was in to rayle more: therefore her sake remembereth, and her to wane to not yet remember.

But so, the tyme cometh, sayth the Lorde that I shall reuel the synners to reuel her to prepare and frason his vessels: yea her idlesse, & cattell and sheke to and fro. And she shall be as a stone of reproche, and she shall be as a stone of reproche.

Wherfore do ye thinke thus: we are mightie, and shal ye men of water? Moab shall be destroyed, and her eyes shall be: her chosen yonge men shall be slayne, sayth the Lorde, whose name is the Lorde of Hosts. The destruction of Moab cometh. Yea she shall be as a stone of reproche, and she shall be as a stone of reproche.

All her neighbours shall moune for her, and all they that knowe her name. All say: O howe happened it that at the of the North, shall be the of the North, shall be the of the North.







I will persecute them with the sword, so longe till I have brought them to nought. I will see my wote in them, I will bestowe both eye sight and the spynes from thence, saye the Lord. But in proteste of tyme, I will bring them out of captiuitie agayne, saye the Lord.

Jeremye with the destruction of Babylon, and the conquest of Ierusalem, which was in the year 577.

CAPL L.

**T**he wordes that the Lord spake vnto the Prophet Jeremye, concerninge Babylon, and the lande of the Caldees: I praye amonge the Gentyles, let your voyces be heard, make a coken: crye oute, heye no silence, but saye: Babylon shall be wanne, and shall be contemned, and herodours shall be overcome.

Yea, their goddes shall be brought to shame, and their images shall wane in grace. For out of the North three shall come: a people agaynste her, which shall make her land to walle, that no woor shall dwell therein: they shall make her trade, for they shall see and departe from thence.

In the same dayes and at that tyme saith the Lord, the children of Israel shall come, they shall be redeemed of Iuda, weeping and mourninge, and shall see the Lord their God. They shall enter the waye to Ierusalem, they shall see the tower thereof, and shall see the wall thereof: and they shall come and shall dwell there, in a courtaine that shall be broken.

My people hath bene a tolle stocke, my captiuities haue dispersed them, and haue made them an aynce vpon the hilles, they haue gone from the mountayne to the hille hill, and so; yete they haue not beene redeemed: yete they haue deuoured them: and they haue made no feare agaynste them, for they haue despised the Lord, yea euen the Lord which is their strength: and they haue despised his lawes. Yet shall ye see from Babylon, and departe out of the lande of the Caldees, and ye shall be as the lambs that go before the flocke. For so, I will make by an hande of people from the Northward, and they shall come vpon Babylon: they shall laye siege to it, and wanne it: their arrows shall not be wasted, like as a companye which shal not be wanne. And the Caldees shall be spoiled, and all they that spoyle them, shall be satisfied: saye the Lord: because ye were so cheerefull and glad, to see the downe of mynne theye, and to see the downe of mynne theye, as the colure in the scale: and theye haue since the daye the bulles, when ye had gotten the victorye. Your mothers shall be luste and downe: and theye shall see you, shall come to shame. And theye shall be the laste see by amonge the nations, vnto the laste, and theye shall be men that shall be able to dwell there, for the grace of the Lord, but he shall be quite desolate.

All they that goe by Babylon, shall stande vpon, and be aduised, and shall wonder at all her plagues.

Go forth in your waye agaynste Babylon rounde aboute, all ye that can haue your bowes drawe at her, spare no arrows, for she hath synned agaynste the Lord. Kepe out: vpon her, vpon her, agaynste her rounde aboute: she shall yeide her selfe, her foundations shall fall, and her walles shall come downe, for it shall be the vengeance of the Lord. Yea, her graue shall be taken of her, and as she hath done, so shall she be dealt withall. And her wall shall fall out the souer from Babylon, and the wall that handeth the hille in her wall, for feare of the sword of the enemye, every man shall get him to his owne people, and every man shall flee to his owne lande: Israel is a scattered flocke, the Lyons haue dispersed them. For the henge of the Assyrians haue broken them, fall of all theye that haue bene of Babylon: and all theye bones.

Therefore thus saith the Lord of hostes the God of Israel: Beholde I will by the hande of the Kinge of Babylon, and his kingdom, as I haue vnto the Kinge of the Assyrians, and will bringe Israel agayne to his pleasure: pasture, that he maye see vpon Char-mel and Basan, and be satisfied vpon the mounte of Ephraim and Galaad. In those dayes and at the same tyme saith the Lord: yete the offence of Israel be sought for; there shall none be found: yete men enquire for the offence of Iuda, there shall be none: for I will be mercifull vnto them, whom I haue to remember.

Go downe: O thou surger: into the enemies lande, and visit them that dwell therein: downe with them, and smyte them vpon the backes. Saith the Lord: do accordinge to all that I haue commaunded the. There is gone aboute the lande a crye of slaughter, and greafe murderr, namely on this maner: howe happened it, that the hammer of the hole was broken and broken in sonde? howe chaunced it, that Babylon is become a wilderness amonge the heathen in this maner: I myselfe haue layed waste for the, and thou acceptest: vnto theye art thou trayped and snared: for why, thou haue provoked the Lord with anger: for the Lord hath spent his pouer of ordinance, and brought to the the weapons of his wrath. For the thinge that is done in the lande of the Caldees, it is the Lord of hostes work.

Such thinges shall come vpon her at the laste, they shall breake into her pyre chambers, they shall leaue her as bare as a stone, that shall be layde together vpon heapes. They shall so destroye her, that nothinge shall be left.

They shall slaye all their moeghere soules bytes, and put them to death. We be vnto them, for the daye and tyme of their visitation is at hande. The thynke I heare all vnto by a crye, of them that be fled and escaped out of the lande of Babylon, vnto the downe of mynne theye vpon the vengeance of his temple: yea a voyce

Jer. xlvi. 1-10

Jer. xlvi. 11-20

Jer. xlvi. 21-28

Jer. xlvi. 29-38

111  
112

113

114

115





larum agaynste the. Ye turn the Royle of  
 bones, that with his power made the earth  
 with his wisdom prepared the round world,  
 and with his discretion spredde over the tra-  
 uers. No tone as he scatterd his voyce he herd  
 the waters in the ayre were fraice: & he dy-  
 uerth by the cloudes frome the cudes of the  
 earth. He tourneth the hygthenynges to  
 rayne, & he wringeth the wyndes ouer of their  
 secrete places. By the reason of wysdome,  
 all men are become fooles. Confonted be  
 all the castles of ymages: For the thynge  
 that they make, is but dyscrite, and haite no  
 lyfte. Claye is it, and woxe: & so he laugh-  
 ed at: and in the tyme of visitacion, it shall  
 perishe.

Ye remember the peticion of Jacob to none  
 name: But he that made all, whose name is  
 the Lorde of hostes, is the father of his inhe-  
 ritaunce. Thou breakest my weapons of  
 warre, and yet thou wilt I haue feared the  
 nations and kyngdomes: Thou wilt haue  
 I feared heise and heismen, for the charac-  
 ters, and such as late upon them: Thou wilt  
 the I haue scattered man and woman, olde  
 and yonge, backe and mayhen.

Thou wilt, I haue scattered the wepe-  
 kerde and his home, the huswande man, and  
 his cattell, the pancer and the ruler. Therefore  
 wilt I remember the cite of Babylon, and all  
 beautifull the Caldees, both of the euil whi-  
 che they haue done into syon: for that ye  
 your selues shall see it, saye the Lorde. We-  
 bolte. I come vpon the (thou sayestome wilt)  
 crye the Lorde: thou that destryest all lan-  
 des. I will scattere out my hand ouer the, and  
 castre downe from the heay rocks: I will  
 make the a bynde of lye, that neither corne  
 bones ne pinacles, ne foundation stones shall  
 be left in any more out of the, but waste and  
 be: as water chowge for euer more saye the  
 Lorde.

Wilt by a token in the lande: I blowe the  
 trumpet amonge the heathen, prouoke  
 the wayes agaynste the, call the kyngdomes  
 of Syrac, Assur, and Assames agaynste  
 the: nombe ouer Kaphar agaynste the:  
 byng as geate a wyse of hostes agaynste  
 the, as if they were yetherers. Wylpase  
 agaynste them the people of the weydes,  
 they the wyges, pyruces, and all they  
 their rulers, yet and the hole lande spaci-  
 ouer them.

The lande also shall make and be a straybe  
 in the drike of the Lorde that come to the  
 agaynste Babylon, to make the lande of Ba-  
 bylon to waste, that no man shall dwell any  
 more therein. The worthys of Babylon shall  
 leaue the backe, and theye the seruises in  
 strange holdes, theye shewge the dake sayde  
 them, they shall be like women. Their dwell-  
 ynges shall be dyente up, theye haeres  
 shall be dyen. One purchaunt shall mee  
 an other, yet one posse shall come by an other  
 in byng the king of Babylon tynge: that  
 his name is taken on euer syde, the fouerdes  
 covered the tenues dyent up, and the founde-  
 mentes shall astraie.

For thus saye the Lorde of hostes the  
 God of Israel: the daughter of Babylon  
 hath bene in thy tyme like as a chylde  
 sooze, but shortly shall thy barrell come. As  
 Duchadonofor the kyng of Babylon hath re-  
 uouered and destroyed me, he hath made me an  
 empty vessel, he twalowed me by lyke a dra-  
 gon, and fylled his bellye with my delicates:  
 he said as he me oute, he hath taken my sub-  
 stance awaye, and the thynge that was left  
 me, hath he carped into Babylon, saye the  
 daughter that dwelleth in syon: yet and my  
 blonde also into the Caldees, saye Jerusa-  
 lem. Therefore thus saye the Lorde: Behold  
 I will defende thy cause, and avenge the: I  
 will drynke by the sea, and crye to the water  
 sprynges.

Babylon shall become an heape of stones,  
 a dwelling place for dragons, a fearfullnesse  
 and wondring, because no man dwelleth there.  
 They shall crye together like syons, and as  
 the ponge syons when they be angry, so shall  
 they denke them selues. In their heate I will  
 set a synke before them, and they shall be dy-  
 on hen for sye: Then shall they step an eucla-  
 sing stepe, and neuer make, saye the Lorde.  
 I will carrye them downe to be as synke like wyre,  
 like nethees and gates.

How was she such wome? O how was  
 the gloire of the hole lande taken? Howe  
 happened it that Babylon is so wored: ed at  
 amonge the heathen? The sea is drye ouer  
 Babyl, and hath teurech her with his great  
 mours. Her citus are layde waste, the lande  
 spedd vnderyde: & wyde: it is a lande where  
 no man dwelleth, and where no man seare-  
 teth thowse. Therefore I will drye the well  
 of Babylon: and the thynge that he hath swa-  
 lowed by: that same shall I plucke out of his  
 mouth. The Gentyles also shall run no more  
 into hym: yet and the walles of Babylon  
 shall fall.

O my people, come out of Babylon, that  
 every man maye saue his lyfe, from the scree-  
 full wyath of the Lorde. We not saynte de-  
 fed, and stare not at every rumour that shall  
 be herde in the lande: for everye free byrn-  
 geth newe thynnges, yet draunge wyth  
 nelle and lozthyp. And so, the tyme cometh  
 that I will drye the wyages of Babylon,  
 and the hole lande shall be confounded, yet  
 and her name shall be in the mydder of hee:  
 heurn and crye with all that is therein, shall  
 crye ouer Babylon, when the vnterres  
 shall come vpon her from the North, saye the  
 Lorde.

Like as Babylon hath beaten downe and  
 slayne many of Israel, so shall theye fall ma-  
 ny and be slayne in all her kyngdome. Ye that  
 haue escaped the swarde, haue you, stande  
 not still, remember the Lorde a facte of: and  
 thynke vpon Ierusalem, for we were a wa-  
 med to drece the blasphemers: our faces  
 were couered with shame, because the neede  
 steant to come in to the warre of the  
 Lorde. Therefore beholde, saye the Lorde:  
 the tyme cometh that I will drye the wy-  
 ages of Babylon, and thowse the hole lande

Scripture

Jeremye 17

Jeremye 18  
Scripture  
Dan 4. 11. 12.

Jeremye 21



**JER. XLII.** they shall mourn and fall. Though Babilon  
 stand upon its foundations, and kept its power on  
 the yet wall I sende her destroyers, sayth  
 the Lorde.

Myrous eye shall be herde from Babilon,  
 and a greafe myracle strome the lande of  
 the a lders: when the Lorde destroyeth it,  
 and when he destroyeth the hie Remaiche,  
 and p:uide bostyng, wherwith they haue ben  
 as surer as the wauer of great water flow  
 his, and made greafe craches with: his wo:  
 des. For the destroyers shall come vpon her,  
 (such vpon Babilon) whiche shall take her  
 wozthes, and breake theys bowes: for God  
 is disposed to avenge him selfe vpon theym,  
 and iustiticy to receyve them. Yes sayth  
 the Lorde, I will make theys wyues, thes  
 wifemen, theys chylde rulers and all theys  
 wozthes drunken: so that they shall hepe  
 an euill wyng hepe, and neuer wake: Thus  
 sayth the hynge, whose name is the Lorde of  
 Lorde.

**C** Moreover, thus sayth the Lorde of hostes:  
 The chylde wall of Babilon shall be vjor  
 hen, and the p:our gate shall be v:ente vp.  
 And the thing that the Semites and the peo  
 ple haue sought with greafe teauyle & la  
 bour, shall come to nought, and be consumed  
 in the fyre.

This is the charge that Jeremy gave vnto  
 Saraiab the son of Jereab, the son of Hea  
 riah, when he went towards Babilon with  
 Sedechias the hynge of Iuda, in the fourth yere  
 of his raigne. For this Saraiab was a pre  
 ceable yince. Jeremy wrote in a boke all the  
 misere that shoulde come vpon Babilon, yea  
 and all these lemons that be written agaynst  
 Babilon, and gaue Saraiab this charge:  
 When thou comest vnto Babilon, se that  
 thou see all these woztes and saye: O Lorde  
 thou art decreyued to rote out this place, so  
 that wythes people noz shall haie dwelle  
 there any more, but as the waste for iure: and  
 wher thou haie sed out the boke, synde a bone  
 to it, and cast it in the wynd of Cappitate  
 and say: Such thus shall Babilon synke, and  
 be thusd wone with the busshes of trouble  
 that I will bring vpon her: so that she shall ne  
 ver come by agayne. Thus saith the p:ie  
 copys of Jeremy.

¶ The repecth the takinge of Sedechias. Jerusa  
 lem is taken of the Caldres. Sedechias cometh  
 before his face, and his eyes put out. The ci  
 tyen buered. The temple is spoyled and robbed.  
 They that were left in Ierusalem, are carryed  
 into Babilon. The yre Joahims broughte forth of p:is  
 son, and sedde: she a synge.

**S**edechias was one and forty yere olde  
 when he was made hynge, and he raigned  
 seven yere in Ierusalem. His mothers  
 name was Hamutal, Jeremyes daughter of

Lodnah. He sayth myracle before the Lorde  
 turne as Joahim sayd. Wherfor the Lorde  
 was angrye at Ierusalem and Iuda, so longe  
 tyll he had call them out of his presence. And  
 Sedechias sei from the hynge of Babilon.  
 But in the nyntieth yere of his raigne, in the  
 tenth moneth, the tenth daye of the moneth,  
 it happened that Nabuchodonosor the hynge  
 of Babilon with all his hoste came before Je  
 rusalem, and besurged it, and made them bul  
 wozthes rounde about it. And this besurging  
 of the citye endured vnto the thirtieth yere of  
 hynge Sedechias.

And in the fourth moneth, the nyntieth daye  
 of the moneth, there was a greafe doner in  
 the citye, that there were no more victuals for  
 the people of the lande. So all the soulyers  
 brake away, and fled out of the citye by nighte  
 throughte the waye of the p:atte bytwene the  
 two walles by the hynge gate. Now the  
 a lders had compassed the citye rounde a  
 bout, yet went thes men their waye toward  
 the wilderness.

And so the Caldres followed vpon them,  
 and toke Sedechias the hynge in the felde of  
 Jericho, when his hoste was run from hym.  
 And they carryed the hynge awaye prisoner to  
 Riblah, vnto the hynge of Babilon in the  
 lande of Remath, where he gaue iudgement  
 vpon hym.

The king of Babilon also called Sedechias  
 to be slayne before his face, yea and  
 put all the p:inces of Iuda to deeth at Riblah.  
 Moreover he put out the eyes of Sedechias,  
 caused him to be bounde with chynes, to be  
 carryed vnto Babilon: and let him lye in p:is  
 son tyll he dyed.

Now the tenth daye of the fyrst moneth  
 in the nyntieth yere of Nabuchodonosor hynge  
 of Babilon, Nabuzardan the chief capitayne  
 and the hynge of Babilons seruantes came  
 vnto Ierusalem, and besurged the house of the  
 Lorde.

He besurged also the hynge palace, all the  
 houses and all the goyious wyndowes in  
 Ierusalem.

And the hale hoste of the Caldres that  
 were with the chylde Capytayne, brake  
 downe the walles of Ierusalem rounde a  
 bout.

As for the poore people, and suche so:ke  
 as yet was left in the citye, whiche also were  
 fallen to the hynge of Babilon, yea and what  
 people as yet remained: Nabuzardan the  
 chylde Capytayne carryed them awaye p:is  
 oners.

But the poore people of the countreye  
 did Nabuzardan the chylde Capytayne leaue  
 in the lande, to occupye the buyes and  
 felde.

The Caldres also brake the brassen pillars  
 that were in the house of the Lorde, yea the  
 leate and the brassen Laure that was in the  
 house of the Lorde: and carryed all the metal  
 of them vnto Babilon.

They take awaye also the Caldrons,  
 Shoullers, fellethe hookes, Spynnikes,  
 Spoules, and all the brasse befall that was  
 occupyed

Jer. XLII

Jer. XLII

Jer. XLII

Jer. XLII

Jer. XLII



THE LAMENTATIONS. OF JEREMY.

That was  
the murther  
in the day,  
the murther  
of the  
kingdome

**I**t happened after Iſraell was brought in to captiuitie and Ieruſalem deſtroyed, that Jeremy the prophet ſate weeping, and ſorrowfully bewailed Ieruſalem and ſyding and howling with an heuy and woeful voice, ſayd:

of his miſery and diſobedience. yea the ſore and pleaſure that ſhe hath had in former pay: ſynge her people is brought downe throughe the power of their enuoye, and there is no man ſay to helpe her: her enemies ſtande lookinge at her, and laugh her ſhabary hapte to ſcoyne.

C A P I.

L

H E T I L

A L E P I C



**L**as, howe ſpreech the city ſo deſolat, that ſometime was full of people? howe is ſhe become like a widow whiche was the lady of all nations? howe is ſhe brought like tribute ſold all iaudes?

Ieruſalem ſynned euermore and more, therefore is ſhe come in decaye. All they that had her in honour, deſiſe her: for they haue ſene her ſpiedynelle. Yea ſhe ſydeh and is ſhamed of her leiſe.

T E T I I.

Her ſpytes are whiled, ſhe remembered not what ſould ſolow: therefore is her ſai ſo great and there is no man to comſort her. O howe conſidre my trouble, for myne enemye hath the upper hande.

I O D.

The enemye hath put his hands to all the precious thynges that ſhe had: yea ſure befoze her eyes came the brathen in and our of the tranſgare whome thou neuer leiſe, had ſo; broken to come within thy congeccation.

C A P I I.

All her people ſeke their breed with deuyelle, and like what precious thynges euery man hath, that giueh he ſoz meat to ſaue his ſpyle. Conſidre, O Lorde, and ſe, howe vris I am become.

L A M E D.

O ye all that go ſoz by, beholde and ſe, yf ther be any ſozow like vnto myne, wherewith the Lord hath troubled me in the daye of my ſcarrfull wyche.

M E M.

From aboue hath he ſent downe a ſpyle to my bones and chaledned me: he hath layd a net ſoz my ſete, and ſhewen me wyche ſpyle: he hath made me deſolat, ſo that I can not be moungng.

N V N.

The poke of my tranſgareſſion is come at the leiſe, with his hande hath he taken it vp, and put it aboute my necke. My ſtrength is gone: the Lord hath diſperred me in thoſe handes, from wherich I can not quite my ſelfe.

S A M E C I L

E T I

In the  
beginning

Jeremy

B E T I C

ſhe weepeth ſoz in the night, ſo that her teares cur mine her cheekes: ſoz among all her ſoures, there is none that giueh her any comſort: yea her next ſecondes aduoye her, and are become her enemyes.

G I M E L.

Juda is taken pryſonre, becauſe ſhe was deſyſed: and ſoz ſeuyng to many ſeautat goddes, ſhe dwelleth now among the Uidethen. ſhe ſpreech no reſt, all they that perfecuted her, roke her, and ſo ſhe dwelleth among her enemyes.

D A L E T I C

The ſtreets of Ieruſalem moune, becauſe no man cometh any moze to the ſoleinne ſeetes. All her gates are violat, her prynces make ſandſacion, her maydens are carefull, and ſhe her ſelfe is in great heuyelle.

I I E.

Her enemyes are fallen vpon her heud, and haue put her to ſhame: becauſe the Lord hath chaledned her ſoz her great wickednelle: her childeyn are ledde awaye captiue befoze the enemye.

V A V.

All the beautes of the daughter Ieruſalem are way, her prynces are become like webers that ſynge no paſſure. They are diſperred awaye befoze their enemyes, ſo that they haue no moze power.

Z A I N.

Howe dothe Ieruſalem remember the tyme

The Lord hath destroyed all his mighty men that were in me. He hath proclaimed a fast, he hath slain all my brethren. The Lord hath broken down the boultice of Juda, he has cut away a wondrous people.

A I N.

Therefore will I weep, and mine eyes shall run out water: for the comforter that should quicken me, is farre from me. My children are despoiled away, for why? the enemy hath gotten the owne hands.

P H E.

Why casteth out her hands, as there is no man to comfort her. The Lord hath laid the enemies round about Jacob, and Jerusalem is as it were a manerous wound in the midst of them.

Z A D E.

The Lord is righteous, for I have pronounced his countenance into anger. I shall be all ye people, and confound my beuities: My maidens and my young men are led away into captivity.

K O P I S.

I called for my lovers but they begiled me; for my priests and counsellors, but they perjured: every man sought for his own way.

R E S.

Consider O Lord, how I am troubled, my bowels are in quietness, my heart is turned about in me, and I am full of heaviness. The sword hath been against me without, and within I am like unto a dead.

S I N.

They heare my mourning, but there is none that will comfort me. All mine enemies have dried up my trouble, and are glad thereof, because thou hast wroth. Oue thou wilt bring forth the time, when they also shall be like unto me.

T H A V.

From the wall come all their adversaries, thou shalt plucke them away, even as thou hast plucked me because of all my wickedness. For my sorrow is very great, and my heart is dry.

C A P L

I L

A L E P I L

As how hath the Lord broken the daughter of Zion so sore in his wrath: He hath broken down the tower of the daughter of Zion, he hath

broken it down from heaven: What happened it, that he remembereth not his own sole dole, when he was angry?

B E T H.

The Lord hath cast down all the tower of Jacob without any favour: all the strong places of the daughter Juda hath he broken in his wrath, and cast down them down to the ground: her highness and her princes hath he subdued.

G I M E L.

In the wrath of his indignation he hath broken all the pillars of Israel: he hath withdrawn his right hand from the enemy: yea, a Rambe of fyre is kindled in Jacob, and hath consumed by all round about.

Wherewith  
strongly  
burneth  
the  
city,  
and  
down  
it  
goeth.

D A L E T I L

He hath denied his bowe like an enemy, he hath hardened his right hand as an adversary: and sayeth thyng that was pleasant to se, he hath swepen it down. He hath poured out his wrath like a fyre, in the tabernacle of the daughter of Zion.

I F E.

The Lord is become like as it were an enemy, he hath cast downe Israel and all his places: yea, all the strong holdes hath he destroyed, and filled the daughter of Juda with wiche sorrowe and heuynesse.

V A V.

The tabernacle (which was like a garb of pleasure) hath he destroyed: his bre soleme fetters hath he put downe. The Lord hath brought it so to passe, that all the soleme fetters and shabbes in Jerusalem, are cleue forgotten. In his heuynesse his pleasure hath he made the hyngel and priests to be despyed.

Z A I N.

The Lord hath forsaken his stone altar, and is wroth with his stone altar square, and hath broken the wall of the tower in to the hands of the enemy. His enemies made a noise in the house of the Lord, as it had been in a holm and shall be.

H E T H.

The Lord thought to speak downe the wall of the daughter Zion: he spake out his ire, and did not in his hand, yet he had destroyed them. Therefore

he  
mourns





He hath set me in watchtowers, as they stand  
he hath set me.

GIMEL.

He hath so dredged me in, I can not get  
out, and hath layed heavy irones upon me.  
Though I crye and call pitiously, yet he  
will he not my prayer.  
He hath stopp'd by my wayes with fowle  
quarred stones, and made my pathes troked.

DALETH.

He layeth waite for me like a Starre, and  
as a Lion in a hole.  
He hath matted my wayes, and broken  
me in peeces, he hath layed me waste al-  
together.  
He hath burnt his bowe, and made me as  
a waste a marche to spout at.

HE.

He hath set me of his quarrye hath he set,  
turne unto my reproche.  
I am troubled to sorrowe of all my people,  
they make songs upon me, all the daye  
longe.  
He hath spyled me with bitterness and  
griefe, and made me to be as a  
waste a marche to spout at.

VAV.

He hath smitten my teeth in peeces, and  
relaxed me in the dust.  
He hath put my soule out of me, I forget  
all good thynges.  
I thought in my self: I am undone, there  
is no hope for me in the Lorde.

ZAIN.

Remember yet my misery and my trou-  
ble the wretchedness and the gall.  
Yet thou O Lord remember them, for my  
soule melteth awaye in me.  
Wherfore I confesse these thynges in my heart  
I get a hope agayne.

HE THIL.

Remember, that the mercies of the Lorde  
doe not cleane gone, and that his lovinge  
kindnesse ceaseth not.  
His faithfullnesse is great, and rememb-  
er it as the mourninge.  
The Lorde is my portion, sayeth my soule,  
therefore will I hope in him.

YETHIL.

O how good is the Lorde unto them,  
that put their trust in him, and to the soule  
that seeketh after him.  
O how good is it with a prince to have  
a friend, for the help of the Lorde?  
O how good is it for a man, to take the

part upon him from his youth by.

IOD.

He spylled a lance, he holdeth him by it, and  
smelleth quietly by hym self.  
He layeth his face upon the earth, for  
peace there happen to be any hope.  
He smeth his cheek for the smiter, he will  
be content with reproche.

CAPH.

For the Lorde will not forsake for ever.  
But though he do cease of, yet according  
to the multitude of his mercies, he will  
not cease agayne.  
For he will not plucke, and cast out the  
children of men from his house.

LAMED.

To treade all the prisoners of the earth  
under his feet.  
To moue the iudgement of man before  
the most high.  
To condemne a man in his cause: The  
Lorde he hath no pleasure in such thynges.

MEM.

What is he that sayeth: there shall  
some thyng be done without the Lorde's  
iudgement?  
Out of the mouth of the most high  
goeth not euill and good?  
Wherfore then remember the iudgement  
of the Lorde: lette him in iudgement at his  
owne synne.

NYN.

Let us take well upon our owne wayes,  
and remember our sinnes, and turne agayne  
to the Lorde.  
Let us hope by our heeles with our hands  
unto the Lorde that is in heauen.  
We haue bene disobedient, and haue  
obscured, wherfore thou O Lord: maye be  
increased?

SAMECH.

Thou hast covered vs in thy wrath, and  
persecuted vs, thou hast slayne vs without  
any cause.  
Thou hast hid thy selfe in a cloude, that  
our prayer should not goe to the Lorde.  
Thou hast made vs out castes, and to be  
despised amonge the children.

AIN.

All our attempts are gone upon vs.  
Peace and quietnes is come upon vs, yet  
we have no rest.  
Hole eyes of water gush out of my  
eyes, for the great dust of my people.

PE.



L A M E D.

Neither the Kings of the earth, nor all inhabitants of the world, would have been found that Jeremiah's necessary counsel would have come in at the gates of the city of Jerusalem.

M E M.

Which nevertheless is come to pass for the sinners of the prophets, and for the wickedness of the priests that have shed innocents bloods with blood.

N Y N.

So that these blind men went stumbling in the streets, and have led them into the blood, which is worse than the blood of the flesh.

S A M E C H.

But they cried unto every man: See the spurning, away, get you hence, touch it not. Yea, saye they; ye must be hyside, ye must dwell among the Gentyls, as ye be no longer here.

A I N.

The countenance of the Lord hath been hid from them, and shall refuse to be moved by them: for they have refused to regard the voice, nor pityed their elders.

P I E

Wherefore set your eyes aside ye, while he lab: for vaine heipe: for ye are not worthynge upon a people, that can do by no good.

Z A D E.

They saye so warpe wait for ye, that we cannot go safe upon the streets: for our ende is come, our dayes are fulfilled, our ende is here.

K O P H.

Our persecutors are swifter then the Eagles of the air, they followed upon us as we are the mountaines, and sayed waye for us in the wilderness.

R E S.

The prey which of our mouth: even the annotated Lord himselfe shall be taken in our synnes, of whom we saye: Under the shadowe we shall be persecuted among the hyppen.

S I N.

And thou O (daughter Sodom) that dwellest in the lande of Hus, be glad and reioyce: for the cuppe shall come unto thee also, which when thou shalt see thou shalt be dismayed.

T I A V.

Thy sin is not punished: O thou daughter Sion: he shall not suffer thee to be carryed awaye any more. But thy wickednesse (O daughter Sodom) shall be visited, and for thy synnes sake, he shall lead thee into captivitye.

C A P I.

V.

The plaint of Jeremie.

All to remembrance (O Lord) what we have suffered, come by us and is our confusion. Sure our calamities is turned to the strangers, and our houses to the aliens. We are become carefull and fatherlesse, & our mothers are as the wyldowes. We are fayne to drinke our owne waite for money, and our owne wood must we buye with money. Our riches are indeede persecution, we are wearye, and have no rest.

At one tyme we reioiced our selves to the Cappitans, and now to the Assyrians, only that we myghte have byed enough. Our fathers which now are gone, have synned, & we must have their wickednesse. Heraultes have the rule of us, and no man deliuereth us out of their handes. We woulde get out by urnge with the people of our synes because of the hardness of the wilderness.

Our synne is as it had bene byente in an oven, for we are loze hunger. The cryes are raised within Sion, and the mourning in the eyes of Juda. The princes are changed by the hand of the enemyes, they have not spared the old sage men, they have taken young mens synes from them, and the voyes are ledged by byed secret. The children are no more in the gates, and the young men be no more playing of waulke. The joye of our feet is gone, our merry queere is turned in so mourninge. The garners of our bread is fallow: alas, that our synnes we synned so soyle.

Therefore our heart is full of burnnesse, and our eyes dymme: because of the hill of Sion that is destroyed. In so moche, that the fowles run upon it. But thou, O Lord, that remainest for ever more, and thy seat shall be without ende: wherefore wilt thou visit for us, and forsake us so longe? O Lord, turne thou us into thee, and so shall we be turned. We are our dayes as in old tymes, for thou had banished us now long enough, and had bene sore displeasid at us.

The ende of the lamentacions of Jeremie.

Decorative symbols: a diamond, a circle with a dot, and a square with a dot.

THE BOKE OF THE PROPHETE

EZECHIEL.

The first vision Ezechiel prophesied, and in which place, the captivity and office. The vision of the four beastes, the vision of the whelke, the vision of the dry bones, and of the temple about the thron.

CAP. I.

I.

**V**ision in the thirtieth year the fifth day of the fourth month, that I was among the prisoners by the river of Eubar: where the beastes opened, and I saw a vision of God. Nowe the fifth day of the month made out the fifth part of King Josias captivitye. In the same time came the word of the Lorde unto Ezechiel the sonne of Buzi the priest, in the lande of the Chaldees by the water of Eubar, where the hands of the Lorde came by on him.

And I looked, and beholde a stormy wynde came out of the North with a greate cloute full of fyre, which in his gyfte shyned all rounde about. And in the myddell of the fyre it was all cleare, and as it were the shynesse of four beastes, which were fast by one like a man: scayinge, that every one had four faces and four wynges.

Each legges were streight, but their feet were lyke lulloches feet, and they gyfted, as it had bene layre covered metall. Under their wynges upon all the four corners they had their handes. Their faces & their handes were toward the four corners: yet were the wynges so, that one ever touchid one o'ther. When they went, they turned the nos about: but echone went straight forwarde.

Upon the righte syde of these four, their faces were lyke the face of a man, and the face of a Lyon: but upon the left syde, they had the face of an ox, and the face of an Eagle. Their faces also and their wynges were spred out about: so that two wynges of one touchid eue two wynges of an other, and thus the other they covered their body. Every one wher it went, it was streight forwarde: where as the spyte led them thither they went, and could not about in theyr goinge.

The fastyon and countenance of the beastes was lyke hote coles of fyre, turne as though burninge: which had bene aridged the beastes: and the fyre gave a gyfte, and out of the fyre there went shynesse. Whil the beastes went forwarde and backwarde, one wolke have thoughte it had gyfted. Nowe when I had well considered the beastes, I saw a whelke of whelkes by the earth with four faces also lyke the beastes.

The fastyon and wynde of the whelkes was lyke the fyre. The four whelkes were turned and made to lide by. As it had bene one whelke in an other. Where one wente forwarde, they went all four, and turned them

not about in their goinge. They were large, grate and horryble to lide upon. There be wynges full of eyes rounde about them all soure. When the beastes went, the whelkes went also with them: and whil the beastes lyft them selves by from the earth, the whelkes were lyft up also. Whil the soure the spyte went thither went they also, and the whelkes were lyft up, and followed them to the spyte of lyft was in the whelkes.

When the beastes went forth, North, they lyft them selves by from the earth: then the whelkes also went, North, and were lyft up, by the whelkes of lide was in the whelkes.

About ouer the heades of the beastes there was a firmament, which was fastened as it had bene of the woode pure Cedar: that was lyft up about them with beckettes under the same firmament were their wynges layd abroad, one toward an other, and two wynges covered the body of every beest. And when they went forth, I beheld the nose of their wynges, like the nose of greate water, as it had bene the wynde of the greate North, and they were together as it were of an hood of raine. And when they stode still, they let downe their wynges.

Nowe when they were still, and had letten downe their wynges, it shyned in the firmament that was about their heades: where there was the fastyon of a face, as it had bene made of silver. Upon it fastened sat the spyte a man: I beheld him, and he was lyke a cleare light, as it had bene all of fyre with in from his loynes: and he was

And beheld when I beheld by on him under the loynes, me it lighted he was lyke a shynesse of fyre, that as with light on surr, it. Yea the spyte of gyfte that lighted rounde about, was lyke a shynesse of fyre. In a sayne daye appeared in the cloudes. Such so was the shynesse, wher the glorie of the Lorde appeared. When I sawe it, I fell upon my face, and fastened unto the wynde of him that spake.

The prophete is led by the spyte to the people from the captivitye.

CAP. II.

II.

**A**nd then sayde he unto me: Stande by upon the tere (as thou sonne of man) & I will talke with thee. And as he was communing with me, the spyte came in to me and see me by upon my tere: so that I marked the tere. He sayd unto me, And he tolde I beholde, thou sonne of man: I will sende thee to the chyllyen of Israel, so thore synners gates and obstinate people: for they have taken vowe against me, and are comyn against me: both they and their sayntes say so this saye.

**13** Yea I will sende the unto a people that  
 have a tough bylagre and hard stomaches:  
 unto whom thou shalt saye on this maner:  
 Thus saith the Lord God him selfe hath spoken,  
 that which they be obedynt or no: for it is  
 a forwarde householde: they maye knowe yet  
 that: for I have large time a p'p'rtie amonge  
 them.

**14** Therefore (thou sonne of man) feare them  
 not, neither be dismayed of their wordes: for  
 they shall seuil againste the, and besp'pe  
 the.

Yea thou shalt dwell amonge scorpions:  
 but feare not their wordes, be not abashed  
 at their loke, for it is a forwarde house-  
 hold.

**15** So that thou speake my wordes unto the,  
 whether they be obedynt or not, for they are  
 obdurate. Therefore thou sonne of man, obry  
 thou all thynges, that I saye unto the, & be  
 not thou lyf'ned, like as they are a lyf-  
 ned householde. Open thy mouth and eate  
 that I give the.

**16** So as I was loquyng by, behold, there  
 was sent unto me an hande, wherein was a  
 roll of booke: and the hande opened it before  
 me, and it was wyrtten with in and without,  
 full of carefull mountaynes: seas, and wo-

*¶* The prophete bringe fedde with the wordes of  
 God with the roll of booke of the spirite. In  
 the hande he praye that he maye be obedynt. The  
 p'p'rtie of a carefull mountaynes: seas, and wo-

CAP. III.

**1** After this sayde he unto me: Thou  
 sonne of man, eate that, whatsoeuer it  
 be: yea eate that childe boke and geve  
 thy w'rt, and speake unto the captaynes of Is-  
 rael. So I opened my mouth, and he gaue  
 me the booke for to eate, and saye unto me:  
 Thou sonne of man, thy belly shall eate, and  
 thy bowels shall fylle with it, & thou shalt  
 saye thus. Then I eate the booke, & it was  
 as my mouth swete then honey. And he sayde  
 unto me: Thou sonne of man, get thee soone  
 unto the house of Israel, and w'rtte them the  
 wordes, that I commaunde the: for I sende  
 thee to the people that haue a strange,  
 unknowne, or harde sprache, but unto the  
 house of Israel: yea to many nations, whi-  
 che haue strange spraches and harde langua-  
 ges, whole maye thou vnderstande not  
 therefore, if I sende the to those people  
 they shall not followe the: but the house of Is-  
 rael will not followe the, for they will not  
 followe me: yea all the house of Israel haue  
 their faces backe and harde hertes. Notwith-  
 standing, I will make thy face as a flint  
 stone, & thy wordes as a sword: so that thy  
 wordes shall be as a sword to an Adam: I will  
 sende thee: that thou mayest feare them the lisse,  
 and be as a flint stone of the: in, for they are a  
 forwarde householde.

He sayde moostownt unto me: Thou sonne  
 of man, take thynges hebe with thine eares  
 to the wordes that I speake unto the, & set  
 them in thine herte: and go to the p'p'rtie  
 of thy people, speake unto them, and saye on  
 this maner: Thus saith the Lord God hath spo-  
 ken: whether ye heare, or heare not. With  
 that the spirite toke me vp, and I heare the  
 noyse of a great rushinge and remouyng  
 of the moste brighte glory of the Lord out of  
 his place.

I heare also the noyse of the wynges of  
 the bees, that rushed one againste an other  
 yea and the noyse of the wheles, that were  
 by them, which rushinge and noyse was be-  
 yond great.

Nowe when the spirite toke me vp: and ca-  
 ried me awaye, I went with enhyr and a  
 forwarde mynde, but the hande of the Lord  
 comtoke me right soone.

And so in the begynnyng of the moneth  
 Abib, I came to the p'p'rtie: that is called by  
 the water of Ebat, and ernarued in that  
 place, where they were: and so continued I  
 amonge them seuen daies, beinge theye soone.

And when the seuen daies were capied,  
 the Lord sayde vnto me: Thou sonne of man  
 I haue made the a watchman vnto the house  
 of Israel: therefore take good herte to the wo-  
 rde, and geue them warninge at my comma-  
 ndment.

If I saye vnto the, concerninge the vngod-  
 ly man, that withoute doubt he muste  
 dye, and thou geuest hym not warninge, ne  
 speakest vnto hym, that he maye turne from  
 his euill waye, and so to lye: Then shall the  
 same vngodly man dye in his euill waye:  
 because of thyne hande. Therefore, if thou geue  
 warninge vnto the wycked, and he yet forsake  
 not his vngodlynes: then shall he dye in his  
 euill waye: but thou shalt be discharged  
 thy soule.

Nowe if a righteous man go from his right-  
 eousnesse, and do the euill thinge that is euill: I  
 will laye a stumblinge blocke before him, &  
 he shall dye, because thou hast not geuen hym  
 warninge: yea thou shalt be in his sinne, for  
 so that the righteous, which he dyd before, shall  
 not be thought vpon: but his bloud shall  
 requyre of thine hande.

Therefore be lisse, if thou reuertest the right-  
 eous, that he turne not, and so the righteous  
 do not synne: then shall he lye, because he  
 hath receyued thy warninge, and thou shalt  
 be charged the soule. And there came the  
 word of the Lord vnto me: and he sayde vnto me:  
 Stande vp, and go into the seile, that I may  
 there talke with the.

So when I had risen by, and gone forth  
 in to the seile: Behold, the glory of the Lord  
 stood there, like as I sawe it afore, by the wa-  
 ter of Ebat.

Then fell I downe vpon my face, and the  
 spirite came in to me, which set me vp vpon  
 my feete, and said thus vnto me: So the way  
 and spere the selfe in thine house. Therefore  
 (thou sonne of man, thou shalt saye)

E. i. bu. a. f. d.

C. i. c. x. m. d.

C. i. r. a. b. c. a.

C. i. d. l. l. a.

C. i. d. l. l. a.



be brought for the, to byndette withall, so that thou shalt not escape out of them. And I will make thy tongue cleave to the sole of thy mouth, that thou shalt be dumb, and not be as a chafin with them: for it is as an appointed day.

But when I speake vnto the, then open thy mouth, and saye: Thus sayeth the Lord God: who is heareth, let him heare: who is not, let him leaue: for it is an appointed day.

The besiege of the city of Jerusalem is signified. The want of the hunger of the captivity of Israel. A hunger is prophesied to come in the captivity.

CAPL

IIII

**T**hou sonne of man: take a tyll stone, and laye it before the, and besyde vpon it the cite of Jerusalem, howe it is besieged, howe bulwarkes and stronge dykes are gaured on euery syde of it: besyde also sentinels, and an houre of men rounde about it.

Moreover, take an yron pan, and sett it betwixt the and the cite, in the of an yron wall. Then see thy face towards it, besyde it, and laye thy handes against it, to wynn it. Thus shall be a token vnto the house of Israel.

And thou shalt strepe vpon thy left syde, and lay the ymant of the house of Israel vpon the, a certayne dayes appointed, thou shalt strepe vpon that syde, and beate their ymure. Moreover, I will appointe the a tyme (to put of their ymure), & the nombre of the dayes: Thus hundred and xx. dayes shall thou beate the wychedness of the house of Israel. And thou hast fulfilled these dayes, Ie thus saye, and strepe vpon thy right syde, & beate the ymant of the house of Iuda.

A daye for a yere, a daye (I saye) for a yere, will I utter saye vpon the. Therefore let wote thy face against that besieged Ierusalem, and beate thine ymure, that thou mayest prophete against it.

Beholde, I will laye charnes vpon the, that thou shalt not turne the stone one hewe on an other, for thou shalt beate the dayes of thy siege.

Moreover, take vnto the wydrass, barley, beans, growell, sode, Bullium, and lynes, and put thes, togither in a vessel, and make the loane of breade therof, according to the nombre of the dayes that thou made strepe vpon thy syde: that thou maye haue breade to eat, in the hundred and xx. dayes.

And the trespas that thou eatest, shall haue a certayne wayght appointed: namelye twenty spels in euery daye. And appointed measure shall thou take dayly, from the begynnyng to the ende.

Thou shalt also haue a certayne measure of water: I, Annis, the syre part of an Hin shall thou dryde dayly from the be-

gynnyng vnto the ende. And the water shall thou take, yet shall thou dryde it oute thence once with many sorye, that they maye see it. And with that sayde the wyde: Thus saye the Lord God: Beholde, I will scatter the chylde of Israel, as they besyde dyde in the myddes of the heathen, among whom I will scatter them.

Then sayd I: O Lord God, what shall my soule doe yet neuer sayed: for I see my ymure vpon vnto this hour. I have neuer eate of a beed cake, or of that which was floure of wyde beades, neither came there eate as my brethene didde in my mouth.

Wherunto he answered me, and sayde: Well then, I will gaunte the to take eate of wyde beades, for the song of man, and to strake the beed oute withall before them.

And he sayd vnto me: Beholde thou sonne of man, I will wynter all the ymant of breade in Jerusalem, so that they shall drye the wyde, and eate it with carenesse. But as for water, they shall haue a verye litle measure therof to drynke. And when they haue no more beed ne water, our shall be destroyed with an other, and samylke awaye for theyr wychedness.

The rubble of the beades, by which is signified the destruction of the people. The cause of the anger of God towards the people. The Lord God is the rubble of the beades.

CAPL

V

**O** thou sonne of man, take the them a wyde wyffe, namelye a calour. Take she, and make the dyce of thy beed vnto her. Then take the scales and the weight, and wyde the heere stunder. And burne the thre parte therof in the fyre in the myddes of the cite, and cut the other thre parte in pices with a knyfe. In soj the thre parte that remaineth, cast it in the wynde, and then strewe the bare drye.

Yet afterwarde take a litle of the same, and bynde it in thy rote lappe. Then take a cuttye of it, and cast it in the myddes of the fyre, and burne it in the ste. Out of the same her shall theye go a name vpon the hole house of Israel.

Moreover, thus sayd the wyde God: this same is Jerusalem, I see her in the myddes of the heathen and nations that are rounde aboute her: but she hath besyde my iudgements more then the Temples them selues, and bythen my commaundementes more the the nations that he rounde aboute her: for they haue cast our mine sibnauces, and not washed in my lawes. Therefore thus sayde the wyde God: For I sawe that thou with youe wychedness shal exceede the heathen that dwell rounde aboute you: For ye haue not washed in my lawes, neither haue ye kept my commaundementes. Therefore thus sayde the wyde God.

I will also come vpon the, for in the myddes of the, will I spise in iudgement, in the sight of the heathen, and will handle the of wyde

Ende: Cxxxiiij.

Gen. 3. 14

End.

thin  
as  
17. C.

such a faction as I never had before, and as  
I never will be seen that time forth, and  
that because of all thine abominations. For  
in the, fathers shall be slain to eat their  
owne bones, and the bones theye shal  
eaten. And the house will I kepe in the, and  
the hole remnant will I scatter into all the  
worlds.

Wherefore as true as I live (saith  
the Lord God) I will kepe you from being  
any more a nation with all manner abominati-  
ons, and with all thy wretchednes. For  
this cause will I also destroye the. Where-  
fore will I not ouersee the, neither will I spare  
the.

One thyside part within the, shall be of the  
prytie and of hogres. In ouer the other part  
shall be wastid downe round about the, with  
the sword: For I will kepe the parte that re-  
maineth will I scatter abroad toward all the  
worlds, and brayne out the stone aboue the.  
Thus I will profourne my indignation, and  
let my wrath agayn them and take my lie.  
So that when I have fulfilled myne anger  
agayn them, they shall knowe that I am  
the Lord, whiche with a secure yron  
hand I will do.

Wherefore I will make the waste and ab-  
horre because all the heathen that dwell a-  
bout the, and in the synne of all the: that  
go by the: so that when I punish the in my  
wrath, in myne anger, and with the plague of  
my harte displeasur, thou shalt be a verie  
abominacion, a name, a gallynge and won-  
der: And amonge the heathen that are a-  
bout the.

When I the Lord haue spoken it, it shall  
come to passe, when I shall be amonge them  
the pestilous battes of honger, whiche shall be  
the death: Yea, therefore shall I worke againe,  
because I will destroye you. I will increase  
honger, and will cutt off all the promise of bread  
amonge you.

Plagues and miserie will I sende you yea  
and wyckednes also to destroye you. Pestil-  
ence and bloodshedding shall come vpon you,  
and the sword will I bringe ouer you. Thus  
I the Lord haue sayd it.

It is cometh that the people shall be plagued for  
the synne of holocor. by prophesie the re-  
mance of the remnant of the people, and theye be-  
lye. The deuotion of the frowarde is pro-  
phesie.

CAPL VI.

As the word of the Lord came vnto  
me, sayinge: Thou son of man, turne  
thy face to the mountaynes of Israel,  
that thou mayest prophesie vnto them, and  
saye: Grace the word of the Lord God, vnto  
the mountaynes of Israel: Thus hath the Lord  
God spoken to the mountaynes, hilles, va-  
les and dales.

Wherefore, I will bringe a sword ouer  
you, and destroye your high places: I will

cast downe your altiers, and breake downe  
your temples. Your stone work will I laye  
before your goddes, and the brasen caruals  
of the chyliden of Israel will I cast before  
their pyres, your bones will I destroye  
rounde aboute your altiers and breake  
plates.

The cities shall be desolate, the hyls shall  
be layd waste: your altiers destroyed,  
and broken: your goddes cast downe, and  
taken awaye, your temples layd euen with  
the ground, your stone workes shall come  
out.

Your sayne men shall lye amonge you, that  
ye maye learne to knowe howe that I am the  
Lord. Knowe that amonge you haue opened  
the mouth to I leas amonge the Gentiles,  
for I will take you amonge the nations. And  
they that escape from you shall thinke vpon  
me amonge the heathen, where they shall  
be in captiuitie.

As for that hee: if hee and vnfaithful beed  
of theirs, wherewith theye run awaye from me,  
I will vntake it: yea and put oute those eyes  
of theirs, that commit fornicacion with their  
peoples.

Then shall they be ashamed, and dispreised  
vnto their fathers, for the wickednes and ab-  
ominacions which theye haue done, and shall  
learn to knowe howe that it is not in vayne  
that I the Lord speake to bringe such mis-  
erie vpon them.

The Lord said moresore vnto me: Write  
thine handes together, and stamp with thy  
leece, and saye: Wo worth all the abomina-  
tion and wickednes of the house of Israel,  
for because of them theye shall perishe with the  
sword, with honger, & with pestilence. Who  
so is late of, shall dye of the pestilence: he  
that is first of hande, shall perishe with the  
sword, and the other shall be destroyed, shall  
dye of honger.

Thus will I visitte my wrath vpon  
pleasur vpon them. And so shall ye learne to  
knowe that I am the Lord, when your sayne  
men lye amonge your goddes, and about  
your altiers: vpon all the hilles and top-  
pes of mountaynes, amonge all grend trees,  
amonge all the ches: euen in the places  
wher theye do sacrifice to all theye goddes.  
I will stretch myne hande oute vpon them,  
and will make the lande waste: so that it  
shall lye desolate and voyde, from the wy-  
bernes of Debathach forthe, thowme all  
their habitacions, to leaue them for so knowe  
that I am the Lord.

The name of all the lande of Israel shall be  
called. The name of the destruction thereof. The  
name is commoued in the name the name of the  
name that are at hande.

CAPL VII.

The name of the Lord came vnto me  
on this maner: the I call, thou sonne  
of man. Thus saith the Lord God vnto  
me

Howe

Howe

to the lande of Iſrael: The ende cometh, yett verily the ende cometh vpon all the ſoures corners of the earth.

But now ſhal the ende come vpon the: for I will ſende my wrath vpon the and will puniſhe the: accordinge to thy wayes, and ſeuerde the after all thy abominacions. Myne eyes ſhall not ſerue the, neither will I ſpare the, but ſeuerde the accordinge to thy wayes, and declare thy abominacions. Then ſhall ye knowe that I am the Lord.

Thus ſaythe the Lord God: Beholde, our myſtery and plague ſhall come after an other: the ende to bre. The ende (I ſay) that waiteth for the, is come already, the hour is come againſt the, that dwell in the lande.

The time is at hande, the daye of ſedition is hard by, and no glad ſpyngre vpon the mountaynes. Therefore I will woſtly pouce out my ſore diſpleaſure vpon the, and will ſend my wrath vpon the. I will iudge the after thy wayes, and recompence the all thy abominacions.

Myne eyes ſhall not ſerue the, neither will I ſpare the: but ſeuerde the after thy wayes, and ſeuerde thy abominacions, to ſerue you ſo to knowe home that I am the Lord that ſmyeth. Beholde, the daye is bre, the daye is come, the hour is runne out. The todder ſhall ſweeth, my ſkinne ſhall waxe redde, my ſerous violence is grown vp, and the vngodly waxen to a ſtaffe. Yet ſhall there no complaine be made for them, nor ſhall the trouble that ſhall come of theſe thynges.

The time cometh, the daye hath comen ſer: Who ſo birth, let him not reioyce: he that ſet ſeth let him not be ſay, for: trouble ſhall come in the midde of all this: ſo that the ſelice ſhall not come againe to the bre, for: neither of them ſhal the ſhall ſue.

For the vilion ſhall come ſo greatlye oute of that it ſhall not be brooked: ſo man alſo with his wyckedneſſe ſhall be bable to ſaue his owne life. The ſompettes ſhall ye blowe and make you all erbye, but no man ſhall go to the baſe, for I am wiſch with all the hole multitude.

The ſwerde ſhall be withoute, prudence and henge wiſdom: ſo that who ſo is in the ſelice ſhall be ſlayne with the ſwerde: and he that is in the citye ſhall periſhe with hunger and peſtilence.

And ſuche as ſcape and flee from amonge them, ſhall be vpon the hilles, like as the doores in the ſelice: every one ſhall be ſeaſt becauſe of his owne wyckedneſſe.

All handes ſhall be ſer downe, and al knees ſhall be weaken as the water: they ſhall crye them ſelice with ſuche croud, ſeaſt ſhall fall vpon them. Their faces ſhall be confounded, as theye becomen bald: their ſpines ſhall ſer in the ſelice, and their golde ſhall be deſpyſed: as ye their ſpines and golde maye not ſiluer them, in the daye of the fearful wyck of the Lord.

They ſhall not ſatiſſyfe theye hungry ſoules, neither ſhall theye emptye deſires therewith: for it is become theye owne becauſe theye made their wyckedneſſe: becauſe theye made thereof not onelye ſolice ſeaſt for their pompe and pride, but alſo abominable ymages and ydols. For this cauſe will I make the to be aboyſted.

Therefore I will graue it in to the handes of the ſtrangers to be ſpyed, and to the wicked ſo to be robbed, and they ſhall deſpoyle it. My ſate will I raine from them, my ſer ſure ſhall be deſpyed: for the ſeaſt ſhall go in to it and ſuſpender it. I will make clemencye ſeaunce, for the lande is hole ſhed with vngodly iudgement of innocente blood, the citye is full of abominacions. Therefore I will bringe the moſt cruel tyrannies from amonge the heathen, to take theye houſes in poſſeſſion. I will make ſeaunce of the plow to reſer, and they ſhall ſake in their ſeaunce ſea. When this trouble cometh, they ſhall ſake fear, but they ſhall haue none. One miſchiefe and ſeaunce ſhall folowe an other, and one ſeaunce ſhall come after an other. Then ſhall they ſake vilious in warre at theye deſpoyle.

The lawe ſhall be gone from the preſtes, and wiſdome from the elders. The kinge ſhall mourne, the pyntes ſhall be cloſed in heynelle, and the handes of the people in the lande ſhall tremble for feare. I will doo vnto them after theye owne wayes, and accordinge to theye owne iudgements will I iudge them: to ſerue them ſo to knowe that I am the Lord.

In ſeruation of the ſermones of God. The ſermones brought vnto Jeruſalem the ſermon. The Lord ſermones the ſermones the ſermones of the houſe: Jeruſalem, and the ſermones of the preſtes.

CAPIT. VII.

It happened that in the ſermones, the ſermones of the ſermones I ſer in my houſe: and the Lordes of the counſel of Iuda ſer me: and the hande of the Lord God fell vnto me three vpon me.

And as I looke vp, I ſaw as it were a ſermones of ſer from his ſermones downe vnto me, and ſer from his ſermones vnto me as it were my ſermones cleere. This ſermones ſermones ſermones ſermones an hande, and take me by the heere ſermones of my heere, and the ſermones ſermones me by heere ſermones and carrie: and God brought me in a byſion to Jeruſalem, in to the entree of the iudgemente that ſermones to make the north: there ſermones an ymage, with inhome he that hath all thynges in his power, was diſſermones.

And beholde, the gloſſe of the God of Iſrael was in the ſermones place: euen as I behel ſermones it alſo in the ſermones. And he ſermones vnto me: Thou ſermones of man. I ſermones vnto the ſermones, and ſermones to make the north. Then ſermones I ſermones eyes to waſhe the north: and beholde,

Eze. vi. 12

Eze. vi. 12

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Deut. xxxii. 40

Eze. xvi. 12  
Eze. xvi. 13  
Eze. xvi. 14  
Eze. xvi. 15

D

D

D



take them to him that had the Iyren garment upon him: Creet in between the wheles that are vnder the Cherubims, and take them hand full of hote coles out from between the Cherubims, and cast them ouer the cype. And he crept in that wayghte.

Now the Cherubims stode vpon the right syde of the house, when the man went in, and the cloude fylled the innermost couerte. But the gloire of the Lorde remouid frome the Cherubims, and came vpon the threshold of the house, so that the temple was full of cloude, and the coute was full of the gloire of the Lorde's gloire. Yea and the founte of the Cherubims wynges was betide in to the foie coute, lyke as it had ben the voyce of the almighty God when he spaketh.

Now when he had spoken the man that was stobid in synne, to go and eate the hote coles from the myddel of the wheles, which were vnder the Cherubims: he wente and stode bysde the wheles. Then the one Cherub reached forthe his hande from vnder the Cherubims, vnto the fire that was betwene the Cherubims, and tooke thereof, and gaue it vnto him that hadde on the Iyren garment in his hande: which he tooke it, and went oute.

And vnder the wynges of the Cherubims, there appered the Iyren: of a mans hande: I sawe also four wheles bysde the Cherubims, so that by euerie Cherub there stode a whele. And the wheles were: to take vpon) after the facyon of the paterons shone of Tyaris: yet vnto the righte they were facyoned and lyke as if one whele had been an other.

When they wente forthe, they wente all foure together, not turyng aboute in theyr gorynges: but wheres the spirit wente they wente theyr after also, so that they touned not aboute in theyr gorynges. Theyr hote wynges, theyr waches, theyr handes and wynges, yea and the wheles also were all full of eyes rounde aboute them all foure. And I heerde him call the wheles Salgal, that is, a rounde houle. Euerie one of them had four faces: so that the one face was the face of a Cherub, the seconde of man, the thyrde of a Lyon, the fourth of an Eagle, and they were lifed vp a houre. This is the best that I saw at þe water of Kobat. Now when the Cherubims wente the wheles wente with them, and when the Cherubims stode the wheles to lifte them stode vponwarde, the wheles remained not bysde, but wente with them also. Wherfore when they stode, these stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, so the spirit of Ipk was in the wheles.

Then the gloire of the Lorde was lyfte by from the threshold of the temple, and remayned vpon the Cherubims: And the Cherubims flattered with their wynges, and lifte them selfes by some the easte: so that I saw when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the gloire of

the Lorde was vpon them. This is the best that I sawe vnder the God of Israel, by the water of Kobat. And I perceyued, that it was the Cherubims. Euerie one had foure faces, and euerie one foure wynges, and vnder the wynges, as it were wennes handes. Some the figure of their faces was, euen as I had seene chym, by the water of Kobat, and so was the countenance of them: Euerie one in his goryng wente straight forwarde.

Whether were that made the people of Israel to straye. I haue thus by prophesyeth, shewynge them how they shall be dysperpled by gode. The returne of the herte cometh to God, wherfore can we not walke in his commaundmentes, he chasteneth them that leane vnto theyr owne counsell.

CAP. XI:

Me:roue the spiritte of the Lorde lyfte me up, and broughe me vnto the east porte of the Lorde's house, and beheld three wyrd. xij. men vnder the waye amonge whom I sawe Jaalamah the sonne of a yue, and Wheliah the sonne of Wamantah the rulers of the people. Then saye the Roste vnto me: thou son of man, these men ym. agimale cyete, and a wicked counsell take cher in this city. sayinge: eue, there is no deliuation at hand, let vs buyde houses: this Jerusalem is the caudon, we be the Rely. Wherfore shall thou properly vnto them, yea properly shall thou vnto them, o soune of man. And when that fell þe spiritte of the Lorde vpon me, and sayde vnto me: Speake, thus sayeth the Lorde:

On this maner haue ye spoken of ye house of Israel: and I knowe the rema, in troos of your hertes. Many one haue ye murdered in this cite, and fylled the streets with of the floure. Wherfore thus sayeth the Lorde God: The sayre men that ye haue I set on the grounde in this cite, see the floure, and this cite is the caudon: but I will dyspunge you out of it: ye haue drawn out the verbe, euen so will I also bringe a swerde succ you. sayeth the Lorde God: I will dyspunge you out of this cite and dyspunge you into your conuynces hande, and will sende you. Ye shall be layne in all the coles of Israel, I will be avynged of you: to leaue you to ye knowe, that I am the Lorde.

This cite shall not be your caudon, neither shall ye be the floure therein: but in the coles of Israel will I punishe you, that ye maye knowe, that I am the Lorde: in whole commaundmentes, ye haue not walkidone kepte his lawes: but haue hoone a custonnes of the heathen that is, rounde aboute you.

Now when I preached, Wheliah the son of Wamantah dyed, then fell I downe vpon my face, and cryed with a loud voyce: O Lorde God, wilt thou then vnto theyr owne counsell.

A. P. C. 11. 11

E. 11. 11

E. 11. 11





And say this unto them: The days are at hand, when every thing which hath been prophesied, shall be fulfilled. Their wall which was built in vain, neither any prophesie shall be in the children of Israel: for it is I the Lord that speak it: and what so ever I the Lord speak shall be performed, and not be slacke in accomplishing.

**G** I saw in your days; & eye forward behoulded; but I bewise something, and saying it to all, sayeth the Lord God. And the word of the Lord came unto me, saying: Behold thou count on an: the house of Israel saye in this manner: Thus saith the Lord God, that he hath sent, it will be many a daye as it come to pass: It is late of yet, yet thing that be prophesied. Therefore saye unto them: Thus sayeth the Lord God. All my wordes shall not be in vain: loke what I speak, that same shall come to passe, sayeth the Lord.

The words of the Lord against false prophetes, which bewise the people the wordes which they have said.

CAPL XIII.

**R** The word of the Lord came unto me, saying: Thou count of man. I speak prophesie against those prophetes, that prophesie in Israel: and saye thou unto them, that prophesie oute of their owne breasts: Hear the word of the Lord: Thus sayeth the Lord God: Who be those false prophetes that saye their owne words, and speak where they see nothing. O Israel, thy prophetes are like the lions upon the bay: for they haue not in eye gapes, neither make they any hedge for the house of Israel, that men might abide the people in the bay of the Lord. Charge them, saye they: and tell I see to manye of their words bringes withall. The Lord (saye they) hath spoken it, when in very deed the Lord hath not sent them. Charge visions haue I seen, and spoken false prophetes, when ye saye: the Lord hath spoken it, where as I haue said it.

Fals prophetes

**B** Therefore thus sayeth the Lord God: Because your days be layne, and ye lye oute this: Behold, I will upon you, sayeth the Lord. Myne handes shall come upon the prophetes that lye oute vaine thynges, and yet: they shall not be in the counsell of my people, nor wyll I write in the booke of the booke of Israel, neither shall they come in the laude of Israel: that ye maye knowe, how that I am the Lord God. And that for this cause: they haue deceived my people, and told them of peace, where no peace was. And I receiue by a wall, and they dawbe it with loie claye. Therefore will I bring downe the wall which they haue builded, that it shall fall. For I will be to them a great stone of offence, great stones shall fall by it, and a stone of offence shall be to them, so shall the wall come to nought.

From the

with the

Shall it not then be said unto you: Where is now the master, that ye dawbed it with oile? Therefore thus sayeth the Lord God: I will breake oute in my wrathfull displeasure with a storme wynde, so that in myn anger, there shall come a myghty storme of storme and tempestes in my wrath, so shall I breake it withall.

As for the wall that ye haue dawbed with vntempered mortar, I will breake it downe, make it euen with the ground: so that the foundation thereof shall remoue, and it shall fall: yea and ye four stones shall peep oute in the myddel thereof: to lette you say to know that I am the Lord.

Thus will I performe my wordes upon this wall, and upon them that haue dawbed it with vntempered mortar, and then will I saye unto you: The wall is gone, and the dawbers are away. These are the prophetes of Israel, which prophesie vnto the crite of Ierusalem, and loke oute dysons of peace for them, where as no peace is, sayeth the Lord God.

Therefore: O thou sonne of man (sayeth the Lord) I will speak against the daughters of thy people, which prophesie oute of their owne breasts: and I will saye thou prophesie against them, and saye: Thus sayeth the Lord God: Who be unto you? I sawe pylowes vnder all some holes, and holdes vnder the heedes of the of fonge and olde, to catche soules withall. For when ye haue gotten the soules of my people in your captiuitie, ye plimpe them I see, and dishonoure me to my people, saye an handful of barley, and so: a peece of bread: when ye haue the soules of them, that ye not, and plimpe I see to them, that I haue not: thus ye dishonoure with my people that I haue sent you I see.

D

Therefore thus sayeth the Lord God: Behold, I will also vnd the pilowes, where with ye catche the soules in string: thus will I take from your armes, and let the soules go, saye I will saye in string.

Your holdes also will I leaue in peeces, and deliuer my people oute of your handes: so that they shall come no more in your handes to be spoiled, and ye shall knowe that I am the Lord.

Charge that with your eyes ye see from of the beete of the righteous whom I haue not comforted. Charge: For so much as ye courage the hand of the wicked, so that he maye not shewe from his wicked waye and I see: therefore shall ye I see oute no more benigne, no prophesie your owne ge. I see: for I will deliuer my people oute of your handes, that ye maye knowe howe that I am the Lord.

the

The Lord denyth his wordes to the people for they haue lye. The dryng of the wordes both the Lord sayeth true by false prophetes, & comforte of them that lye vnto Babylon.

CAPL XIII.

Ther

**T**hen rested vnto me the sayne of the  
 elders of Israel, & saie downe by me.  
 Then came the worde of the Lord vnto  
 me, sayinge: Thou sonne of man, these  
 men beere euen Ioolies in thre hertes, and  
 go purpolly vpon the thowpunge blocke of  
 egypte owne wycheconesse: how dare they the  
 ake counsell at me? Therfore speake vnto  
 them, and saye: thus sayeth the Lord God:  
 Cury man of the house of Israel that beere  
 his Ioolies in his herte, purposinge to Rombe  
 in his owne wycheconesse, and cometh  
 to a prophete, to enuyge any thynge at me by  
 hym: vnto that man wyll I the Lord my  
 selfe geue answer, accordyng to the muly-  
 tude of his Ioolies: that the house of Israel  
 maye be saued in their owne hertes, because  
 they be eldne gone to me, for their Ioolies  
 sake.

**W**herfore, trill the house of Israel: thus  
 sayeth the Lord God: He conuerten, forsaue  
 your Ioolies, and turee your faces frome al  
 your abhominacions. For currey man, wher  
 euer he be of the house of Israel of a stran-  
 ger, that sojourneth in Israel, whiche depar-  
 teth fro me, and carryeth Ioolies in his herte  
 purpollyng to go out Romboing in his owne  
 wycheconesse, and cometh to a prophete, to  
 ake counsell at me the Lord: vnto that  
 man wyll I the Lord geue answer, by myne  
 owne talle. I wyll let my face agaynste that  
 man, and wyll make hym to be an example  
 for other: yea and a token by word: and wil  
 rote hym out of my people. He maye know  
 that I am the Lord. And yf that prophete  
 be deceyued, when he telleth him a worde:

then I the Lord my selfe haue deceyued that  
 prophete, and wyll receyue toke myne hand  
 vpon hym, and rote hym out of my people of  
 Israel: and they bothe shall be punyshed for  
 their wycheconesse. Accordyng to the synne of  
 hym that akeith, shall the synne of the pro-  
 phete be: that the house of Israel be led no  
 more: for me the house creueth, & he no more  
 be cryed in their wycheconesse: but that they  
 maye be my people, and I their God, sayeth  
 the Lord God. And the worde of the Lord  
 came vnto me, sayinge: Thou sonne of man  
 when the land sinneth agaynst me, and geueth  
 forth in wycheconesse: I wyll seeke the soute  
 ment hand vpon it, and destroye all the pro-  
 uerbyns of that lye, and seude dretch vpon  
 them: so destroye man and best in the lande.  
 And though the Noe, Daniel, and Job, these  
 three me were amonge the, yete wal they in their  
 rightousnesse deliuered but their owne soules  
 sayeth the Lord God. If I bringe noysome  
 breath into the lande, so shall it be, and it  
 be so becalate, that no man maye go throu  
 bye: yf these three men also were in the  
 lande, as truly as I lyue: sayeth the Lord  
 God, theye wal saue neither soules ne howe  
 tres, but he onely deliuered them selues: and  
 as for the lye, it shall be waste.

**W**hen I bringe a sweade into the lande,  
 and saye it to go throu the land: so that  
 I shal wounde man & best in it, and yf these  
 three men were throu: as truly as I lyue

(sayeth the Lord God) theye shall deliuer me  
 their sonnes ne daughters, but eplye be saued  
 them selues. If I sende a pestilence into the  
 land, and pouce out my sege: whiche shal  
 be in diuise, so that I rote out of it bothe  
 man and best, and yf Noe, Daniel, and Job, were  
 throu: as truly as I lyue: sayeth the Lord  
 God: theye shall deliuer neither sonnes ne  
 daughters, but laue their owne soules in  
 their rightousnesse. Wherfore thus sayeth the  
 Lord God: Though I sende my seue  
 blous plagis vpon Jerusalem: the sweade  
 hunger, perelous death, and pestilence, to  
 be dretch man and best out of it: yete shall  
 there be a remnaue saued throu, which shal  
 bringe forth their sonnes and daughters. Be  
 holde: theye shall come forth vnto you, and ye  
 shall se their waye, and what theye take in  
 hande, and ye shall be comforted, as touchyng  
 all the plagis that I haue brought vpon Je-  
 rusalem.

Theye shall comforte you, when ye se their  
 waye and waye: and ye shall knowe, how  
 that it is not without a cause, that I haue  
 done so agaynste Jerusalem, as I haue, sayeth  
 the Lord God.

As the vniuersitable wynde of the vynter  
 cometh to the syde, so, sayeth he, that  
 Jerusalem shall be tye.

CAP. XV.

**T**he worde of the Lord came vnto me,  
 sayinge: Thou sonne of man: What  
 sommeth of the vynter amonge al other  
 wyndes? and of the vynter flock amonge al other  
 synners? of the geuse? Do wren take of it, to  
 make any wycke wynd? Or maye there  
 a maye be made of it, to hang any thynge vpon?  
 Beholde, it is calde in the syde to be bynt, the  
 syde consumeth bothe the ends of it, the mid-  
 dle is bynt to al wynde. Is it mete then for  
 a wycke wynde? No.

Wherfore then, that it was mete for no wycke  
 wynde: moche lesse maye there any thynge  
 be made of it, when the syde hath consumed  
 and bynt it. And therfore: thus sayeth the Lord  
 God: Lyke as I take the vynter into the syde  
 for to be bynt, as other wyndes of the wynde:  
 thus wyll I do with them that dwell in  
 Jerusalem, and set my face agaynste them:  
 theye shall goe out frome the syde, and yete the  
 syde shall consume them. When shal ye knowe  
 that I am the Lord, when I set my face  
 agaynste them, and make the lye waste: because  
 theye haue so longe stynned, sayeth the Lord  
 God.

The prophete whiche speaketh of the abho-  
 minacions of Jerusalem: bothe for the de-  
 ueritye of her synners, & for the  
 deueritye of her synners. Jerusalem is re-  
 prised of vniuersitye, for her fornicacions with  
 Idolles. For whiche shee was the  
 reuerence of other people in  
 comparacion: the synne of Jerusalem  
 the cause of the abhominacions whiche  
 shee hath committed: whiche the  
 God hath punished.

**A**skyne, the word of the Lorde spake unto me, saying: Thou soune of midwinte the crye of Jerusalem thine abominacions, and saye: thus sayeth the Lord God unto Jerusalem: Thy pryce and thynerd came out of the lande of Canaan, thy father was an Amorite, thy mother a Chetite. In the daye of thy pryce when thou waste borne, the streyge of thy name was not mette of: thou waste not baptyzed in water to make the clene: I waste neither subdyd with salt, ne swadid in clothes: yet man regarded the, so moche, as to be any of thyne streyges for the, as to bringe the into the house, but thou waste utterly sette out upon the side, yea despyed wast thou in the daye of thy pryce.

Then came I by the, and sawe the soden downe in thine owne bloude, and sayd unto the: thou shalt be purged from thine owne bloude, from thine owne bloude. I saye: what thou becomest. So I pluckt the, as the blossome of thy feilde: thou arte growen by, and water create: thou hast gotten a marvellous pretious beautie, thy beautie see come up, thy beautie is goodly growen, wyche as thou wast naked and bare alle.

**N**owe when I went by the, and looked by the: beholde, thy tyme was come yea such the tyme to vowe to me. Then sayd I in thine eare thus: thou shalt be purged from thine owne bloude: yea I made an othe unto the, and marked my selfe with the, sayeth the Lorde God, and so thou becomest myne owne. Then walkid I by with water, and pouged thy bloude cleane the. I anoyntid the with oyle, I gave the change of garments, I made the shoes of Rains lether: I gydded the aboute with white salue, I clothed the with hercules, I breked the with costly apparel, I put iurges upon thy synners: a chayne about thy necke, spanges by thy forehead, eare ringes upon thine eares, and set a beautiful crowne upon thine head. Thus wast thou deckt with sutes and golde, and thy payment was of fyne wyche salue, of medis wash and of dyverse coloures.

Thou diddest eate norhyng but symmels, honey and oyle: mucous goodly wash and beautifull, yea such a vey Queene wast thou. In so much, that thy beauty was spokt of amonge the heichen, for thou wast excellent in my beauty, which I put vpon the sayeth the Lorde God.

But thou hast put confydence in thine owne beauty, and played the harlot, when thou haddest gotten the a name. Thou hast commytted forsooth, with all that wryte by the, and hast suffred thine desyres: yea thou hast taken thy garments of dyverse coloures, and deckt thyne ankers therewith, whereupon thou imagedst suffyl thine forsooth, of such a salbrun, as neuer was done me shall be. The goodly ornaments & Jewels which I gave the of myne owne golde and salue, hast thou taken, and made the many g-

mags therof, and commytted forsooth with all.

Thy garments of dyverse coloures hast thou taken, and deckt them therewith myne oyle and wiche hast thou sette before them.

Thy meate which I gave the, as symmels, oyle, and honey: to fede the, withall: what hast thou set before thee, for a sweet labour. And thou came also to passe, sayeth the Lorde God: Thou hast taken thine owne sunne and daughters, whom thou haddest begotte unto me: and these take thou allest vpon unto the, to be thine meate. In thine meate thou hast done of thine, turnest thou: that thou sayest my synners, and givest them over, to be whitt into them: And yet in all thy abominacions and forsooth, thou hast not remembred the daye of thy pryce, how naked and bare thou wast at that tyme, and stode downe in thine owne bloude. Alas alle the, thy wickednesse too wo unto the, sayeth the Lorde: thou hast buydd thy sutes and buydd houses in every place yea at thy desyre: every where had thou buydd the an anker. Thou hast made thy beauty to be aboynted, thou hast played the harlot, to every one that came by, and maddest thyne house some. Thou hast commytted forsooth in thine synners and thy neighbours, which had moche salue and thus hast thou vided thyne forsooth, to anger me.

Wherefore, I will stretch out myne hande once the, and will implayse thy nose of sutes and bringe the out into the wyllens of the wilderness thine entymes, which are the end of thy abominable waye. Thou hast played the harlot also with the Idols, which the myghte not sacrifice the: yea thou hast played the harlot, and not had enough. Thus hast thou spild commytted thy forsooth from the lande of Canaan unto the Caldees, and yet thy luste not satisfied. How shall I summe up thine deed sayeth the Lorde God: forge thou dost alle these thynges, thou playest thyne harlot: buyddest thy sutes at the hande of every Idole, and thy buydd houses in all places?

Thou hast not ben as an othere harlot, that maketh bond of her wrynyng, but as a wise that breaketh wedlocke, and taketh othere in stead of her husbande. Gyltes are gynn to all othere harlots, but thou wyldest rewarden unto all thy lovers, and offerst them graces, to come unto the oute of all places, and to comyt fornicacion with the. It is come to passe with the in thy forsooth: contrary to the vse of othere women: yea there hath no such fornicacion ben commytted after the, beinge that thou playdest graces unto othere, and rewardest to gyven the: this is a constant synne.

Wherefore heere the word of the Lorde: O thou harlot, thus sayeth the Lorde God, for so moche as thou hast spent thy money, and discovered thy shame, thou shalt be bare some with all thy lovers, and with all the ydele of thy abominacions in the bloude of the

thy children, whom thou hast given them: Behold therefore I will gather together all thy lovers, and unto whom thou hast made thy selfe common: yea, and all them whom thou favourst, and every one that thou hast: I will discover thy shame before the, that they all may see thy wickednesse.

17. 18. 19. 20. 21. 22.

Reproach, I will judge the as a breake of the socke, and a murdred, and I will profane the name of mine holinesse in thee, and I will give thee into the power, that shall breake downe thy strength, and destroye thy beuall houses: they shall lye upon the oute of thy clothes, and they shall and beueryfull of themselves, till they take it from thee, and so let the fire in them and here: yea they shall bring the common people upon thee, which shall see thee, and they are the same which these words say: They shall burne up thy houses, and purify thee in the fre of many women. Thus will I make thy holinesse to cease, so that thou shalt be as one out no more towards.

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Shall I make my wrath to be as fire, take me vengeance from thee, be content, & no more to be displeas'd: for as thou rememberst not the days of thy youth, but hast provoked me to wrath in all these things: Behold therefore I will bringe thine owne wrath upon thine head, saith the Lorde God: when I shall bringe downe thee, according to the word which I have spoken, and at the abominacions. Behold, all they that use common procedure, shall be as a snare, and shall be as a snare, saith the Lorde God.

17. 18. 19. 20. 21. 22.

Thou art even the mother of the daughter of Israel, that hath care of her husband and her children. Yet thou art the sister of thy sisters, which forsake their husbands and their children. Nowe mother is a Leuite, and your father an Amorite: Thine eldest sister is Samaria, for and her daughters that dwell upon the life hande.

But thy eldest sister that dwelleth on the right hande, is Sodom and her daughters. Yet hast thou not walked after their wayes, neither done after these abominacions: but in all thy wayes thou hast beene more corrupte then they. As euen as I say, saith the Lorde God: Sodom and her sister, which are daughters, hath not done so euill, as I & thy daughters. Behold, the synnes of thy sister Sodom were these: pride, fulnes of meate, abstinence and Idelines: these thynges had she and her daughters. Besides that, they reared not their hand to the poore, nor they were proud, and they abominable thynges before me: therefore them I shall away, whiche I had sene it. Neither hath Samaria bene halfe of thy synnes, yea thou hast created them in thy wickednesse: In so muche that in comparison of all the abominacions whiche thou hast done, thou hast made thy sisters good women.

As for these captiues, namely the captiue wife of Sodom and her daughters: the captiue of Samaria and her daughters: I will bringe them againe, so will I also bringe againe thy captiues amonge the:

that thou mayest take thyne owne consorte upon thee, and be ashamed of all that thou hast done, and to confesse them. Thus thy sisters: namely; Sodom and her daughters, Samaria and her daughters, with thy selfe and thy daughters, shall be brought againe to your owne state.

When thou wast in thy pride, and before thy wickednesse came to the light: thou wouldest not heare speake of thy sister Sodom, but till the tyme that the Syrians with all their lombes, & the Philistines with all that theye found about them, because the so shame and confusion: I thou myghtest haue thyne owne synnes and abominacions, saith the Lorde.

For thus saith the Lorde God: I woulde thy synne, dealt with thee, as thou hast done. Thou hast despised the othe, and broken the covenante. Nevertheless, I will remember the covenants that I made with thee in thy youth, in so muche as thou shalt be an vncircumcised covenante: so that thou also remember thy wayes, and be ashamed of them: the daye thou shalt see of me thy elder & younger sisters whom I will make thy daughters, & that shall be thy covenants. And so I will renew my covenants with thee, that thou mayest knowe that I am the Lorde: that thou mayest be ashamed, and excuse thyne owne confusion no more: when I haue forgiven thee, all that thou hast done, saith the Lorde God.

17. 18. 19. 20. 21. 22.

The parable of the two Eagles from which this Chapter is taken, which consernes to the one that is in the feyned of the church, and the other that is in the king of Egypt, and the time of the world. An exposition of the parable. A prophete of Ezechie.

CAPL XVII.

The worde of the Lorde came unto me, saying: Thou soune of man: put forth a booke sprayinge and a parable, unto the house of Israel, and saye: Thus saith the Lorde God: There came a greete Eagle with greete wynges, yea with myghte long wynges, & full of feathers of dyuers colours, upon the mount of Libanus, & toke a bryche from a Cedre tree, and brake of the toppe of his twyge, and carryd it in so the lande of Canaan, and set it in a cypre of marchantes. He toke also a bryanche of the lande, & plantid it in a frutefull grounde, he dynged it by so greete waters, and set it as a willowe tree cheere.

When it grew, and was a greete vine stocke, but lowe by the grounde: thus these came of it a vine, and it brought forth bryches, and spred out bryanches.

But there was another Eagle, a greete one which had greete wynges and many feathers, and behold, the rates of this vyne were an hunger after him, and spred out his bryanches towards him, to water his fruite. Nevertheless it was plantid upon a good grounde.

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CAP. XIX.

XIX.

among his people: so, he is deed in his owne synne. And yet say ye: Wherefore then shall we use this forme beere his fathers synne? Thee saye: because the sonne hath done equite & right, hath kept all my commaundementes, and done them: therefore shall he live in dem. The same soule that synned, shall dye. The soule shall not beere the fathers synne, neither shall the father beere the sonnes synne. The righteousness of the righteous shall be upon him, and the wickednes of the wicked shall be upon himselfe also. But if the ungodly turne away frome all his synnes, and he hath done, and kept all my commaundementes, and do the thinge that is equall & right: doubtles he shall live, and not dye. As for all his sinnes, that he did befoze, they shall not be thoughte vpon: but in his righteousness he hath done, he shall live. For I have a pleasure in the death of a synner, sayth the Lord God: but rather than he should, and live!

Againe: if the righteous turne away from his righteousness, and do unquyte, accordinge to all the aduocaciones, that the wicked man doth: shall he live? All the righteousnes he hath done, shall not be thoughte vpon, but in the laste that he hath sinned, shall he die.

And yet ye saye: Euen, the waye of the Lord is not indiffer. Wherefore ye doubt of Israel: Is not my waye right? Do not your wayes rather wicked? Whil a righteous man turneth away from his righteousness, and medleth with ungodlynes: he will see them: yea for the unrighteousnes that he hath done, must he dye. Againe: when the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shall save his soule alive. For in so much as he remembereth him selfe, and turneth him frome all the ungodlynesse that he hath used, he shall live and not dye.

And yet sayth the house of Israel: Euen, the waye of the Lord is not equall. See my wayes dreight, & ye house of Israel: see not your wayes as the unquall? As for me I will iudge euerye man, accordinge to his wayes. & ye house of Israel, sayth the Lord God.

Wherefore be converted, and turne you cleane from all your wickednesse, so shall there be no synne do you harme. Cast awaye from you all your ungodlynesse, that ye haue done: make you newe herbes and a newe spirit. Wherefore will ye dye, O ye house of Israel? For I haue no pleasure in the death of him that dyeth, sayth the Lord God. Turne you then, and ye shall live.

The captiuitie of Iosiah and Ioachim is signified by the Lyons whelkes, and by the Iron. He setteth out the prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

But moue thou for the princes of Israel, and saye: Wherefore saye they wonder that I should amonge the Lyons, & noy I should be amonge the Lyons whelkes? One of her whelkes he brought vp, & it became a Lyon: it leuied to people, and to course folke. The better herde of him, and rove him in their nettes, and brought him in chapnes vnto the ende of Egypte.

Now when the damme sawe that, at her hope and comforte was away, she toke another of her whelkes, and made a Lyon of him: which went amonge the Lyons, and became a leaue Lyon: liued to people & to course folke: he destroyed their palaces, and made their cyties waste. In so muche that they were lanne and euery thinge therein, were desceiue desolate, & howe the best daye of his reyn.

Then came the Weichen together on euery syde out of all countreys agaynst him, layed their nettes for him, and toke him in their pitte. So they bounde him with chapnes, and brought him to the kinge of Babylon: which put him in pryson, that he shoulde no more be herde upon the mountaynes of Israel. As for thy whelke, it is like a vine in thy house, planted by the waters: by her fruites and boughes are gotten out of many waters, her shadowes are loosed that men might haue made hautes thereof for officers: the getwele dighe in her shadowes.

So when men sawe that he exceeded the height and multitude of her boughes, he was rotted out in displeasure and cast to the ground.

The east wynde dried by her fruit, her stronge staves were broken of, by the fire and byente in the fire. But now he is planted in the wilderness, in a drye and thursty ground. And there is a fyze gone out of her staves, which hath byent by her boughes and her fruit: so that he hath no more shadowes, to be the ween for officers. This is a piteous and miserable thinge.

The Lord demereth that he wold suffer them when they praye, for the offence of unrighteousnesse that he be here abideth. Wherfore that his people shall returne from captiuitie. By the wordes he would be byent is signified the demereth of Ierusalem.

CAP. XX.

XX.

In the xiiij. yeare the tenth daye of the moneth, it happened, that certayne of the elders of Israel came vnto me, so to aske counsell at the Lord, and sat them downe by me. Then came the worde of the Lord vnto me on this maner: Thou sonne of man: speake vnto the elders of Israel, and say vnto them: Thus sayth the Lord God: Are ye come to aske any thinge of me? He cruelly as I saye, sayth the Lord: I will giue you

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no answer. Whither thou wilt appear them: (for some of man) wilt thou not receive them: Whence they are the abominations of their forefathers, and tell them: Thus saith the Lord God: In the days when I bore Israel, and I will by mine hand upon the head of the house of Jacob, and I will by mine hand upon the head of the house of Egypt: I will by mine hand over them, and I will by mine hand over them, to bring them out the land of Egypt, in to a land that I had promised for them: which I will give them with milk and honey, and in a pleasure I will bring all other: Then say I unto them: Is it always surety man the abominations of, as he hath before him, and I say it not your witness with the gods of Egypt, for I am the Lord your God.

But they rebelled against me, and would not follow me: so call away every man the abominations of his eyes, and to forsake the gods of Egypt. Then I made me to pour my indignation over them, and to satisfy my wrath upon them: yet even in the midst of the land of Egypt. But I would not do it, for my names sake: that it should not be blasphemed because of the land, among the heathen, and among them to whom I showed my self unto them that I would bring them out of the land of Egypt. For when I had tried them out of the land of Egypt, and brought them into the wilderness: I gave them my commandments, and I showed them my lawes: which who so heareth shall live in them. I gave them also to my holy lawes, to be a token between me and them, and they to knowe that I am the Lord, which have loved them.

And yet the house of Israel rebelled against me in the wilderness, they would not walk in my commandments, they have a way in my lawes, which who so heareth shall live in them: and my Sabbath dayes have they greatly despised.

Then I made me to pour out my indignation upon them, and to consume them in the wilderness. Yet I would not do it, for my names sake: lest it should be blasphemed before the heathen, from the which I have carried them away. But I showed unto them in the wilderness, that I would not bring them into the land, which I gave them: a land that floweth with milk and honey, and is a pleasure of all lands: and that because they refused my lawes, and walked not in my commandments, but had blasphemed my Sabbathes, for their hire was gone after their idols.

Therefore will I spare them, so that I will not utterly consume them, and consume them in the wilderness. Moreover, I saye unto their sonnes in the wilderness: walke not in the statutes of your forefathers, hepe not their statutes: no, and despise not your lawes with them: for I am the Lord your God. But make in my statutes, hepe my lawes to them, valew my Sabbathes

for they are a token between me and you, so that ye may knowe howe that I am the Lord.

Therefore stand yege, their sonnes rebelled against me also: they walked not in my lawes: they kept not my lawes to fulfil them: which he that doth shall live in them: neither shall I have them my Sabbathes. For I made me against to pour out my indignation over them, and to satisfy my wrath upon them in the wilderness. Therefore will I with mine hand for my names sake, lest it should be blasphemed among the heathen, before whom I have brought them forth. I will by mine hand over them also in the wilderness, that I will make them among the heathen, and showe them among the nations: because they had not kept my lawes, but cast aside my commandments, and blasphemed my Sabbathes, and I will by mine eyes to their fathers idols.

Wherefore I gave them also commandments, which are not good, I lawes that were not good, which they should not have: for I had showed them in the wilderness, when I appointed for myself all their lawes: so made them to knowe: that they might knowe, howe that I am the Lord.

Therefore (O thou some of man) tell the house of Israel, thus saith the Lord God: Before all this, your forefathers have yet blasphemed me more, and increased their anger against me: for after I had brought them into the land, that I promised to give them, when they sawe every high hill, and all the thick trees: they made there their altars, and sacrificed me with their oblations, in a stony place: where I have not said, and poured out there my wrath: for I said unto them: what have ye to do withal, that ye go to worship: and therefore is it called the high place unto this daye.

Wherefore, speake unto the house of Israel: Thus saith the Lord God: ye are as brutish as your forefathers, and committe foolishness also with their abominations. In all your idols, whereunto ye bring your oblations, it is to whose honour ye burne your children: ye despise your lawes, even unto this daye: howe have ye that cometh of the any question at me? O ye house of Israel? As true as I live, saith the Lord God, ye get no answer of me: and as for the thinge that ye go aboute, it shall not come to passe, where as ye say: we will be as the heathen, and do as other people in the land, woe and done will we worship.

As true as I live, saith the Lord God, I will by mine hand, with a stretched out arm, and with indignation poured out over you: I will bring you out of the nations and lands, where ye are scattered: I gather you together with a mighty hand, with a stretched out arm, and will bring you into the wilderness of the people: and there I will reveal unto you face to face, as I revealed your fathers: so

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They shall cut of thy nose and thy ears, and the circumcised shall fall (down) the wide. They shall carry away thy sonnes and daughters, and the residue shall be burnt in the fire. They shall strip the out of thy clothers, and carry thy costly ornaments away with them.

Thus will I make an ende of thy strength and vigour, which thou hast brought out of the land of Egypt: that thou shalt count thyne eyes no more after them, and call thy mind no more upon Egypt. For thus saith the Lorde God: because I will desire thee in to the hands of them whom thou hast: yea, even in to the hands of them, with whom thou hast fulfilled thy lust, which was del. i. i. with thee. till thy labours that they take with them, and leave them naked and bare. and thus the name of thy strength is out: and shall come to light. All these things shall be done unto thee, because of thy wickedness, because thou hast sinned among the Gentiles with wofull words thou hast hated thy selfe. Thou hast walked in the way of thy spirit, therefore will I give thee the cup in thy hand.

Thus saith the Lorde God: Thou shalt be like of thy sisters Sipphe, whose hope and trust is in her beere the basins. Thou shalt be brought to her, and shalt be as great: and as she is, so is possible. Thou shalt be full of drunkenness and sorrow, so: the cup of thy sister Samaria, is a cuppe of drunkenness and mourning: the same shalt thou drink and sup: it shall be cut, even in to the beginning: yea thou shalt eat by the drunkenness of it, and thou shalt drink wine by it: for thus I have spoken it saith the Lorde God.

Therefore thus saith the Lorde God: for so much as thou hast forgotten me, and called me as a strange, so shall I do unto thee as they do unto Sipphe and her beere.

The Lorde saith moreover unto me: thou sonne of man, write thou not reproche upon Sipphe, and Sipphe: but write them their abominations: namely that they have broken their vessels, and sinned their hands with blood: yea even with their souls have they committed adultery, and offered them their own children: to be devoured, in whom they had hope unto me.

Yea, and thus have they done unto me also: they have defiled my Sanctuary, in that same day, and have blasphemed my name. For when they had done these things: for their pollutes, they came the same day in to my Sanctuary to defile it. And thus have they done in my house.

Therefore all this, thou shalt send thy messengers for men out of these countreys: and when they come, thou shalt be wofull, and shalt be as they are: thou shalt be as they are, and shalt be as they are, and shalt be as they are.

When thou shalt see these things, thou shalt be as they are, and shalt be as they are, and shalt be as they are.

over the breast, into these they gave garments upon their hands, and let glorious crownes upon their heads: then thought I no doubt, He will use them as lottery also with yonder old boozie. And they turned in to her, as one unto a common bawler. Even so will they also to Sipphe and Sipphe: that is, thy women.

Ye all that love verities and righteousness: judge them, and punish them: as adulterers and murderers ought to be judged and punished. For they are breakers of wedlocke and the bloud is in their hands. Wherefore thus saith the Lorde God: Wring a great multitude of people upon them, and make them be scattered and spoiled: these shall I give them, and give them with their sweetes. They shall see their sonnes and daughters, and burne by their houses with fire.

Thus will I destroy all such felthynesse out of the lande, that all women may learne, not to doo as yet your wickedness. And so they shall laye your strength upon your own selves, and ye shall be punished for the synnes that ye have committed with your pollutes: and ye shall knowe that I am the Lorde.

The words of this strange of Jerusalem by a parable of a drunken pot. The parable of Sipphe and Sipphe being dead, which is: after Esopodach.

CAPIT. XXIII.

In the ninth year, in the tenth month, the tenth day of the month, came the word of the Lorde unto me, saying: O thou sonne of man, write by the name of this daye, for even the hour is set, in presence here, when the tyrant of Babylon set him selfe against Jerusalem. Where that stubbornne shall be a parable, and speak unto them. Thus saith the Lorde God: Get thee a pot, set it on, and pour water into it. put all the peeces together, all the good peeces the hornes, the woodde, and fill it with the best bones. Take one of the best sheeps, and an heape of bones: with all: let it boyle well, and let the bones southe well therein.

And that saith the Lorde God on the thirteenth: What be unto the bloudy steps of the pot, which upon the suspence hangeth, and is not yet southe away. Take out the peeces that are in it, one after another: there shall be no lattes be call therefore, for they shall be to get in it. Upon a plaine daye some blood shall be poured in, and not upon the ground: that it might be covered with dung. And therefore have I taken her power her bloud upon a plaine daye house rocke, because it shall not be broken, and that I might be angry with her for her indignacion and vengeance upon her.

Therefore, thus saith the Lorde God: When thou shalt see that bloudy steppe, for whom I will prepare a place of mourning.

At Jerusa  
Jer. xlii.

Jer. xlii.

Jer. xlii.

heare them the boones together, handle  
 open the eye, let the eye see, let all be well  
 sodden, that the boone maye be lichte oute.  
 Therefore let the potte emptye upon the co-  
 ltre, that it maye be warme, and the metall  
 boile, that the spittle and caldure maye be  
 consumed.

**P** But it will not goo of, there is so muche  
 of it: the euernelle muste be burnt oute. For  
 it is bynne to abominable, for I would haue  
 it hid the, but thou wilst not be clensed.  
 Thou shalt not be pouged from thyne in-  
 iusticic. I will I haue poured my wrathfull  
 indignation upon the. When I the Roysse  
 haue so buried: Yes, it is some tyme a-  
 lreche that I will doe it. I will not eschape  
 I will not spare, I will not be irritated:  
 but accordinge to thy wayes and imagina-  
 cyons, thou shalt be punished saythe the  
 Roysse God.

**E** And the worde of the Roysse came vnto me  
 sayinge: Thou sonne of man, beholde, I will  
 take awaye the pleasure of thine eyes with  
 a place: yet walte thou neyther moune nor  
 wepe, ne waite thy eyes therfore: I maye  
 moune by thy selfe alone: but be no wedy  
 lamentation. holde on thy benet, and put ou-  
 thy shoes upon thy feete, take into thy face,  
 and take no mourninge vnto.

So I spake vnto the people by tymes in the  
 moynynge, and at euenynge I wept: then  
 vpon the next moynynge I by daye as I was com-  
 mandid. And the people I had vnto me: what  
 thou not tell vs what that is which thou sayest  
 thou doest?

**I** answered them, the voyde of the Roysse  
 came vnto me, sayinge: Kill the house of Is-  
 rael, thus saythe the Roysse God: beholde, I  
 will suspende my wandour: euen the y<sup>e</sup>  
 eye of your power, the pleasure of your eyes,  
 and the thinge that ye loue: your sonnes and  
 daughters whom ye haue left, shall fall thro-  
 we the swerde.

Like as I haue done, so shall ye doe also:  
 ye shall not byde your faces, ye shall eate  
 the mourninge bread: your bouettes shall ye  
 drue vpon your beedes, and shoes vpon your  
 feete.

**E** Ye shall neyther moune nor wepe, but  
 by your synnes ye shall be sorowfull, and  
 sorowfull with an other. Thus saythe  
 the Roysse God. So: like as he hath done  
 to: when this cometh) ye shall see also  
 that ye maye haue to knowe, that I am the  
 Roysse God.

But beholde, O thou sonne of man:  
 In that daye when I take from them their  
 power, their ioye and honoure, the iude of  
 their eyes, the burthen of their bodies:  
 namely they: sonnes and daughters. Then  
 shall theye one escape, and come vnto the /  
 say to the other the. In that daye shall thy  
 mouth be opened to him to whom thou shalt  
 speake, and he shall be no more  
 dumb: yea, and thou shalt be thy: we  
 taken, that they may knowe howe that I am  
 the Roysse.

The worde of the Roysse vpon the thron of Am-  
 on, which was vpon the wall of Jerusalem. He  
 was vpon the wall and he was vpon the wall. He was  
 the thron.

CAPL XXV.

**T**he worde of the Roysse came vnto me,  
 sayinge: thou sonne of man, set thy face  
 agaynste the Ammonites: prophete  
 vpon them, and saye vnto the Ammonites:  
 heare the worde of the Roysse God. Thus  
 saythe the Roysse God. For so muche as thou  
 speakest ouer my wandour: a y<sup>e</sup>, I trowe  
 it be nowe suspended: and ouer the lande of  
 Israel: I trowe it be nowe desolate, yea: and  
 ouer the house of Iuda, I trowe: it be  
 nowe lichte awaye pysoners. Beholde, I  
 will driue the to the people of the East,  
 that they maye haue the in possession: these  
 shall sette they: cities and towres in it.  
 They shall eate thy frute, and ornake by thy  
 mylke. As for Mabsay, I will make of  
 it a stall for camelles, and of Ammon a shepe  
 fold: and ye shall knowe, that I am the  
 Roysse.

Thus saythe the Roysse God: I will  
 make as thou hast clapped with thy handes,  
 and stampd with thy feete: yea: as thou  
 hast done ouer the lande of Israel with  
 despyte: beholde, I will sette: ouer myne  
 hand ouer the also, and will set the to be spae-  
 led of the Heathen, and rote the oute from  
 among the people, and will rote the to be tro-  
 ched oute of all landes: yea: I will make the be-  
 layd waste, that thou maye knowe that I am  
 the Roysse.

Thus saythe the Roysse God: So: so muche  
 as Moab and Ammon do saye: As for the house  
 of Iuda, it is but I, he as all other Gentiles  
 be. Therefore beholde, I will make the cities  
 of Moab weaponlesse, and shall take awaye  
 they: stronge: their wyes and their co-  
 lles of their lande, which see the pleasure of  
 the countrey: as namely Beth: Chemosh. Be-  
 almeon, and Carai-haim: these will I ouer-  
 brue them of the East, that they maye fall  
 vpon the Ammonites: and will geue them  
 in possession: so that the Ammonites shall  
 no more be had in remembrance amonge the  
 Heathen. When thus will I punish the Moab  
 also, that they maye knowe howe that I am  
 the Roysse.

Moreover, thus saythe the Roysse God:  
 Because that Chem had avenged and raised  
 him selfe vpon the house of Iuda: therefore  
 thus saythe the Roysse: I will reache out mine  
 hand vpon Chem, and take awaye man and  
 beast out of it.

From Chem vnto Dedan will I make  
 it desolate: they shall be layne with the swerde.  
 Howe my people of Israel will I avenge  
 me agayn vpon Chem: they shall handle him  
 accordinge to my wrath and indignation. So  
 they shall knowe my vengeance, saythe the  
 Roysse God.

Thus saythe the Roysse God: For so muche  
 as the Philistines haue done this: namely

Jer. cap. 49

Jer. cap. 49

Jer. cap. 49

Jer. cap. 49

Jer. cap. 49



They of Sidon and Tyre were thy man-  
ufacturers, and the which in Tyre were thy ship-  
masters. The which a world of Tyre were  
they, that mended and stopped thy shippes.  
All shippes of the see with their shippmen  
occupied their marchandise in the Red Sea,  
Arabia, and Arabia, were in thine hand,  
and they brought to thee: these things by their  
owne helmes, with thee, these things for thy  
benefite. They of Tyre were with thyne  
hand round about thy walles, and were thy  
watchmen upon thy towres, these things  
by their which round about thy walles, and  
made the mercifulnes good. Wharles occu-  
pyed with thee in all manner of wares, in syl-  
uer, iron, brass, and lead, and made thy mar-  
ket greate. Iuan, Tubal, and Mesek were  
thy marchantes, which brought the man-  
gements of metall for thy occupyinge.  
They of the house of Togarma brought  
br. to thee at the tyme of thy market, horse,  
mule, and mule.

They of Dedan were thy marchantes: many  
olde fles that occupied with thee,  
brought the methers, Serpant bones and  
parceches for a present. The Sittians occu-  
pyed with thee, because of thy diuers towres,  
and increased thy marchandise, with hama-  
ragdes, with scarlet, with noble woyle, with  
the which they cloth, with which they  
shall.

Jude and the land of Israel occupied with  
thee, and brought vnto thee marchantes, wher  
baume, honn, orie, and spacie. Damascus al-  
so did marchandise with thee, in the best  
tyne and white wool: because thy occupa-  
tion was so great, and thy wares so many.  
Don, Jaman, and Rusat haue brought vnto  
thee marchantes, iron they made, with Cassa  
and Calamus, according to thyne occupyinge.  
Fetian occupied with thee, in sayre caperye  
woyle and quilltynes. Arabia and all the parts  
of Arabia haue occupied with thee, in wyne,  
methers and gootes.

The marchantes of Seba and Tema  
haue occupied also with thee, in all costly spices  
in all precious stones and golde, which they  
brought vnto thy marchantes. Iuran, Che-  
ne and Eden, the marchantes of Sana, Ma-  
na and Chetmad, were all done with thee,  
occupied with thee: in costly garment, of re-  
solme syke and noble woyle, very precious,  
of the which parcke and bounde together with  
ropes. Yea and in Arabia, at the tyme of  
of thy marchantes. The Egyptes of Thasie  
were the chiefe of thy occupyinge.

Thus thus thou art full, and in wo: thy  
turn in the myddell of the see. Thy marchantes  
were sure byngynge vnto the oute of many  
waters. But the call wynde shall enuear  
the into the myddell of the see: so that thy  
wares, thy marchandise, thy riches, thy wa-  
renes thy shippmen, thy shippers, thy oc-  
cupiers: that brought the things necessary  
the men of wete that see in the see, and all  
the which shall perishe in the myddell of  
the see in the daye of the fall.

The lubardes shall speake at the lowde of

of thy shippmen. All thy men, and all ma-  
nyers vpon the see, shall scape oute of the  
bootes, and let them shutes vpon the land.  
They shall syt by the wynde because of thee,  
and make a lamentable cry. They shall cast  
ball vpon three heades, and spe to thee in the  
skies. They shall haue them selues, and put  
sacke cloth vpon them for thy sake.

They shall moune for the best bestful  
foete, and they shall lamentation, for that they  
shall also shall wepe for thee. Alas, what cry  
shall be bene destroyed in the see, as Tyre is?  
When thy wares and marchandise came  
from the see, thou gauest all people prouche.  
The hynge of the cribb that thou madest,  
thou: the multitude of thy wares and oc-  
cupynge.

But thou art not yett cast downe for the  
bepe of the see, all thy restes of people is pe-  
rishid with thee. All they that dwell in the  
fles are abolished of thee, and all their hyn-  
ges are strayed, for their faces haue chaun-  
ged colour. The marchantes of the nations  
wonder at thee. In that thou art so cleane  
brought to nought, and comest no more by.

The woide of the Lorde spake the kynge of Tyre  
for his parte. Daniel. The Prophet is moued to  
betwixt the kynge of Tyre. The woide of the  
Lorde spake the kynge. The Lorde sayeth  
gather together the chyldren of Israel.

CAPIT: XXVIII.

The woide of the Lorde came vnto me,  
saynge: Thou sonne of man, lift thine  
eye: because thou haue proude heart and  
hate sayde: I am a God, I haue my seat in  
the myddell of the see like a God: where as  
thou art but a man and not God, and yett  
thou art as thou thyne owne conceyt, thou art  
God: Behold, thou thinkest thy selfe wyser then  
Daniel, that there is no secretes hid frome  
thee.

With thy wysdom and thy vnderstan-  
dyng, thou hast gotten the great richnes  
and gathered treasure of syluer and golde:  
whereby thou great wysdom and occupyinge  
hast thou increased thy power, and because  
of thy greates riches, thy heart is moued.

Therefore thus sayeth the Lorde God: For  
so much as thou hast gotten thyne heart, as  
though thou were God, behold, I will bring  
enemies vpon thee, and the tyrantes of  
the nations: these shall drawe out thine towres  
vpon thy beautye and wysdom, and shall  
be like thy glass.

They shall call thee downe to the pytt, so  
that thou shalt dye in the myddell of the see  
as they that be sayne.

Let se, if thou wilt say then: before them  
that saye the: I am God: where as thou art  
but a man and not God, in the handes of them  
that saye the.

They shall drawe thee, such as the vnderstand-  
ers in the handes of the enemies: for I will  
make them spoken as sayeth the Lorde God.

Wherof





more to wither, to cause the turned backe and to restore them: and they shall knowe that I am the Lord God.

**D** In the xxij. year, the xij. daye of the xij. month, came the worde of the Lord unto me saying: Thou sonne of man, Nabuchodonosor the kinge of Babylon hath made his hoste, with greates cruaulie and labour to come before Egipt: that euerie heed more be halde, and euerie shoulder bare. Yet haue I not gruen meether him ne his hood ane: made, for the greates cruaulie that he hath taken there.

Therefore thus saith the Lord God: Behold I will giue the lande of Egypte to Nabuchodonosor the kinge of Babylon that he maye take awaye all his substance, robbe her riches, and spoyle her spoiles, to paye his best hire wages thereof. I will giue him the lande of Egypte for his labour, that he take for me before Egipt.

At the same tyme will I cause the borne of the house of Israel to growe forth, and open I will my mouth, and speake amonge them: that they maye knowe, howe that I am the Lord.

¶ The tribulation of Egypte and of her captiues

CAP. XXX.

**I**n the wordes of the Lord came mooringe unto me, sayinge: Thou sonne of man, prophete and speake: thus saith the Lord God: Thou shalt see this daye, for the daye is here, the daye of the Lord is come: the daye of the vengeance of the Children, the daye is at hande, the swordes shall come downe vpon Egypte.

When I was downe in Egypte, when her people are taken awaye, when her foundations are destroyed, when the pillars shall be asayed, when the moillans lande, when the pillars, all the common people, and when all that be confederate vnto them, shall fall with them throughe the swordes.

**B** Thus saith the Lord: The magnificence of the lande of Egypte shall fall, the pride of her power shall come downe: euen vnto the tower of Syene shall they be layne downe with the swordes, saith the Lord God: amonge other desolate countreyes they shall be made desolate, and amonge other waste cuntries they shall be walked. And they shall knowe that I am the Lord, when I shall bringe a synne in Egypte, and when all her helpers are destroyed.

At that tyme, shall their multitude goe forth from in Egypte, to make the caruelle Moians afraid, and soeuen shall come vpon them in the daye of Egypte for doubtes sake it shall come.

Thus saith the Lord God: I will make an ende of the people of Egypte throughe the hande of Nabuchodonosor kinge of Babilonia, and his people with him, and the cru-

el tyrantes of the Children of the house of Egypte to destroye the lande.

They shall drawe out their swordes vpon Egypte and fill the lande full ofayne me: I will drye vp their founteynes of water, and sell the lande into the handes of wicked people. The lande and all that is therein, will I deliuer throughe the enemyes. Such is the word of the Lord God.

And thus saith the Lord God: I will destroye the Idolles, and bringe the images of Aps to an ende. There shall no more be a prince of Egypte, and a seculnesse will I sende in to Egypte: and I will make a seculnesse in Tean. Alexandria will I purge, and pour my wrathfull indignation vpon Egipt which is the strength of Egypte. All the strength of Aegyptus will I destroye, and I will make a seculnesse in Egipt.

It shall be in the tyme of her vengeance, when she shall be rote out, and Aps shall be layne downe. The best men of Heliopolis and Bubastis shall be asayed with the sword, and euerie man shall be asayed. At Egiptus the daye shall be dark, when I shall take there the captiues of the lande of Egypte, and when the pompe of her power shall come to an ende. I shall be asayed: her and her beauties shall be led awaye vnto captiuitie. Thus will I purge the Egypte, that they maye knowe, howe that I am the Lord.

It happened in the xxij. year, the xij. daye of the xij. month, that the wordes of the Lord came vnto me, sayinge: Behold: thou sonne of man, I will make the arme of Pharaone: the arme of Egypte: and loe it shall not be bound vp to be healed, neither shall anye place be layde vpon it, for to ease it, or to make it so stronge, as to holde a sworde. Therefore, thus saith the Lord God: Because, I will vpon Pharaone the arme of Egypte, and because he shall be asayed: yet is it broken one: and will I smyte the swordes out of his hande.

As for the Egyptians, I will scatter them amonge the Children, and drawe them in to the sea. I will scatter the arme of the kinge of Babilonia, and I will smyte his sword in his hande: but I will breake Pharaones arme so that he shall holde it before him as a wounded man.

Yea I will subuert the hynges of Babilonia: and the arme of Pharaone shall be layne downe: that it maye be knowen, that I am the Lord, which haue giuen the hynges of Babilonia my swordes in his hande, that he maye drawe it out vpon the lande of Egypte: and that when I scatter the Egyptians amonge the Gentyles, and drawe them in the lande aboute, they maye knowe, that I am the Lord.

¶ A comparison of the prosperitie of Moians with the prosperitie of the Egyptians. The prosperitie of the Moians shall be as the prosperitie of the Egyptians.

CAP. XXXI.



also of Egypte will I bestoyle, that they shall come no more upon the waters: so that neither man seene breade claw, nor see them any more. Then will I make their wa-  
 ters cleare, and cause their flouds to runne  
 in the drye, sayd I the Lord God: when I make  
 the lande of Egypte desolate, and when the  
 countreye with all that is therein, shall be  
 layde waste: and when I smyte all them  
 whiche dwell in it, that they maye knowe,  
 that I am the Lord. This is the mourning,  
 that shall be wrought of the heathen that shall  
 saye: Yea a sorrow and lamentation shall they take  
 up, upon Egypte and all her people, sayd I  
 the Lord God.

In the xij. yere, the xv. daie of the mo-  
 neeth came the word of the Lord unto me,  
 sayinge: Thou sonne of man, take up a lar-  
 mentation upon the people of Egypte, and  
 cast it downe, yea and the myghty people  
 of the heathen also even with thee that dwell  
 beneath: and with them that goe downe in to  
 the graue. Downe downe saye so crie thou  
 be and laye the with the uncircumcised. Re-  
 member those that be slayne with the swerde,  
 shall they lye.

The sword is gyven alreedy, he shall be  
 thrust forth and at his people. The myghty  
 boethers & his helpers, that be gone downe  
 into the graue: the uncircumcised & with them  
 that be slayne with the swerde: shall speake  
 to him out of the myddell of hell.

Thus is there also with his company, and  
 their graues round about, which were slayne  
 and slayd with the swerde, whose graues lye be  
 lowe him in the lower part. His companions  
 burryd round about his graue: all so, as they  
 wounde and slayne with the swerde, which  
 men shal come through the sea into the land  
 of the Iurninge.

These is Ham also with all his people, &  
 their graues round about: which all being  
 wounded and slayne with the swerde, are  
 gone downe uncircumcised vnder the earth,  
 whiche neuertheles somtyme broughte feare  
 into the lande of the Iurninge: for the whiche  
 they haue their name, with the other that  
 be gone downe to the graue.

Their buriall is gyven them and all their  
 people, amongeth them that be slayne. Their  
 graues are round about all them which be  
 uncircumcised, and with them that be slayne  
 through the swerde: so sayinge that in times  
 past they made the Id of the Iurninge a feare,  
 they muste nowe heare their owne name,  
 with them that goe downe to the part, & lye  
 amonge them that be slayne.

There is Mesech also and Tubal, & these  
 people, and their graues round about. These  
 all are amongeth the uncircumcised, and the  
 that be slayne with the swerde, because those  
 tyme they made the lande of the Iurninge a  
 feare.

Shalbe not they then lye amonge the  
 heathen, and uncircumcised Countreys?  
 shall they with their weapons be gone downe  
 to hell: whose swords are layd vnder their  
 heades, whiche with them is vpon their  
 hea-

mes: because that as heathen, they haue  
 brought feare in to the lande of the Iurninge.  
 Yea amongeth the uncircumcised shall they be  
 slayed, and lye with them, that receiued  
 the: to the sword.

It is the lande of Ham with her kin-  
 ges & piers also, which with their strength  
 are layd by them that were slayne with the  
 sword, yea amongeth the uncircumcised, and  
 them whiche are gone downe into the part.  
 Moreover, these be all the princes of the  
 north, with all the heathen, whiche are  
 gone downe to the parte.

With their feare & strength they are come  
 to confusyon, and lye theye uncircumcised,  
 amonge those that be slayne with the sword  
 and heare their owne name, with them that  
 be gone downe to the part.

Some when Pharaos frind this, he shall be  
 comforted ouer all his people, that is slayne  
 with the sword: both Pharaos and all his  
 house, sayd the Lord God. For I haue gy-  
 uen my feare in the land of the Iurninge. But  
 Pharaos and all his people shall lye amonge  
 the uncircumcised, and amongeth them that  
 be slayne with the sword sayd the Lord  
 God.

The sword is the office of a preacher. He strength-  
 neth the weak, and holdeth them  
 with the sword of mercy. In the Iurninge, the sword  
 will helpe the righteous, if he graue him selfe  
 agayne to lye: in the Iurninge those that are not  
 impured to the wicked that amongeth the sword  
 of the Lord against the rest of the people. I sayd  
 the wordes of the wordes of the prophet.

CAPL XXXII

**A** Saye, the word of the Lord came  
 unto me sayinge: Thou sonne of man  
 speake to the chydren of thy pro-  
 ple, and tell them: When I sende a sword  
 vpon a lande, if the people of the land take  
 a man of their countrey, and sette him to be  
 their watchman: the same man, when he  
 seeth the sword come vpon the lande, shall  
 blowe the trumpet, and warne the pro-  
 ple.

If a man now heere the noyse of the trom-  
 pet and will not be warned, and the sword  
 come and take him awaye: his blood shall  
 be vpon his owne head: for he heere the sound  
 of the trumpet, and wolde not take heed,  
 therefore his blood be vpon him. But if he  
 will receiue warninge, he shall saue his  
 life.

Agayne, if the watchman se the sword  
 come and wote it not with the trumpet, so  
 the people is not warned: if the sword come  
 then, and take any man from amongeth the:  
 the same shall be taken awaye in his owne  
 synne, but his blood will I requyre of the  
 watchmans hand.

And now, O thou sonne of man: I haue  
 made the a watchman vnto the house of Is-  
 rael.

Jerem. xlv  
 Eze. xxxii  
 xxxii

Whiche  
 he warninge

wh. v. g. d.

Ezechiel  
 xxxii













*mid.*  
 have despised, that there shall be a great trou-  
 ble in the land of Israel at that time. And  
 there shall be in the sea, the souls of the  
 drye, the beasts of the seide, and all the  
 men that are upon the carthe, shall tremble  
 for feare of me.

*o*  
 The dryes also shall be consumed by the  
 sword, the dryes of those shall fall, and all  
 walles shall ymure to the groundes. I will  
 call to; a sword upon them for all my inour-  
 carnes, for the the Lorde God: so that all  
 of mans swordes shall be upon an vnder. And  
 willance and blood will I punyssh vpon  
 the drye carthe and the sea, the drye carthe  
 shall be consumed, and the sea shall be  
 consumed. I will call to; the drye upon them, and all  
 the heape: sea and upon all that great peo-  
 ple that is with him. Thus will I be magni-  
 fied, honoured, and knowne amongst the  
 heathen: that they maye see howe that I  
 am the Lorde God.

*o*  
 The word of the destruction of Gog and Magog.  
 The word of the Lord God of Israel. The word of the  
 Lord God of Israel. The word of the Lord God of  
 Israel. The word of the Lord God of Israel.  
 The word of the Lord God of Israel.

CAPL XXXIX

*mid.*  
**T**herfore, O thou sonne of man, proph-  
 etise against Gog, and speake. Thus  
 sayth the Lord God: I will holde, O Gog  
 thou chief prince of Meseketh and Tuball: I  
 will vpon thee, and couent the aboute, and  
 carrye thee so; the, and lede thee from the mount  
 putes, and bringe thee vp to the mountaynes  
 of Israel. As for thy bowe I will imyte it out  
 of thy right hand, and call thyne arrowes out  
 of thy right hand. Thou with all thyne heape  
 and all the people that is with thee, shall fall  
 vpon the mountaynes of Israel. Then will I  
 greeue the into the foules and wild beestes of  
 the seide, so be despised: there shall thou lie  
 vpon the seide: so; turn I the Lorde; he  
 hath spoken it, sayth the Lorde God.

*o*  
 In the Magog, and amongst those that sit  
 so castles in the pyes: will I sende a fyre,  
 and they shall knowe, that I am the Lorde.  
 I will make also the name of my holynesse  
 to be knowne amongst my people of Israel:  
 so I will not let my holynesse to be cursly spo-  
 ken of any more: but the very heathen also  
 shall knowe that I am the Lorde, the holpe one  
 of Israel. Wholde it cometh and shall be  
 built in the day, sayth the Lorde God. This  
 is the day whereof I have spoken: they shall  
 dwell in the eyes of Israel, shall see sword  
 and see fyre vpon the weapons, and burne  
 them: they shall see spears, bowes and arrowes  
 broken and cleuved: so shall they shall they  
 be burninge thereof, so that they shall elles  
 bying no spears from the seide, neither shall  
 they see to be there done any oute of the woodde  
 for they shall have weapons enough to burne.  
 They shall not be able that robbed them,  
 and shall they shall they shall they shall they shall  
 the Lorde God.

*o*  
 At the same tyme will I greeue into Gog  
 a place to be buried in, in Israel: euen the  
 valley, where thou shalt go from the East to  
 the sea waies. Those that graue the shall  
 abhorre it: there shall Gog and all his peo-  
 ple be buried: and it shall be called the valley  
 of the people of Gog. And in monethes long  
 shall the house of Israel be burninge of them,  
 that they maye cleanse the lande. And all the  
 people of the land shall burye them. It shall  
 be a glousous daye, when I get me that ho-  
 noure, sayth the Lorde God. They shall or-  
 daine men also to be bred buryers, euen an  
 hundred thousand the lande, and appointe them  
 seuerall places to burye those in, that they  
 maye vpon the seide, that the lande maye be  
 cleansed. From ende to ende shall they see,  
 that scuen monethes longe. Nowe those that  
 go to borrowe the lande, whiche there is a maner  
 of house, they shall see by a token by the drye  
 bushes numbered it also. In the valley of  
 people of Gog. And the name of the city shall  
 be called Hamonah: thus shall they make  
 the land firme.

*o*  
 And thou sonne of man: thus sayth the  
 Lord God: Speake vnto all the soules and  
 euer be: so; and to all the world, I  
 of the seide: they shall be together and come  
 to the valley about vpon me, in the valley  
 of the mountaines of Israel: euen as they  
 shall be buried. Ye shall see the seide of  
 the valley, and burne the blood of the  
 princes of the land: of the wayers, of the  
 bra, of the gates, and of the euen that be all  
 burnt at Waiian. Let the valley be full,  
 and they shall be full: they shall be broken of the  
 Magog which I have burnt vpon you: full  
 shall be my table, with horses and stronge  
 men: with captiues and all men of warre  
 sayth the Lorde God.

*o*  
 I will burne my glorie also amongst  
 the heathen, to all the heathen maye  
 my iudgemente that I have done, and my  
 hande whiche I have layde vpon them: that  
 the house of Israel maye knowe howe that I  
 am the Lorde their God, from that daye forth.  
 And the heathen shall knowe, that where as  
 the house of Israel were led in to captiuitie  
 it was for their wickednes sake, because they  
 offended me.

*o*  
 For the whythe cause I hidde my face  
 frome them, and despised them in to the  
 handes of their enemies, that they mighte  
 all be layne with the sword. Accordyng  
 to theyr wickednesse, and vnsatysfyll de-  
 sires, so haue I created them, and hidde  
 my face frome them. Therefore thus sayth the  
 Lorde God: Nowe will I bringe againe the  
 captiues of Jacob, and haue mercye vpon the  
 house of Israel, and be gelous for my do-  
 lye names sake. All theyr confusion and of-  
 fence that they haue done against me, shall be  
 taken awaye: and so shall they dwell in  
 euen lande, that no man shall make them a  
 strake. And when I haue broughte the againe  
 from amongst the people, when I haue ga-  
 thered them together out of theyr enemies  
 xxij. Land





And he brought me to the north base, and measured it, which also had the square measure. Ten chambers, pillars and niches had windows round about: whose height was .i. cubites. The breadth .xx. His pillars stood towards the innermost courts, and by them both were date trees, and eight steps to go up upon. There stood a chamber also, whose entrance was of the door pillars: and there the burnt-offerings were washed.

In the door niche, three rows on either side two tables for the slaughter: to slay the burnt-offerings, synned-offerings and trespass-offerings thereupon. And on the outside as men go forth to the north base, there stood two tables. Four tables stood on either side of the door, that is eight tables, whereupon they slaughtered. Four tables were of brass none for the burnt-offerings, of a cubite and a half longer a brode, and one cubite by the length: whereupon were laid the vessels and ornaments, which were used to the burnt and burnt-offerings, when they were slaughtered. And within they were tables four square: whose sides were round about, so long as they were upon the table: the table was toward the offering house. On the outside of the innermost door were the square chambers in the inward court before the four doors: one against the south. There stood one also, before the east door northward.

And he said unto me: This chamber on the south side belongeth to the priest that kept the sacrifice: and this to wash the flesh: the vessels that were upon the altar: which be the bones of sacrifice, & be burnt before the Lord in the place of the children of Israel. So he measured the side court, which had in length an .L. cubites, and so much in breadth by the four corners. From the altar stood before the house: and he brought me to the fore entry of the house and measured the walls by the entry door: which were four cubites long on either side. The thickness also of the door on either side was three cubites. The length of the porch was .xx. cubites, the breadth .ii. cubites, and upon steps went men by east: by the wall also were pillars, on either side one.

The disposition and manner of building as to the temple, and of the other things as are to be seen.

### CAP. XLII.

After this he brought me to the temple and measured the pillars: which were of both the sides by cubites thick, according to the width of the tabernacle. The breadth of the door was .i. cubite and the walls of the door on either side four cubites. He measured the length thereof, which concerned forty cubites, and the breadth .xx. The door of it, he measured the door posts, which were two cubites thick: but the door itself was six cubites, and the breadth of the door was seven cubites. He measured the

length a breadth thereof, which were every one .xx. cubites before the temple.

And he said unto me: This is the height of all. We measured also the wall of the house, which was .i. cubite. The chambers that stood round about the house, were every one four cubites high, and one door had upon another, whereof three were the one and the other. And there stood pillars: whose breadth by the walls stood about the house, to brace the door: but in the wall of the house, they were not set. The square chambers were the higher than the door, and had steps to go to them round about the house. Thus was it by the door, that from the lowest man might go to the highest and into chambers, I saw also that the house was very high round about. The foundation of the side chambers was a metered that is .vi. cubites broad. The thickness of the side wall without, concerned .v. cubites, and so by the out wall of the chambers in the house.

Between the chambers, was the way every .x. cubites round about the house. The side door stood out against the out wall, & one door was towards the north, the other towards the south: and the thickness of the out wall was five cubites round about. Now the building that was separated towards the west, was the sea: and ten cubites wide: the wall of the house, was made of cubites thick round about, and the length four score cubites and ten. So he measured the house which was an .L. cubites long, and separated by the side with the wall were an .L. cubites long also. The way which led to the house and of it that was separated from the house, was an .L. cubites.

And he measured the length of the building: from the side and behind with the chambers upon both the sides: and it concerned an .L. cubites. Thus measured temple, the porch of the side court, the side pillars, these the side windows, and pillars round about were against the posts, from the ground by to the windows.

The windows their sashes were filled with boards: and thus was it about the wall, into the innermost house, and without also: for the hole wall on every side both within and without was filled with great boards.

There were Cherubims and date trees made also, so that one date tree stood between two Cherubims: One Cherub had the two faces, the face of a man looking always towards the date tree, and a lions face on the other side.

Thus was it made round about in all the house: for the Cherubims and date trees were made from the ground by about the house and so stood they also upon the wall of the temple.

The by pillars of the temple were four squared, as the fashion of the sanctuary was even as it appeared unto me. One in the division, the table was of wood .v. cubites high and .ii. cubites long: the sockets, the length



Theye a temple, that they maye be ashamed  
of their wickednesse, and measure them sel-  
ues an example therof.

And when they be ashamed of all their  
woides, then I shew them the souer and  
fayson of the temple: the rampage in, the  
gornge out, all the maner and description  
therof, for all the vices and obprauices of  
it, that they may heyr and fulfyll all the say-  
ons and customes therof.

**D** This is the description of the house: A-  
bout vpon the mounte southe aboute all the  
courses, it shall be the holpest of all. Beholde,  
that is the description and fayson of the  
house: It is the measure of the aulter, as  
see the four cubyte: which is a spanne lon-  
ger then an other cubyte. His Locom in the  
middle was a cubite longer and wyde, & the  
ledge that went rounde about it, was a span  
brod. Thus is the height of the aulter, from  
the ground to the lower steppe the length  
is two cubites, and the bredth one cubite:  
and from the lower steppe to the higher are  
four cubites, and the bredth was our cub-  
yte.

**E** The aulter was four cubytes hygh, and  
frome the aulter vponwarde vnder foure ho-  
les, and it was six cubites longe and six  
bredth bredth, vpon the four corners: the  
comynge of the aulter was six cubytes long  
and bredth vpon the four corners, and the  
ledges that went rounde about, had a lye a  
cubite: and the holme threut rounde about  
one cubite. His steppe was four cubites the  
east, and he lode vnto me: Thou shalt see  
maner of the house: While are the ob-  
prauices & lawes of the aulter, in the daye  
when it is made to offer burnt offrynges, and  
to spynke bloude therevpon. To the pydes,  
to the aulter: that be of the side of Saboth  
and treade before me to do me seruaice, saye  
the Loide God: Vnto these gyue thou a  
strong bullocke, for a synne offryng: and take  
the bloud of him and spynke his souer vpon  
the wynd and the four corners of the aul-  
ter: covering, with the ledge that goeth round  
about: bre with waite thou cleanse it,  
and reconcile it. Thou shalt take a bullocke  
also of a synne offryng, & burne him in a secret  
place without the Sanctuary.

**F** The next daye, take a goatbucke withoute  
blemishe: for a synne offryng, to reconcile the  
aulter: withoute lye as it was reconcyled w  
the bullocke. Some when thou shalt have made it  
cleane then offre a younge bullocke without  
blemishe, and a ramme out of the flocke with-  
out blemishe: also: offre them before the Loide  
and let the pyll withall therevpon, and gyue  
them to vnto the Loide for a burnt offryng.  
Thou shalt offer a younge bullocke, & a ramme  
of the flocke both without blemishe. Wal-  
ther out. Seven dayes shall they reconcile  
and cleanse the aulter, and offre vpon it. And  
these dayes are expyed, then vpon the viij.  
daye and to south, the pyll shall offre their  
burnt offrynges and brayn offrynges vpon  
the aulter: so wyl I be mercifull vnto you

saye the Loide God.

ff the shewch what dose of the temple is shute,  
It is commaunded to rebuarde the peple with  
theri aduise. The vnto commaunded in dore vnder  
the kitchin, who are to be admittid in the courtes  
of the temple, and who to be refused. The shewch  
what pylls he wyl haue admittid in to the hely  
place, and also sleep chere.

CAPIT. XLIIII.

**A**fter this, he brought me agayne to the  
outwarde hoise of the Sanctuary in  
the east syde, and that was due. Then  
sayde the Loide vnto me: Kisse dose that be  
the kitchin, and not opened for any man to go  
thowt it, but onely for the Loide God of  
Israel: for he shall go thowt it, as shall it  
be shute vnto. The pylls hym selfe shall  
come thowt it, that he maye care bread be-  
fore the Loide. At the poynt shall be com. in,  
& there shall be go out agayne. Then vnto  
me to the dose, vpon the North side of the  
house. And as I lode about me, beholde, a  
glorie of the Loide fylled the house, and I fel  
downe vpon my face. So the Loide spake  
vnto me: O thou sonne of man, foster thine  
eye here, beholde, and take diligent hede  
to all that I wyl saye vnto the, concerning  
all the obprauices of the Loide, and all the  
lawes: pouer well with thine eye the ob-  
mynge in of the house and the gornge oute  
of the Sanctuary: and tell that al synne  
house of Israel: Thus sayde the Loide  
God: O house of Israel, ye haue done  
ynoughe withoute pouer obprauices, se-  
inge that ye haue broughte in to me my San-  
ctuarye frauntes, haunged withoute  
dectes and kitchin. Where it shalbe my San-  
ctuarye is defyled, when ye offre me byrd, fat,  
and bloude.

**E** Thus with all yow obprauices ye  
haue dishonoured my Sanctuarye, and not hepte  
the holy obprauices of my Sanctuarye: but  
see heptes of my Sanctuarye, euen after yow  
owne maner. Therefore thus sayde the Loide  
God: Of all the strangers that dwell a-  
monge the chyldren of Israel, no stranger  
(whose here) shall be not circumcysed shall  
come within my Sanctuarye: for, not the  
lawes that be gone backe fro me, and haue  
defyled the peple of Israel with all re-  
course, going after their doles: but they shall  
brayn thowt with wickednesse. & shalbe they  
be let & refused to mynre vnder the hoise  
of the house of my Sanctuarye! And as do  
seruaice in the house: so shal burne offrynges  
and sacrifices for the peple: so shal vnto  
them, & to seene them: seing the fruite that  
they be them, is before their Idols, & cause  
the house of Israel to stumble thowt the mi-  
kednesse: for the which cause I shal pynche  
out mine hande vnto them, sayde the Loide  
God: so that none of the nulle beare thair owne  
iniquite, and not to come bygh me, so shal  
me with their pylls, as a pyll & as a dore:  
more holpest of all: that they maye be  
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**I**n the Sabbathes, Sabbathes and in all the  
 drabe feastes of the house of Israel. The sin-  
 offering, meate offering, burnt offering and  
 health offering shall be given, to recon-  
 cile the house of Israel. Thus sayeth the Lord  
 God: The sixth day of the first month  
 thou shalt take a young bullocke without  
 blemish, and cleanse the Sanctuary. So the  
 priest shall take of the blood of the sinnes  
 offering, and sprinkle it upon the postes of  
 the house, and upon the four corners of the  
 altar, with the four postes of the inner  
 court. And thus thou shalt do also the  
 seventh day of the month: for such as have synned  
 against the house, or beryng displeasur, to recon-  
 cile the house, thou shalt. Upon the ninth day  
 of the first month thou shalt keep a feast.  
 Seven dayes shall the feaste continue, when  
 therein shall no sowe be sowed, bread be  
 eaten.

**O**n the same day shall the prince give  
 for him selfe and all the people of the land  
 a bullocke for a syn offering. And in the feaste  
 of the seven dayes he shall offer every day  
 a bullocke and a ramme, that are without  
 blemish, for a burnt offering unto the Lord: &  
 an he goat dayly for a syn offering. For the  
 meate offerings, he shall give every an Ephah  
 to a bullocke, an Ephah to a ramme, and an  
 hin of oyle to an Ephah. Upon the eighth day  
 of the seventh month, he shall keep the seven  
 dayes holie one after another, such as  
 the other seven dayes: with the synnes  
 offering, burnt offering, meate offering, and  
 the oyle.

**The sacrifices of the Sabbath and of the new  
 moon. Then the bullocke scape they shall go in, or  
 come out of the temple, &c.**

CAPIT. XLVI.

**T**hus sayeth the Lord God: the door  
 of the inner court toward the East,  
 shall be shut the seventh dayes: but  
 in the Sabbath and in day of the new moon  
 it shall be open. When shall the prince come  
 unto the door porch, and stand still with-  
 out by the door porch. So the priestes shall  
 offer his burnt and health offerings. And he  
 shall worship as he be disposed, and go his  
 way southward: but the door shall no more  
 be shut till the evening.

**O**n the same manner shall the people of the  
 land also do their worship before the Lord  
 without this door upon the Sabbathes and  
 new Moones. This is now the burnt  
 offering, that the prince shall bring unto  
 the Lord upon the Sabbath: five lambs with  
 one blemish, and a ram without blemish,  
 and an Ephah for a meate offering, with the  
 same as for the lambs, he may give as  
 meate offerings to them, as he will, and  
 an hin of oyle to an Ephah. In the day of  
 the new moon, it shall be a young bullocke  
 without blemish, five lambs and a ram  
 without blemish. With the bullocke  
 shall give an Ephah, and with the ramme

an Ephah also for a meate offering: but to the  
 lambs, what he may come by: And cure an  
 hin of oyle to an Ephah. When the prince  
 cometh he shall go under the door of the  
 porch, and there depart southward. But  
 when the people of the land be come before  
 the Lord in the day of the new moon, as many  
 as come in by the north door to do worship,  
 shall go out againe at the south door.  
 And they that come in at the south door,  
 shall go southward at the south door. There  
 shall none go out at the door where he came  
 in, but shall go southward out on the other  
 side and the prince shall go in and out among  
 them.

**O**n the solemn and high feaste dayes  
 this shall be the meate offering: An Ephah to  
 a bullocke and an Ephah to a ram, and to the  
 lambs: as many as he will, but cure an hin  
 of oyle to an Ephah. Now when the prince  
 bringeth a burnt offering or a health offer-  
 ing with a free will unto the Lord, the  
 east door shall be opened unto him, that he  
 may go with his burnt and health offer-  
 ings, as he hath upon the Sabbath, and to the  
 gate porch, & door shall be shut after him  
 againe. He shall dayly bring unto the Lord  
 a lamb of a year old without blemish for  
 a burnt offering: this shall be his daily  
 offering. And for a meate offering he shall give  
 the sixth part of an Ephah, and the sixth  
 part of an hin of oyle to mingle with the  
 cakes, every morning. Yea this shall be a  
 sacrifice meate offering unto the Lord, for an  
 everlastinge ordinance: and thus shall be the  
 lamb, the meate offering and oyle be given  
 every morning, for a sacrifice burnt offer-  
 ings.

**Wherefore, thus sayeth the Lord God:  
 If the prince give a gift unto any of his  
 sonnes, then shall it be his sonnes heritage  
 perpetual, that he may possess it. But if he  
 will give one of his possessions some of his  
 brethren, it shall be his to the life, and  
 then to returne againe unto the prince: for  
 his heritage shall be his sonnes only. The  
 prince also shall take none of the peoples  
 inheritance, he put them from their posses-  
 sion: but to his owne sonnes shall he give his  
 possession, that my people be not scattered  
 abroad, but that every man may have his  
 own.**

**And he brought me to the entrance  
 at the side of the door to the habitation of  
 the Sanctuary, that belonged to the pre-  
 siders and stood toward the north, and beheld  
 there was a place upon the West side, then  
 sayeth he unto me: This is the place, where  
 the yudges shall bring the sacrifice and  
 offerings, and take the meate offerings: that  
 they need not bear them in to the outward  
 court and so to vndertow the people. So he  
 brought me in to the innermost court, round  
 about all the four corners. Behold, in the  
 eye corner of the four courts, there was yet  
 a little court.**

**Yea in all the four corners of the court  
 there was a little court of it. And the  
 gates were in the four corners: these were  
 the four courts**

*Small marginal notes in the right margin, including 'Ezechiel' and other references.*





THE BOKE OF THE PROPHETE DANIEL.

The Prophet Daniel receyved the writinge of Ieremye the kynge of Iuda. Of the knyghtes that were in captiuyte, the kynge commaunded to their wynges of the Caldees, that they shoulde be taught the writinge and language of the Caldees. And they are allowed the kynge to be. Daniel abstayneth from the meate of the kynge of Babylon. The kynge: and instruction of hise wynges.

CAPIT. I.



In the thirde yere of the reygne of Ieremye the kynge of Iuda, came Nabuchodonosor the kynge of Babilon into Ierusalem, and besieged it: and the kynge of Iuda was in his hand: and he receyved of him the writinge of Ieremye the kynge of Iuda: which he receyved and brought into the land of Sennar, to the house of his god, and there he brought them in to his goddes treasure, and the kynge spake unto Alphonse the chiefe chamberlayne, that he wolde bringe him certayne of the chyldren of Irael that were come of the kynge Ieremye, and of Babilon, yonge spryngolden without any blemyshe, but faire and well favoured, instructed in all wysdome, comynge and understandinge, which were habile to stande in the kynge palace, to ete, and to learne so; to wryte Caldeew.

Unto these the kynge appoynted a certeyn portion of his owne meate, and of the wyne, whiche he ordeined him selfe, so to noury. He charged the kyng, that afterwarde they myght stande before the kynge. Amonge these there were certayne of the chyldren of Iuda: name ly Daniel, Ananias, Misael, and Azarias. Unto these the chiefe chamberlayne gave other names, and called Daniel Belshazzar: Ananias Sadrach: Misael Mithrid: and Azarias Abednego. But Daniel was at a pynne with him selfe, that he wolde not be despyed to enjoye the kynge meate, & the wyne whiche he ordeined. And thus he desired of the chiefe chamberlayne, that he wolde be despyed him selfe. So God gaue Daniel fauour and grace before the chiefe chamberlayne, that he sayde unto him: I am ashyed of my lord the kynge, whiche hath appoynted you fauour meate and wyne, that he shoulde be despyed you: and so ye shall make us to be despyed with you.

Then Daniel answered Belshazzar, whome the chiefe chamberlayne had sent unto Daniel, Ananias, Misael, and Azarias, and sayde: My lord, we can not be despyed with you, and let us haue pottage to ete, and water to drynke, then loke upon our faces, and we wyll shewe that we are despyed with you.

he consented to them in this matter, and ordeined them ten dayes. And after the ten dayes these facts were braken in kynge, and laded them all the yonge spryngolden which are of Babilon with alle.

Thus Belshazzar toke away their meate and wyne, and gaue them pottage therfore. God gaue howe wise four spryngolden cunning and learning in all captiue and wysdome, but vnto Daniel specially he gaue understandinge of all visions and dreames. Nowe when the tyme was appoynted that the kynge had appoynted to byng in these yonge spryngolden vnto him: the chiefe chamberlayne broughte the chiefe Nabuchodonosor, and the kynge commaunded to them. And amonge them all were founde none such as Daniel, Ananias, Misael, and Azarias.

Therefore ordeined they before the kynge, whiche in all wysdome, and matres of understandinge that he receyved of them, founde them ten tyme better then all the soothsayers and chalmers, that were in all his realme. And Daniel avoide fell vnto the tyme yere of kynge Lyus.

The dreame of Nabuchodonosor he called vnto his soothsayers, and requyreth of them, both the dreame and the interpretation thereof. They answered that they can not wote it. The kynge commaunded all the wyse men of Babylon to see Daniel, and to requyre of him to shewe the quere. The kynge ordeined the wyse men of Babilon, Daniel to byng vnto the kynge, and to wryte the dreame and the interpretation thereof. Of the tyme that Daniel was vnto the kynge, the kynge Lyus. Daniel is called and poynted of the kynge.

CAPIT. II.

In the seconde yere of the reygne of Nabuchodonosor, had Nabuchodonosor a dreame, whiche he ordeined to see by him, and his soothsayers to come by him. When the kynge commaunded to call together all the soothsayers, chalmers, wynges and Caldees, so to shewe the kynge his dreame. So they came and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue sent for you to wote what I dreamed. You this the Caldees answered the kynge in the Syriens speche: O kynge, God haue thy face for sure. Shewe thy dreame vnto us, that we may wote what it meaneth. The kynge gaue the Caldees their answer, and sayde: It is your tyme to shewe me: yet ye will not make me vnderstande the dreame, & vnto the interpretation thereof, ye will not shewe me. I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue sent for you to wote what I dreamed. You this the Caldees answered the kynge in the Syriens speche: O kynge, God haue thy face for sure. Shewe thy dreame vnto us, that we may wote what it meaneth. The kynge gaue the Caldees their answer, and sayde: It is your tyme to shewe me: yet ye will not make me vnderstande the dreame, & vnto the interpretation thereof, ye will not shewe me. I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue sent for you to wote what I dreamed. You this the Caldees answered the kynge in the Syriens speche: O kynge, God haue thy face for sure. Shewe thy dreame vnto us, that we may wote what it meaneth. The kynge gaue the Caldees their answer, and sayde: It is your tyme to shewe me: yet ye will not make me vnderstande the dreame, & vnto the interpretation thereof, ye will not shewe me.

M. R. 1711. 4

Gen. 41. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.







**E**ven what thou knowest, I bringe) that we may not see the thy goods, nor see recurrence to the ymage, which you had set up. Then was Nabuchodonosor full of indignation, so that the countenance of his face changed upon Shadrach, Meshach, and Abednago. Therefore he charged & commaunded that the oven should be made seven times hotter then it was wont to be, and spake unto the strongest workmen that were in his house, for to binde Shadrach, Meshach, and Abednago, and to call them in for the fire burning oven.

So these men were bounde in their robes, gowns, shawes, with their other garments, and led in to the fire burning oven: for the kinges commaundement was so straffe, and the oven was exceeding hott. As for the men that put in Shadrach, Meshach, and Abednago, the name of the fire was called Cherm. And these threemen: Shadrach, Meshach, and Abednago, fell downe in the fire ourange oven, being full of fire.

Then Nabuchodonosor the king manerled, and was up in all haste: he spake unto his counsell and sayde: by what cast this fire will burne in to the fire? They answered, and sayde unto the kinge: Yea, O kinge. He answered and sayde: As for all that, yett doe I see foure men carryinge loote in the middle of the fire: and nothyng is consume, and the fourth is fyne an aungell to loke upon.

Upon this went Nabuchodonosor unto the mouth of the fire burninge oven: he spake also, and said: O Shadrach, Meshach, and Abednago, ye servants of the lorde God, go forth and come hither. And so Shadrach, Meshach, and Abednago went out of the fire. Then the kinges, lordes, and nobles, and the kinges counsell came together to see these men, upon whom the fire had no maner of power in their bodies. In so muche that they were of their head was not burnt, and their clothes unchanged: Yea there was no smell of fyre left upon them.

Then spake Nabuchodonosor and sayde: Praise be to the God of Shadrach, Meshach, and Abednago: whose backe since his aungell, and descended his servants, that put their trust in him: that have altered the kinges commaundement, and rescued their bodies from the oven, except they shoulde have trusted in the God, except their owne God onely.

Therefore I will now commaunde, that all people, knyghtes and souldiers, which speak anye blasphemie againste the God of Shadrach, Meshach, and Abednago, shall dye, and their houses shall be pilled: Wherfore there is no God that may save, as this. So the kinge promoted Shadrach, Meshach, and Abednago, with the name of Babylon.

**C** Nabuchodonosor dreamed againe. And in the night he dreamed. Nabuchodonosor is put out of his minde, and he is with beasts. He is in the power of God, and he is in the power of his kingdom.

**N**abuchodonosor bringe unto all people, knyghtes and souldiers that dwell upon the hole earth: hear ye my voice: for I thoughte it good to shewe the tokens and manerlyne works, that the lorde God hath wrought upon me. I have gratefull his tokens, and how myghty are his wonders: his kingdom is an everlasting kingdom, and his power lasteth for ever and ever.

**Psalm 136**  
Capitulum  
LXXIIII

I Nabuchodonosor bringe of eed mynne houle, and flourishinge in my palace, for I became, which made me a straffe: and the thoughtes that I had upon my bed, with the visions of my head troubled me. Then sent I out a commission, that all they which were of wysdome at Babylon shoulde be brought before me, to tell me the interpretation of the dream.

So there came the soothsayres, charmers, Cathees and counners of occults: to whom I tolde the dream, but what it betokened they coule not shewe me: yett at the last there came one Daniel (otherwise called Balthasar, accordinge to the name of my God, who the bath the spirit of the holy goddes in him: to whom I tolde the dream, sayinge: O Balthasar, thou synner of soothsayres: for so muche as I knowe that thou hast the spirit of the holy Godde, and no secret is hid frome the: tell me therefore what the vision of my dream: that I gave thee, may signyfy. I sawe a vision in my head upon my bed: and beholde there shode a fire upon the ground which was very bright, great, and myghty: the light reached unto the heaven, and the brighte attended to all the endes of the earth: his leaues were sayre, he shode very muche fire, so that every man had thoughte to see therein.

The beastes of the feld had their shadows under it, and the soules of the wyld beasts in the bowes thereof. Wherfore, all treasures hid of it. I sawe in my head a vision upon my bed: and beholde, a watcher came downe from heaven, and eyed my body, sayinge: heere downe the tree, brake of his branches, whiche of his leaues, and fruite his leute shode: that all the beastes maye greeve them awaye from under him, and the soules frome his branches. From hence, leave the ground of his roote still in the earth, and hynde hym upon the playne felde, with the presence of yron and stele. With the dewe of heaven shall he be wet, and he shall have his part in the beastes of the ground with other wyld beastes.

That mannes dethe of his shall be taken from hym, and a beastes dethe shall be gyven him, till leaues preser become and gone upon hym.

The name of the watcher, is a commaundement given: to and sayge out in the counsell of him that in moode saye: to let me men for to beedre that the highest hath power over the hynde of will, and

strength them to whom it lyeth best, & byn-  
gred the verye offences of men ouer them.  
This is the dream that I haue receiued  
knowing that I haue receiued. **B**althazar, let  
it come what it will: for so muche as  
all the wylde men of my kyngdome are not  
habill to shewe me what it meaneth. But  
thou canst do it, for the spirite of holie god  
is in thee.

**D** Then Daniel (whose name was Baltha-  
zar) waketh his praye by the space of an houre, and  
his thoughtes troubled him. And the kyng  
spake, and sayd: **B**althazar, let me heere the  
dream, and the interpretation thereof: for the  
kyngdome of my kyngdome, sayng: **O** my Lord,  
this dream happen to thyne enemies, & the  
the iudgements, thyne aduersaries. No  
for the tere that thou sawest, which was so  
great and myghty, whols by the reacheth  
downe the heauen, & by the waye to all þe  
worlds were sayde, and the fruit much  
vnder the wynde the verities of the seide had  
forth habitation, and upon whose braunches  
the soules of the wyrd dyd.

Turne thou: **O** praye for the tree, great and  
stronge. Thy greatnesse increaseth, and reacheth  
vnto the heuen, to be by thy power to  
the endes of the earth. But where as the kyng  
saies was, such an holie sunnell, that  
came downe from heuen, and sayde: **O** we  
downe the tree, and karye it: yet leaue the  
grounde of the coaste in the earth: and bynd  
him by, on the playne of the, with theynes of  
iron and stele. He shall be wet with the dewe  
of heauen, and his paste shall be with the  
dewes of the seide, till scuruyes be come  
and gone vpon him. This: **O** kyng, is the  
interpretation of it to the verye myght of  
Lionel, as is bynd of all, and it toucheth my  
Lorde the kyng.

**T**hou shalt be cast oute from men, and the  
dwellinge shall be with the bestes of the  
seide: with grasse shall thou be fed like an  
ore. Thou shalt be wet with the dewe of heu-  
en: Yea, seven yeres shall come and goe  
vpon the, till thou knowe that the heu-  
enly power vpon the kyngdome of men, and  
strength them to whom it lyeth best, as it  
was sayde that the coaste of the see shall  
be sette drye in the grounde: it betokeneth  
þe kyngdome shall remayne hole vnto the,  
after thou shalt learne to knowe, that the  
power cometh from heauen. Wherefore, **O**  
kyng, be content with my counsel, that thou  
mayst loose thy prison with righte iudgement,  
and thyne enemies with merry to poore pro-  
ple. For such a kyngdome shall prolong thy praye.  
All these thynges toucheth the kyng Nabucho-  
donosor.

**S**o after that monethes, the kyng waketh  
vpon and downe in the palace of the kyng-  
dome of Babylon, and sayd: This is þe great  
citty of Babylon, which I myselfe with my  
power and strengthe haue made a kyngdome  
counte for the honour of my maiesty. While  
these wordes was yet in the kyngs mouthes,  
there fell a voyce from heuen sayng: **O** kyng  
Nabuchodonosor, so the be it spoken: Thy

kyngdome shall departe from the, thou shalt  
be cast oute of mens company: thy dwellinge  
shall be with the bestes of the seide, so that  
thou shalt eat grasse like an ore, till scuruyes  
be come and gone ouer the, then bynd  
thou shalt be that the byrd hath power vpon  
the kyngdome of men, and that he maye  
grue them vnto whom it pleaseth him.  
The verye same houre was this matter ful-  
filled vpon Nabuchodonosor: so that he  
was cast oute of mens company, and ate  
grasse like an ore. His bodye was wet with  
þe dewe of heuen, till his heere were as great  
as Eagles feathers, and his nayles like byrds  
clawes.

**W**hen this tyme was past, **J** Nabucho-  
nosor lyfte vp myne eyes vnto heauen, and  
myne vnderstandinge was restored vnto me  
again. Then gaue I thanks vnto þe highest.  
I magnified and praised him that lyueth for  
euer more, whose power endureth alwaye,  
and his kyngdome from one generation to an-  
other: in comparyson of whom, all they that  
dwelle vpon the earth, are to be reputed as  
nothinge.

**H**e handleth according to his will among  
the powers of heauen, and among the inha-  
bitantes of the earth: and there is none that  
maye resist his hande, or saye: what doest  
thou? At the same tyme was myne vnder-  
standinge giuen me againe, and I was restored to  
the honour of my kyngdome, so my dignitie,  
so myne owne waye againe. **S**o great  
was the prayer: so I sought vnto me, and I was  
set in my kyngdome againe, so that I had yet  
greates wordes.

**T**hen dyd I Nabuchodonosor some magni-  
fic and praise the kyng of heuen, for all his  
workes were true, and his wayes right. He say-  
eth that god proudly, he is habill to bynne  
them downe.

**B**althazar kyng of Babylon aduersarye  
of the temple, with an hande writinge in the  
wall. He is the verye kyng of the kyng, and  
the verye kyng of the kyng. Daniel is called, and  
the verye kyng, and the verye kyng. **B**althazar  
kyng of Babylon, and the verye kyng of the  
kyng.

C A P T V

**K**YNG Balthazar made a great banquet  
his thousande Loides: with all the  
thousand he made great there, and whil  
he was drunken with wyne, he commaunded  
to bring him the yaldens of the seide, wher  
the his father Nabuchodonosor had taken oute  
of the temple at Jerusalem: that the kyng  
his Loides to his queene and concubines might  
drynke thereon.

**S**o they brought the golden vessels that  
were taken oute of the temple of the Iordens house  
at Jerusalem. Then the kyng and his Loides  
with his queene and concubines: thousande  
of them. They dronke wyne, and prayed they  
gobles of golde, siluer, copper, yron, wood and  
stone.

**J**eremias  
Daniel  
Daniel  
Daniel  
Daniel

**Dan**  
**Jer**  
**Jer**

**Jer**

**D** In the beere same house there appeared  
 synges, as it had bene of a mans hande  
 synges, right ouer agaynst the candlesthe  
 upon the playne wall in the kynges palaces  
 and the kyng sawe the palme of the hande  
 that was. Then chaunged the kyng his coun-  
 sellours, and his thoughtes troubled him,  
 so that the toyntes of his bodye shoke, and  
 his knees smote one agaynst the other. Whis  
 for the kyng cryed wylde, that they shuld  
 bringe him the charmes, Calders and con-  
 surres of drurye. The kyng spake also to the  
 wisest men of Babylon, and said: Who so  
 can reade this writinge, and shew me the playne  
 meanynge thereof: Shall be clothed with pur-  
 ple, haue a cherye of golde about his necke,  
 and rule the thyrde parte of my kyngdome.

**C** Upon this, came all the kynges wyse men  
 but they could not reade the writinge, ne  
 shew the kyng what it signified. Then was  
 the kyng sore aspayred: in so muche, that his  
 colour chaunged, and his lordes were sore  
 vexed. So by reason of this matter, that had  
 happened to the kyng and his lordes, a quene  
 went to her selfe into the bancket house, &  
 spake vnto the kyng, sayinge: O kyng, I ha-  
 uen seen the spirit for ever: Let not the thoughtes  
 trouble the, and let not thy countenance  
 be chaunged. For wher there is a man in thy  
 kyngdome, that hath the spirit of the holy  
 goddes dwyll in him, as it was in the la-  
 sters daies. He hath vnderstandynge & wis-  
 dome like the goddes. Yea the kynge shew-  
 e thoodors: the father made this man chiefe  
 of the sorceryes, charmes, Calders and  
 all such like: because that such an abridg-  
 ment, knowledg and wisdom: to speake  
 braimes, to speake secretes, and to declare  
 haerd doubtes, was found in him: yea even in  
 Daniel, whome the kyng named Balthazar. Let  
 this same Daniel be sent for, and he shall  
 tell, what it meaneth.

**D** Then was Daniel brought before the  
 kyng. So the kyng spake vnto Daniel, and  
 sayde: I see thou art Daniel, one of the  
 prisoners of Iuda, whome my father the kyng  
 brought out of Iurye? I haue heard speake  
 of the, that thou hast the spirit of the holy  
 goddes, experience and vnderstandynge, and  
 that there hath bene great wysdome founde  
 in thee. Now haue there ben brought me, wyse  
 and cunninge charmes to reade this wy-  
 tyng and to shew me the meanynge there-  
 of: But they could not tell me, what this  
 matter signified. If therfore I saye, that thou  
 couldst expounde the, I will geue thee  
 haerd doubtes. What thou canst see  
 this wytyng, and shew me the meanynge  
 thereof: thou shalt be clothed with purple,  
 haue a cherye of golde about thy necke, and  
 rule the thyrde parte of my kyngdome.

**D** Daniel answered, & sayd before the kyng:  
 As for the charmes, kept them to thy selfe,  
 & geue thy wyll geyses to an other: yet not  
 to the selfe. I will reade the writinge vnto  
 the kyng and shew him the interpretacion  
 thereof. O kyng, God the gyfte hath geuen vnto  
 Balthazar, & he, hath the gyfte of

kynges, with wysdome and honoure: so that  
 all people, byncreas & tungen shode knowe  
 and feare of him, by reason of the gyfte  
 that he had in him. For wher he sawe whom  
 he wolde: he smote, whom it pleased hym,  
 agayne: whom he wolde, he set vp: & whom  
 he lyst, he put downe. But because his dre-  
 me was so proude, and his name shode see so faste  
 vnto wysdome: he was depoynted from his  
 kyngly reuene, and his mayesty was taken  
 from him. He was shot out from amonge  
 men, his feet was lyke a beastes feet, & his  
 dwelling was with the wyld alle: he may  
 saye to eate grasse like an oxe, and his body  
 was wet with the dewe of the heauen: yet  
 he knewe that the gyfte had power vpon  
 the kyngdome of Iuda, and lested ouer the  
 whom he lyst.

**D** And thou he forme (O Balthazar) for  
 of this, hadst not submytted thine feet,  
 though thou knewest all their thinges: but hadst  
 gnyssed thy selfe about the Lord of heauen,  
 so that the walls of his house were brought  
 before the: that thou, and thy Ladies, with  
 thy quene & concubines, mighte vnto the  
 them. And haile was the Iuda of siluer  
 and gold, myrrour and ysh, of wood & stone.  
 As for the Lord in whose hande consisteth  
 thy lyfe and all thy wayes: thou hadst not  
 laud hym.

**D** There is the palme of this hande sent  
 by the kyng, to take vp this wytyng.  
 And this is the scrypture, that is written  
 by: Alone, Babel, Babel. How the interpre-  
 tacion, the kyng is this: Babel, God hath  
 non: by the kyngdome, and brought it to an  
 end: Babel, thou art decayed in the  
 & are found to lye: Babel, thy kyngdome  
 is desolate in partes, and gyuen to the  
 and Babel.

**D** Then commaunded Balthazar, to clothe  
 Daniel with purple, to linge a cherye  
 of gold about his necke, and to make a pro-  
 clamacion concerninge him, that he shuld  
 be the ruler of the thyrde parte of his kyng-  
 dome. The beere same night was Balthazar  
 the king of the Calders slayne, and Darivus  
 rule of Babel, & the kyngdome, began  
 his yere of age.

**D** Daniel is made ruler ouer the lordes. The  
 magnificacion of an axe agaynst Daniel. The  
 magnificacion of the axe, wherof Daniel is  
 the kyng as a transgressor. He is put in to a  
 of Iuda by the commaundement of the kyng. He  
 is deliuered by sayth in God. Daniel's  
 is in so the Iuda to be Iuda in Iuda. Daniel  
 the proclamacion of a beere, magnified the  
 of Daniel.

CAP. VI.

**I**t pleased Darivus to sette ouer his kyng:  
 I am an. C. and. xx. Lordes, whiche shuld  
 be in all his kyngdome about. About whiche  
 he set the dynnes, of whome Daniel was  
 one: that the lordes myghte geue accom-  
 pte

Daniel

Jerusalem

Esay. xlv. 11. Daniel

unto them, and the hynge to be vndercast.  
 But Daniel exceeded all these pynces and  
 lordes, for the spirite of God was piteous  
 in him: so that the hynge was minded to let  
 him ouer the hole scallur. Wherefore the  
 pynces and lordes soughte, to pryke ouer  
 in Daniel some quarrel against the kingdom  
 yet could they fynde none occasion to laye  
 vpon him. For wher he was so saydfull, &  
 there was no blame to be founde  
 in him.

**B** Then sayde these men: we wyll get no  
 quarrell agaynst this Daniel, excepte it be  
 in the lawe of his God. Then this wente  
 the pynces and lordes together vnto the  
 kynge, and sayde thus vnto him: kynge Da-  
 rius God saue thy lyfe for ever. At the great  
 estates of the realme: as the pynces, Duches,  
 Senatours, and Judges, are determyned to  
 put out a remanent of the kynge, & to  
 make sure statute mainly, that who so desi-  
 reth any petition, either of any God or  
 man (with in this etc. dayes) excepte it be onely  
 of the, & hynge of the same person maye be  
 cast into the Lyons denne. Wherefore, & hynge  
 confirme this statute, and make a writing  
 that the thinge whiche the pynces and lordes  
 haue ordeyned be not altered nor broken.

**I** In Darius made the writinge, and con-  
 firme it. Howe when Daniel vnderstande  
 that the writinge was made, he went into  
 his house: and the windowes of his hall, to  
 wards Jerusalem stode open. There kneeled  
 he downe vpon his knees, & there prayde a day  
 there he made his petition, and prayde his  
 God, & he as his maner was to doo also  
 that tyme.

Then these men made searche, and founde  
 Daniel makinge his petition, and praynge  
 vnto his God: so they came to the hynge, &  
 spake thus vnto him: commenda-  
 ment, sayinge: O kynge, vnderstande thou not  
 subscribed the statute, & within thirty dayes  
 who so requesteth his petition of any God  
 or man but onely of thy self, & hynge: he shal  
 be cast into the den of the Lyons: The hynge  
 answered, and sayde: yet it is true. It must  
 be as a lawe of the Medes and Perces, that  
 maye not be broken.

**D** Then answered they, and sayde vnto the  
 kynge: Daniel one of the prisoners of Jude  
 & hynge, regardeth neither the, ne the statute  
 that thou hast made, but maketh his peti-  
 tion the thirtieth day. When the hynge heard  
 these wordes, he was soze greued, and wold  
 haue excused Daniel, to deliuer him out  
 of the matter, vnto the Sunne wente downe  
 to the tylene that he myght saue him.

These men perceyvinge the hynge mynde  
 sayde vnto him: knowe thou O kynge, &  
 the lawe of the Medes and Perces is that  
 the commaundment and statute whiche the  
 kynge maketh, maye not be altered. Then  
 the hynge had them bringe Daniel, and they  
 cast him into the Lyons den.

The hynge also spake vnto Daniel, and  
 sayde: thy God, & thou alwaye serue,

sure he shall defende the. And there was  
 brought a stone, and layde vpon the hole of  
 the den, thus the hynge sealed with his stone  
 the hynge, & with the signet of his pynces: that  
 the hynge commaundment concerninge  
 Daniel, shoulde not be broken.

So the hynge turne into his palace, and  
 kept him sober all nyght, so that there was  
 no table spede before him, neither coulde he  
 take any slepe. But by tyme to the morninge  
 at the break of the daye, the hynge aroose,  
 and went in all haste vnto the denne of the  
 Lyons.

Now as he came nigh vnto the denne, he  
 cryed with a piteous voyce vnto Daniel: &  
 the hynge spake, and sayde vnto Daniel: O  
 Daniel, thou seruant of the Ieruyse God  
 is not thy God (whom thou alway serueth)  
 able to deliuer thee from the Lyons: Daniel  
 sayde vnto the hynge: O kynge, God saue  
 thy lyfe for ever. My God hath sent his an-  
 gell, which hath stode the Lyons mouthes,  
 so that they myght not hurt me for wher  
 myne brightnesse is founde out before him.  
 And as for the, & hynge, I neuer offend  
 the.

Then was the hynge exceeding glad, and  
 commaunded to take Daniel out of the den.  
 So Daniel was brought out of the denne,  
 & no maner of hurt was founde vpon him.  
 For he put his faulte in his God, and as for  
 those men whiche had accused Daniel, the  
 hynge commaunded to bringe them, and to  
 cast them in the Lyons denne, there they  
 dyed, and there ture. So the Lyons  
 had the mastery of them, and brake all their  
 bones a sondre, or euer they came at the  
 grounde.

After this, wrote hynge Darius vnto all  
 people hynghes, and tynghes, that dwelle in  
 all landes: peace be multiplyed with you:  
 My commaundment is, in all my domynion  
 and kynghome, that men feare and stande in  
 awe of Daniels God.

For he is the Ieruyse God, whiche abideth  
 euer: his kynghome shall not fayle, and his  
 power is euerlastinge. It is he that deliuer-  
 eth, & saucth, he wyl wylde, & mercifull  
 wylde, in brauen and in euer: he hath  
 preserued Daniel from the pawer of the Ly-  
 ons. This Daniel prospered in the eynges of  
 Darius and Lusus of Babil.

¶ A vision of 'oure brades is shewed vnto Daniel  
 the byson is interpreted of foure kynghomes of  
 the world. Of the power and mynistrars of Indus  
 Of the emperours kynghomes of Agypte.

CAP. VII.

**I**n the fyfte yeare of Balthazar kynge of  
 Babilon, saue Daniel a dreame, and a  
 bysion was in his head vpon this bedde.  
 Of the dreame he wrote, and the summe of  
 the matter is this: Daniel spake, and said,  
 I came in my bysion by nyght, and behelde  
 the fourer wyndes of the heauen stode vpon  
 the

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...agayn the fourth that no beastes might ...

...The gods had a marvelous gash ...

...The gods warde eridryng great, and ...

...You getre up vnto the place of the ...

...When this I vnder one of the ...

...Some wene I Daniel had seme this ...

...Then sayd he vnto me: O thou sonne ...

...The same woulde thou sawest with the ...

...Petro: but the gods to the hymn of ...

...After these hymnemes (whyle vngodly ...

...We shall be myghty and strong, but not ...

...Upon this was I Daniel very faynte, so ...

...Daniel desired to haue that performed of ...

CAP. IX.

...I the fyfte yere of Darius the sonne of ...

...O Lorde, thou graue and fearful God, ...

...We woulde neuer folowe thy seruantes ...

...The ...

...the ...

...the ...

...the ...

...the ...







men: And the power of them of the south  
 shall not be able to abyde him, and the best  
 men of the people shall not be so strong as to  
 resist him. Wherfore, when he cometh, he shall  
 handle him as he will, and no man shall be so  
 hardy as to stande agaynst him, he shall stande  
 in the pleasaunt country, which he hath  
 shall be destroyed. He shall see his face with  
 all the power to open his kingdom, and to be  
 like it. Yea that shall be do, and give him  
 to the daughters amonge women, to be  
 more him. But he shall saye, neither shall he  
 optaine his purpose.

After this shall he set his face into the  
 sea, and take many of them. A prince that  
 shall be to be born a while, despite the confusion  
 that is to come into him. Thus shall he  
 come a yorne to his owne land, Rome and  
 last, and be no more found: so he that came  
 upon him, and byd him violence, shall stande  
 in his place, and have a pleasaunt kingdom  
 and after few dayes he shall be destroyed, and  
 that shall be in wrath, or in battaile. In his  
 Reade there shall arise a byr prison, not  
 been to: there of a byrge dignite: this shall  
 come to wastellre, and obtayne the byrge  
 some with fyre wordes: he shall fyghte  
 agaynst the armes of the myghty, and de-  
 stroye them yea, and agaynst the pynce of the  
 countaunt.

So after that he hath take tenor with him,  
 he shall haue the discrepfull: that he maye yet  
 by, and overcome him with a small flocke,  
 and so with ricktyne to get him to the sa-  
 cret place of the lande, and to deale other-  
 wyse then either his fathers or grandfa-  
 thers did. For he shall destroye the things that  
 they toobed and worshiped, yea and all their  
 substance, smynginge theynges agaynst  
 the strong hold, and that for a tyme his po-  
 wer and here shall be striced by with a great  
 senre agaynst the kinges of the south, where  
 they: so the kinge of the south shall be en-  
 uoyed then into babil with a great and myg-  
 tye hoste also. Fewer helde he shall not be  
 able to stande for they shall conspyre agaynst  
 him. Yea, they that rate of his meat shall hurt  
 him, so that his doctes shall fall, and maye be  
 layne home.

These two kinges that be minded to be mis-  
 chief, and talke of discrep at one table: but  
 they shall not prosper: for why? the one shall  
 not come yet, unto the tyme appointed. Then  
 shall he go home againe to his owne land  
 to great good, and see his best agaynst the help  
 countaunt, he shall be busy agaynst it, and the  
 countaunt home. At the tyme appointed he shall  
 come agayne, and go towards the south. So  
 shall it happen otherwyse then at the first: yet  
 shall come agayne. And why? the myghty of  
 Cilicia shall come upon him, that he maye be smynged  
 and turre agayne, that he maye take ambiguo-  
 sion agaynst the countaunt of babil, to  
 meddle agaynst it. Yea he shall turre hym,  
 and shall turre into him as leaue the hoyle  
 countaunt.

He shall see myghty men to undaunt  
 the countaunt of Assyrie, to put belowe

the myghty myghty, and to sit by the abbe-  
 minable desolation, and laste as by the  
 countaunt shall be laced with fyre wordes.  
 But the people that will knowe they  
 God, shall have the sweete hande and prosper.  
 Their life shall be their comfort amonge  
 all the people, that encourage the multitude  
 and to a longe season they shall be persecu-  
 ted with sword, with fyre, with captiuitie,  
 and with the takinge awaye of theyr godde.  
 Howe when they fall, they shall be sette by  
 with a lytle helpe, but many shall cleue into  
 them sayntly.

Yea some of those which haue undertaken  
 shall be persecuted also, that they maye be  
 tried, punished and censed, till the tyme be oute,  
 for there is yet another tyme appointed. The  
 kinge shall see his owne tyme, he shall raise  
 and magnifye him self about all, that is to  
 be. Yea he shall speake marvellous thynges  
 agaynst the God of all goddes, whom he shall  
 prosper, so longe till the tyme be fullyllid,  
 so longe till the constitution is deuised already. He shall  
 not regard the God of his fathers, but he  
 shall be upon women: Yea he shall not  
 care for any God, for he shall magnifye hym  
 self about all. In his place shall be worship  
 the myghty gods: and the God whom his  
 fathers knewe not, shall be honoured with gold  
 and syluer, with precyous stones, and with  
 laboure.

His shall be doo, schynge fyre and sur-  
 rowe of the myghty gods and strange god-  
 des. Such as will receyue him, and take him  
 for God, he shall give them great worship  
 and power: yea and make them lordes of the  
 multitude, and give them the lande with  
 wordes.

In the latter tyme shall the kinge of the  
 south stryue with him, and the kinge of the  
 north in lyke maner shall come agaynst  
 him with charytes, docters, and with a  
 great many of myghty. He shall come in to the  
 lande, destroye and go thowt: he shall enter  
 also in to the saynt pleasaunt land. Wher  
 theyre and countreys shall decaye, except  
 them, and the best of the children of  
 whiche shall escape from his hande. He shall  
 stryue to the Danes by the countreys,  
 and the lande of Egypte shall not escape hym,  
 for the: so his goinge in, he shall haue demer-  
 tion ouer the treasures of syluer and golde,  
 ouer all the precious wordes of Egypte,  
 Lybia, and Ethiopia.

Fewer helde the kinges out of the East  
 and the South shall trouble him, for the  
 one shall be the cause he shall be destroyed  
 a great multitude. The fynes of his palace  
 shall be pyred betwix the two kyes, by the  
 bylle of the noble countaunt, for he shall  
 come to the ende of it, and then shall no man  
 helpe hym.

The propheth of the resurrection of the dead.  
 The battailes of the prophete of Daniel.

Speare

5

Speare

Speare

Speare







lege. Being then that thou had refused to  
 be a handinge, therefore will I refuse the also  
 so that thou shalt no more be my people. and  
 so to me, be as thou had forgotten the lawe  
 of thy God, I will also forget thy children.  
 For more they increase in the multitude,  
 the more they spurne against me, therefore  
 will I change their honour in to shame.  
 They shall be the shame of my people, and  
 courage them in their wickedness. Thus  
 the people is become like the people. Where-  
 fore I will punish them for their wicked  
 ways, and reward them according to their  
 own imaginations. They shall see, and  
 not have joye: they have vied vooze-  
 some, therefore shall they not prosper: and  
 they shall have forsaken the Lord, and not  
 regard him.

**W**oe: woe, woe, and dishonour like  
 the vnto: woe. My people shall counsel at  
 their nookes, their way, must tell them. For  
 an horrible multitude hath sinned them, so  
 that they counte justification against they  
 God. Every manke sacrificeth upon the hye mou-  
 taine, and burne their incense upon the hye  
 place, for amonges the oncs, groves and bul-  
 bers, for these are good wadows. Therefore  
 your daughters are become harlots, and  
 your wives have broken their wedlocke, I  
 will not pity: the youte daughters shall be-  
 come dytches, and your virgins shall become  
 whores. I will also the sacred thing which have  
 hideth with baseness, and offered to be vil-  
 lified: but the people that will use, vnderstand  
 must be punished.

**T**hough thou Israel arte disposed to play  
 the harlot, yet wouldst not thou have ad-  
 ded, O Jude: thou wouldst not have sunne  
 to Chalata, nor have come up to Bethanien,  
 we have moone, the Lord is with. For I  
 will be to you, vnto like a wanton wane. The  
 Lord is thy God, shall make his face as the  
 lambe that giveth assistance. And when as  
 Ephraim is become partaker of ydolies, will  
 let him goe. Their dishonour shall be put  
 backe, and vnto they shall be brought. Their  
 soulders shall be wounded, saying: saye they, so  
 with some shame. I will be to them as golde  
 of their riches, and they shall be confounded  
 in their offerings.

**U**pon the people and rulers of Israel. The  
 hope of man can do nothinge against God.

CAPL V.

**O** ye people: heare this, saith the Lord,  
 thou household of Israel: give care, O  
 thou kinge of Israel: for this punishment  
 will come upon you that are become a snare  
 to Mizpah, and a snare net vnto the mount  
 of Ephraim: they shall be cut downe by  
 the people of the people: therefore will I  
 punish them all. I knowe Ephraim not though  
 and Israel is not my people: for Ephraim  
 is become an harlot, and Israel is dishon-  
 red. Not minded to come vnto their God, for

they have an hoste here, so that they can not  
 knowe the Lord.

**B**ut the words of Isaiah shall be rewarde  
 him in his face: yet not the Israel and Ephraim  
 shall fall for their wickedness, and I will  
 touch them also. They shall come with they  
 weye and bullocks to take the Lord, but  
 they shall not find him, for he is gone from  
 them. As for the Lord, they have refused him  
 and brought up bastarde children: a moner  
 shall be to them, and they shall be to  
 them. Whome touch the women of Saba,  
 with the trumpet in Haman, crye oute as  
 Archa: upon the daughter of Beniamin.  
 In the tyme of the plague shall Ephraim  
 be like walle, therefore shall I saye ful-  
 ly the words of Israel. Yet are the princes of Ju-  
 da become like them: that remove the land-  
 markes, therefore will I pour out my wrath  
 upon them like water.

**E**phraim is opprest, and can have no right  
 of the lawe: for why? they tolde the de-  
 strines of men. Therefore will I be to Ephraim  
 as a moat, and to the house of Juda as a  
 cartwheel.

**W**hen Ephraim sathe his synnes, and Ju-  
 da his dishonour: Ephraim went vnto Aisur,  
 and sent vnto him Jacob, yet could not be drye  
 you, nor take you of your payne. I am vnto  
 Ephraim as a lyon, and as a lyon whelp  
 to the house of Juda. Turn I will spoyle them  
 and goe my way. I will take them with me  
 and no man shall rescue them. I will goe, and  
 retoune to my place, I will saye vnto  
 and see me.

**A**ffliction enueth a man to returne to God. The  
 synners of the people.

CAPL VI.

**I**f they aduise: they shall see me, and  
 saye: come lette vs couene agayne to the  
 Lord: for he hath smitten vs, and he shall  
 heale vs: he hath wounded vs, and he shall  
 bynde vs by agayne: after two dayes shall we  
 quiten vs, in the thyrde daye he shall  
 be to us, so that we shall come in his sight. We  
 shall we have understood, and understood  
 our felure to knowe the Lord. We shall goe  
 as the springe of the daye, and come  
 into vs as the evening and morninge raye  
 upon the earth.

**O** Ephraim, what shall I do vnto the? O  
 Jude how shall I entreate the? (singe round  
 song) as like a morninge cloude, and like a  
 dew that goeth early awaye. Therefore have I  
 not knowe the prophetes, and let them be  
 as my wordes: so that thy punishment  
 shall come to sight.

**F**or I have pleasure in lowringe vnto  
 them, not in offering: for in the heawens of God  
 more then in burnt offerings. But when shall  
 I see them, to haue they broken my commandment  
 and let me of naught. Instead to a city of  
 dead wores, of manious people, and  
 they shall be of synners, and dishonour  
 shall be to them.

for they have wrought abomination. Whose  
 vnic changes haue I seene in the house of Is-  
 rael, whose plaiers spuzato the basoc, and  
 Israel is despoiled: but Iuda shall haue an  
 heu: it for him selfe, when I returne the cap-  
 tivitye of my people.

ges, such blasphemers haue they lemed in  
 the lande of Egypte.

¶ The destruction of Iuda and Iheri, because of  
 their Idolatry.

¶ Of the byres and wantonnesse of the people.

CAP. VII.

**W**hen I undertake to make Israel holie,  
 when the ungraciousnesse of Ephraim,  
 and the wickednesse of Samaria com-  
 mence to fight: then goe they aboute with  
 lyres. At home they be sheues, and without  
 they fall on robbery: they conspye not in  
 their vices that I remember all their wic-  
 kednesse. They goe aboute with their owne  
 inventions, but I see them well ynough.  
 They make the kringe and the Prynce to  
 haue pleasure in their wickednesse and lyres.  
 All these burne in aduourse, as it were an  
 oven that the baker heateth, when he hath  
 sette his alyne, till the doore be leuened.  
 Euen so goeth it this daye with oure kringes  
 and Prynces, for they be gonne to be wocke  
 drunken choysse wyne they be familiar-  
 ly with such as discerne them. They with  
 the imagination of their litle are lyke an  
 oven, their step is all the night lyke the  
 step of a baker, in the morning is he as hote  
 as the floure of wheate: they are all together as  
 hote as an oven.

¶ They haue deuoured their owne Judges,  
 all their kringes are fallen, yet is there none  
 of them that calleth vpon me. Therefore must  
 Ephraim be miste amonge the heathen. E-  
 phraim to become lyke a cake, that no man  
 toucheth: Shearangers haue deuoured his  
 strength, yet he regardeth it not: he wacketh  
 full of greye beeres, yet wyll he not knowe  
 it: and the spyce of Israel is caste downe  
 before their face, yet wyll they not tourne  
 to the Loyde their God, nor seeke him for a  
 helpe.

¶ Ephraim is lyke a wowe that is begot  
 and hath no dier. Some call they vpon the  
 Egyptians, now goe they to the Syrians: but  
 whyle they be gonyng here and there, I  
 shall see, and my wylle ouer them, and I will  
 wein downe as the soules of the axe: and  
 they shall be as they haue ben warned, so wyll  
 I punish them. Doe be vnto them, for they  
 haue forsaken me.

¶ They must be discopd, for they haue see me  
 at nought. I am he that haue reborned them,  
 and yet they vnto me with me. They call  
 not vpon me with their heeres, but I will  
 lye vpon their byres: where as they come  
 to I will see it: but for me they are dore,  
 and me wyll they not vnto. I haue caught them  
 and defended their arme, yet haue they  
 synnyshed agaynst me, they counte them  
 liues, but not a tragedy, and are become as a  
 broken bowe. Their pryces shall be layne  
 with the wynde, for the malice of their toun-

**S**et the hoine to thy mouthe, and blotter  
 set the (wyltyr) (as an eye) vnto the  
 house of the Loyde: for they haue broken  
 my countaunt, and transgressed my law. Is-  
 rael can saye vnto me: thou art my God, we  
 know the, but he hath vsufed the thing that  
 is good, therefore shall the enemy follow vnto  
 him. They haue ordyned kringes, but not tho  
 row me: they haue made pryces, and I must  
 not knowe of it. Of their synne I golde haue  
 they made them pynces, so byng them scius  
 to destruction.

¶ The calfe of Samaria shall be taken a-  
 waye, for my wretched indignacione gone  
 forth agaynst the. Howe longe wyll it be, or  
 they can be clenched? For the calfe come from  
 Israel, the workman made it, therefore can  
 it bene God, but euen so a sordes mebbe  
 shall the calfe of Samaria be touned. They  
 haue sowe wynde, therefore shall they crye a  
 storme.

¶ Theyr seede shall beare no corne, theyr shall  
 no melle be made of their encerte: though  
 they crye, yet shall shearangers be as it is vnto  
 Israel shall perish, the Gentiles shall entreate  
 him as a soule sell. Hence they are cut vp to  
 the Egyptians, they are become lyke a wynde  
 alle in the wynde.

¶ Ephraim groweth vnto a gett soure, therefore  
 are they scattered amonge the hea-  
 then, there wyll I gather them up. Theyr  
 shall be werye of the butcher of kringes and  
 prynces. Ephraim hath many kyllers to  
 doo wickednesse, therefore shall the auiter  
 touned to his synne. Though I come vnto  
 my lawe neuer to morbe, yet counte it but  
 shearange doctyne: where as they doo facti-  
 fyce, otherwyse the scilde, and catynge it:  
 the Loyde wyll haue no pleasure therein: but  
 wyll remember their wickednesse, and pun-  
 nysh the synners. Israel touneth agayne  
 in to Egypte, they haue forgotten him that  
 made them, they buyde churche, and Iuda  
 maketh many broage eyes: therefore wyll I  
 see a lyte to their eyes, and it shall come  
 vnto their place.

¶ Of the hunger and wantonnesse of Israel.

CAP. IX.

**D**o not thou sympathize, O Israel, make  
 no bowtyng more then the heathen,  
 for thou hadst commytted aduourse ag-  
 aynst thy God: thy shearange vnto a heathen  
 thou loved, more then all the come floure.  
 Therefore shall they no more enioy the come  
 floure and wine pryces, and theyr wynde  
 shall kyle them. They wyll not dwell in the  
 heathen lande, but Ephraim touneth agayne  
 agaynst me.

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For more they went backe, stryng vnto Idoles  
 and crucyng Images of Serues Spyns to  
 go, and bare them in myne armes, but they  
 regarded not me, that wolde haue helpe  
 them. I led them with cordes of Serubbub,  
 and with bandes of Ioue. I was eue he, that  
 layed the yoke vpon their neckes. I gaue  
 them these cordes my selfe, that they wolde  
 not go agayne into Egypte. And now is this  
 for their kynge: For they wolde not turne vnto  
 me. Therefore shall the swearde begynne  
 in their cities, the No;e that they haue layed  
 vpon, shall be destroyed and eaten: and that be  
 cause of their owne ymaginations. My peo-  
 ple hath no lust to euent vnto me, that I  
 should lay the yoke vpon the, but they sale  
 them not of th;e burthen.

What yett thynges haue I giuen the,  
 O Ephraim? how largely haue I defen-  
 ded the, O Israel? haue I dealt with the as  
 with Isema: or haue I intruded the like  
 Broome: or my best to otherwyse mynded.

Yea my mercy is to seruant: therefore haue  
 I not minded me to destroye Ephraim in my  
 wrathfull displeasur. For I Am God and no  
 man, I am the that holp me in the nyght  
 of the storme: I came not within the citye.

The Ro. of egypte is he a Ipon, that they  
 may soloue him: yea as aly on egypte he  
 may be assayed. In the chylde of egypte  
 that they maye be lacted awaye from  
 Egypte, as when egypte byddes: and sayed as  
 maye: as souerayn to be, beinge the Aegyptian  
 land: and that because I wolde haue them  
 saye homely, sayed the Lorde. But Ephraim  
 goeth about me with lyes, and the house of  
 Israel disseuureth. Why Iuda Iuda vnto  
 my God, and with the true holp synners.

Of the vayne trust of the people.

CAPL XII.

Ephraim heareth the syre, and followeth  
 after the east wynde: he is euer increasynge  
 lyes and destruction. Euer condescendeth  
 with the Aegyptians, their opic is carped in to  
 Egypte. The Lorde hath a counsell to dole w  
 Iuda, and will punish Iacob: after their  
 owne waye, according to their owne inuen-  
 tions, when he receyved the. He take the vnto  
 by the heile, when he was yett in his molles  
 when he was in his strength he will be with  
 God. He shal be angry, and gett the  
 because: so that he shal be vnto the. He  
 shall be called with the.

Yea the Lorde God of hostes, such the  
 Ro. to him selfe remember byn: Knele  
 to thy God, kepe mercy and equitye, and hope  
 still in thy God. But the maner hath a  
 false myght in his hande, he hath a pleasure  
 to orn;e; egypte; egypte; egypte; egypte; egypte;  
 Tuw, I am egypte, I haue good p;e; egypte; egypte;  
 all mye wordes shall not one fault be founde,  
 that I haue off; egypte; egypte; egypte; egypte;  
 God, egypte; egypte; egypte; egypte; egypte;  
 lande of Egypte, and see the in thy tentes, and

as in the highe strait dayes.  
 I haue spoken the word the Prophets, and  
 haue byuerie visions, and declared my selfe  
 by the myn; egypte; egypte; egypte; egypte;  
 of Galad is the abhominacion, they are lals-  
 ten to banishe. At Galgail they haue daye  
 egypte; egypte; egypte; egypte; egypte;  
 had in their lande for; egypte; egypte; egypte;  
 as many heapes of stones as they  
 had in their lande for; egypte; egypte; egypte;  
 haue they made. Iacob fled into the lande of  
 Aegypt, and I seel I seel for; egypte; egypte;  
 a wyse he kept the.

As a Prophete the Lorde broughte them  
 out of Copte, and by a Prophete he perserued  
 them. But Ephraim hath prouoked him to  
 displeasure thoro; his abhominacions, there-  
 fore shall his bloud be poured vpon him selfe  
 and the Lorde his God shall rewarde hym  
 his blasphemies.

Of the abhominacions of Israel.

CAPL XII.

The abhominacion of Ephraim is come  
 also into Israel. He is gone backe to  
 Baal, therefore must he dye. And nowe  
 they synne more and more: of they synne  
 they make the moled Images, like the Idoles  
 of the heathen, and yett all is nothinge  
 but the worke of the craftsman. For with-  
 standing they praye of the same: who so  
 will myle the calves, offereth to men. There-  
 fore they shall be as the morninge cloud, and  
 as the dewe that early passeth awaye, and  
 like as the dulle that the winde carrye awaye  
 from the floure, and as smoke that goeth  
 out of the chimneye.

I am the Lorde thy God, whiche broughte  
 thee out of the land of Egypt: that thou shal  
 best knowe no God but me onely: and that  
 thou shaldest haue no saviour but onely  
 me. I take diligent heed of the in the wylder-  
 nesse that is; egypte; egypte; egypte; egypte;  
 lande. But when they were  
 wel fed and had enoughe, they were proud  
 and forsoke me: therefore will I be vnto them  
 as a Ipon, and as a Reopard that maye to  
 the Aegyptians. I will come vpon them as a  
 the beest, that is coddred of the wyld; egypte;  
 and I will breake that subduerment of thiers.  
 Therefore will I deuour them as a Ipon: for  
 the will be broken shall teare them.

O Israel, thou wast out: destroye thy selfe.  
 In me onely is thy helpe. Whence are thy kin-  
 ges nowe, that shal be helpe the in all thy  
 neede? Yea and thy iudges, of whom thou  
 shaldest grue me a kynge and Princes? well,  
 I sawe for a brn;e in my weat; egypte; egypte;  
 pleasure they I take him from the agur.  
 The mychance of Ephraim is bounde to  
 egypte; egypte; egypte; egypte; egypte;  
 and his synne is egypte; egypte; egypte;  
 therefore shall sorrowe come vpon him, as vpon a  
 woman that traueyleth. An vnto; egypte;  
 he, for he confounded not, that he shalde not  
 haue bene had to haue entured in; egypte;  
 of his synne, had not I retyred him from the  
 graue, and deliuered him from death.

O death, I will be thy beest: O griefe, I  
 will be thy kynge. Yea can I be no more,

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THE BOOK OF THE PROPHET  
AMOS.

The name of the prophete of Amos. The words  
of the Lord against Shih, against Tyre, against  
Gaza, and against the house of Iammon.

Chapter first, second, and third.

CAPL

II.

CAPL

L

**T**hese are the words that  
were shewed unto Amos: whi-  
che was one of the Shepherdes  
at Bethra; vpon Israel, in the  
tyme of Shih kinge of Iuda,  
and in the tyme of Jeroboam the  
sonne of Ioab kinge of Israel, two yere be-  
fore the earth quake. And he sayth: The Lord  
shall scoe out of Shion, and weve his bove for  
Ierusalem: so that the pastures of the shep-  
herdes shall be in a miserable case, and stop  
of Bethel dryed up. Thus sayth the Lord  
for this and foure wickednesses of Damas-  
cus. I will not spare her: because they have  
despyed Galaad with yron hatles: but I  
will sende a fyre into the house of Hazael,  
the same shall consume the palaces of Benadab.  
Thus will I breake the bases of Damas-  
cus, and scoe out the inhabites from the land  
of Iurn, and him that holdeth the scepter,  
out of the pleasant house to the people that  
be dryed out of sayre Syria, sayth the Lord.

Thus sayth the Lord: for this and foure  
wickednesses of Gasa, I will not spare her:  
because they make the prisoners yet more  
captiue, and haue driuen them in to the land  
of Chom. Therefore will I sende a fyre in to  
the walles of Gasa, whiche shall deuoure  
her houses. I will scoe out them that dwel  
at Ashod and him that holdeth the scepter  
of Ekalon, and breked out myne hande ouer  
Beiton, that the remnant of the Philisti-  
nes shall perishe sayth the Lord.

Thus sayth the Lord: for this and foure  
wickednesses of the crite of Tyre, I will not  
spare her: because they haue increased the  
captiuitie of the Coonytes, and haue not re-  
membred the brotherly couenante. Therefore  
will I sende a fyre in to the walles of Tyre  
that shall consume her palaces. Thus sayth  
the Lord: for this and foure wickednesses  
of Chom I will not spare her, because he per-  
secuted his brother with the sword, he stroy-  
ed his mothers wombe, haue hated her idg  
and he kept indignacion alwaye by him. Ther-  
fore will I sende a fyre into Cheman whiche  
shall deuoure the palaces of Hofa.

Thus sayth the Lord: for this and foure  
wickednesses of the children of Ammon I  
will not spare them: because they cryte by  
women great with child in Galaad, to  
make the do: dres of they; land: the wyder.  
Therefore I will handle a fyre in the walles  
of Rabboth, that shall consume her palaces  
with a quate crye, in the daye of battayle, in  
temple and in the day of storm: so that the  
henge shall go into captivitye he and his pua-  
les together, sayth the Lord.

**T**hus sayth the Lord: for this and  
four wickednesses of Moab, I will not  
spare him: because he hath hated the  
brother of the kinge of Edom to offend. Therefore  
will I sende a fyre into Moab, whiche shall  
consume the palaces of Carior: so that Mo-  
ab shall perishe with a noyse and the sounde  
of a Wharme. I will scoe out the iudge from  
amonge them and slawe all his ynners with  
him sayth the Lord. Thus sayth the Lord:  
for this and foure wickednesses of Iuda, I  
will not spare him: because he hath caste a-  
waye the lawe of the Lord, and not kept his  
commandementes: for why, they wolde not  
be discipled with his eyes, that they loze-  
fathes followed. Therefore will I sende a fyre  
into Iuda, whiche shall consume the palaces  
of Ierusalem.

Thus sayth the Lord: for this and foure  
wickednesses of Israel, I will not spare him  
because he hath sold the righteous for mo-  
ney, and the poore for wors. They terade  
vpon poore mens heads, in the dwelle of the  
earth, and reoke the wyces of the metle. The  
sonne and the father go to the harlot, to dis-  
honour my holte name, they lye vnto euery  
quiter vpon others cantons of pryde, and in  
the house of their goddes they drinke wine  
of the oppressed.

Yet he stroyed I the Amosites before they  
that was as bray as the Leuities, and as  
strange as the shees: not withstandinge I be-  
stroyed his feute frame above and his sole  
frame vnder.

Byarne: I brought you out of the land  
of Egypt, and led you 40. yeres thowse the  
wildernes, that ye myght haue the Amoi-  
tes lande in possession. I caryed by prosperi-  
tes amonge youe typhens, and abitynnes  
amonge youe yonge men. Is it not so. O ye  
children of Israel, sayth the Lord: but ye  
gave the abitynnes wine to drynke, and ye  
commanded the prophetes, saying, Prophe-  
cy not. And whiche, I will reashe you in sonde  
lyke as a warme castyll: that is full of we-  
nes, so that the swyfte shall not escape, nei-  
ther the stronge be dable to do any thinge,  
no, the giante shall not saue his stronge lyfe.  
The netter shall not abyte, and the swyfte of  
foote shall not escape. The do: sman shall not  
saue his lyfe, and he that is as many of  
the mache as a giunt, shall in that daye be faine  
to rume his wyfe washed, sayth the Lord.

The represseth the house of Israel of wy: kedness.

CAPL

III.

Disc



**H**ear, what the Lorde speaketh unto you. O ye children of Israel, I brought you out of Egypt and said: ye only have I accepted from all the generations of the earth therefore will I visit you in all your wickednesses. Where always was the sinner except they be aged and them I save: Doth a lion roar in the web, except he have a prey? Or cryeth he from whence he is taken, except he have gotten some thing? Or doth he hiss when he is taken upon the earth where no sower is? Take ye a man his swain by his forehead, also he catch somewhat? If ye see the Ass with the Asses in the city, and the people not afraid? Cometh there any plow in a city without the sower? For ye say: The Lorde God no manner of things, but he telleth his secret before he do it: he sheweth the prophetes. Where is your God, who will not be strayed? Strive then that the Lorde God may telle you truth, who will not prophesy?

**D**o ye dwell in the palaces of Ashod, and in the palaces of the land of Egypt, and say: we gather us together like upon the mountaynes of Samaria, shall we be great in number and bringe synne from amonges them for why, they regard not the thing that we say: saye the Lorde, they gather together euill gentes, and saye robbery in their houses.

**E**therfore thus sayeth the Lorde God: This land shall be troubled and brought round about, by strength shall be plucked from the, and thy palaces robbed Thus sayeth the Lorde, as if he was an yermane he held two legges of a peece of an axe out of the Lyons mouth: Suchen is the vniuersity of Israel, that dwell in Samaria, hauinge their couches in the calmes, and their beddes at Damascus: shall be plucked awaye. Heere, and heere receiue in the house of Jacob sayeth the Lorde God of hostes: that when I begin to visit the by the hande of Israel, I will visit the outlets at Bethel also: so that the hornes of synners shall be broken of, and fall on the ground.

**D**o for the winter house and summer house, I will smyte them downe: and the houses of Iury, and many other houses that they shall be destroyed, sayeth the Lorde.

¶ **Asaies the countreyes of Samaria.**

**CAPL IIII.**

**O** wrose this word: he said thus, that he upon the hill of Samaria: ye that do posside men wrong, and oppresse the neygher: that saye to your lordes: bringe us drinke. Therefore the Lorde hath sworne by his holy name: The daye shall come upon you, that ye shall be lye by upon speere, & your possidite carryd away in by thes panyes. Ye shall see you out at synners one after another, and in Samon shall ye be call away, sayeth the Lorde.

**Ye come to Bethel for to worke the ground, and have increased your synnes at Bethel: ye brought your sacrifices in the waye, and your synnes vnto the thirde daye. Ye make a thank offering of leuen, ye promysed for synners, and proclaimed them. Such tulle had ye, O ye children of Israel, sayeth the Lorde God. Therefore haue I greued you vnto the earth in all your synnes, and shall not turne vnto me sayeth the Lorde. When these were but the monethes vnto the heauen, I withheld the raine from you: for I rained vpon one city, and not vpon another one peece of ground was measured with raine and the ground that I rained not vnto was dry. Wherefore two, yea three synners came vnto one to drinke water: but they were not satisfied, yet will ye not turne vnto me, sayeth the Lorde.**

**I haue synned you with drought & blasting and loke how many ostriches, vnto the rocke, sparrowes and other fowles ye had: the cities priuies shall be eaten them vp. What will ye not turne vnto me, sayeth the Lorde. Whence haue I sent among you, as I sayd in Egypte your synners haue I saped with the sword and railed your houses be taken captiue: I made the sturche saoure of your cities to come vnto you in to your noyses: yet will ye not turne vnto me, sayeth the Lorde. Some of you haue I ouerthrowen, as I ouerthrowe Sodom and Gomorrah: so that ye were as a hande plucked out of the eye. Yet will ye not turne vnto me, sayeth the Lorde. Therefore thus will I handle the agayne, O Israel, ye turne ius tyll I handle the Maker heereby then to mite thy God, O Israel: for he maketh the mountaynes, he ordereth the wynde, he sheweth man what he is about to do, he maketh the monyng and the daye, he treaeth vpon the high places of the earth: the Lorde God of hostes is his name.**

¶ **Complainte of the captiuitie of Israel.**

**CAPT. V.**

**H**ear this word, O ye house of Israel and why I must make this moene for you: The byrgen Israel shall fall, and neuer rise by agayne: we shall be cast downe vpon her own ground, and woe it shall bringe her vp. For thus sayeth the Lorde God: Where as there dwelt a thousande in one city, there shall be left scarce an hundred: and where there dwelt an hundred there shall scarce ten be left for the house of Israel.

**Remember, thus sayeth the Lorde vnto the house of Israel: Like as I have said, and ye shall see but like not after Bethel. Come not at Bethel, & go not to Bersaba: for Bethel shall be razed awaye captiue, and Bethel shall come to nought. Behne the Lorde, & ye maye see: is the house of Joseph: by which fire and consumed, & is the house of Iuda: quen the Bethel.**

**Ye shall see the daye to woe in Iuda, and shall**

*John: 11. 17. 18. 19.*

*1. 1. 1.*

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Though they were dreyed in the bell, my  
 hammer shall seeke them from thence: though  
 they flye by to heauen, yet shall I take  
 them downe: though they byde them selves  
 upon the toppe of Carmel, yet shall I seeke  
 them oute, and byrage them from thence:  
 Though they creepe downe like my sythe in  
 to the depe of the see, I shall commaunde the  
 scyrrant wether there to byce them: If they go  
 aboute to be, or their entenies in to captiuitie,  
 then shall I commaunde the swerde there to  
 sleeve in.

Thus will I set myne eyes vpon them,  
 for they haue done harme, and not so; they wilch. For  
 when the worde of God of goodnes touched a  
 lande, it consumeth awaye, and all they that  
 dwelle therein, muite needs mouene: And  
 they that shall be called shall aske as euerye  
 streame, and turne ouer them as the flood  
 doeth.

Wherfore hath his dwelinge in heuen, and  
 graundlye his tabernacle in the earth: He  
 that callethe the waters of the see, and pou-  
 reth them out vpon the plaine grounde: his  
 name is the Lorde. O ye chyldren of Israel  
 aske ye not vnto me, such as the Moorsans,  
 saye the Lorde: haue not I broughte Is-  
 rael oute of the lande of Egypte, the Phi-  
 lipiens from Capthi, and the Syrians  
 frome Egipt: Wherfore, the eyes of the Lorde  
 are vpon the realme that smyth, to roote it  
 oute of the earth: Surely he that I will  
 not vnto, by delioure the house of Jacob saye  
 the Lorde.

For so, thus I promise: though I seeke the  
 heule of Ierach amonge all nations: I shal  
 as they be to seeke in a foue, yet shall not the  
 smallest graue fall vpon the earth:  
 And all the ratched doers of my people, that  
 saye: Surely, the plage is not to me, to come

so fastly vpon vs: those shall perishe thus  
 the Lorde.

Wherfore will I buyde agayne the tab-  
 ernacle of Dauid, that is fallen downe,  
 and hedge vp his gappes: and loke what is  
 broken, I shall repaie it: Yea I shall buyde  
 it agayne, as it was afore tyme, thus shall  
 I buyde the remnaunce of Sion: yea,  
 and all iudye people as call vpon my name  
 with them, for the Lorde, whiche doeth  
 their thinges.

Wherfore, the tyme cometh (saye the  
 Lorde) that the plowman shall ouertake the  
 mower, and the reaper of grapes hym that  
 soweth seed. The mountaynes shall bypse  
 smere wyne, and the hilles shall be ierusalem,  
 and I will touch the captiuitie of my pro-  
 ple of Israel: they shall repaie the walle  
 cityes, and haue them in possession: they shall  
 plant vineyardes, and make theyr wine: they  
 of: they shall make gardens, and they shall  
 the leuces of theyr. And I will  
 plante them vpon theyr owne  
 grounde, so that I will ne-  
 uer roote them oute as  
 I haue roote they

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And wher  
 the I  
 haue giuen them,  
 saye the  
 Lorde  
 thy God,  
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The ende of the prophete  
 of Amos.

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THE BOKE OF THE PROPHETE IONAS.

Of the byrth of Jonas when he was sent to preache. How he was swallowed of a whale. The prayer of Jonas.

CAPL II



The worde of the Lorde came vnto Jonas the sonne of Amathai, sayinge: Arise, and get thee to Ninive that great cite, & preache vnto them, how that their wickednesse is come vpon before me. And Jonas made him selfe to go vnto Tharus from the presence of the Lorde, and gat him towne to Joppa, where he found a ship ready to go vnto Tharus. So he payde his fee, & went aboard, that he might see the Lorde. And the Lorde smote a great wynde in to the see, and there was a mighty tempest in the see, so that the shippe was in danger of gornge in peeces. Then the passengers were afrayde, and cryed every man vnto his god: and the goods that were in the shippe, they cast into the see to lighten it of thern. But Jonas gat hym under the deckes, wher he layde him downe and slept.

So the maister of the ship came to hym and sayd vnto hym, why sleepest thou? Arise, call vpon thy God: for God is angry wth vs, because we peerythe not. And they sayd vnto an other: come, let vs cast lotters, that we may knowe for whose cause we are thus troubled. And so they cast lotters, and the lott fell vpon Jonas.

Then said they vnto him: tel vs for whose cause are we thus troubled? what is thyne occupation? whence comest thou? what countrey man art thou, and of what nation? He answered them: I am an Hebrew, and I feare the Lorde God of heuen, which made the booke of the see and of the lande. Then were the men exceedingly afrayde, and sayde vnto hym: why dost thou do so? for they knewe that he was fled from the presence of the Lorde, because he had tolde them: and sayd me; & rowe vnto him: Why wast thou so vnto the that the see may cease from troublinge vs? for the see broughte and was trubulous, he answered them: Take me and cast me in to the see, so shall I let you be in rest: for I wote, it is so, my sake, that this great tempest is comen vpon you.

Then they answered, the men assayed with rowing to dirige the shippe to lande, but it would not be, because the see broughte so, and was so troublous agaynste them. Wherfore they cryed vnto the Lorde, and sayd: O Lorde, let vs not peerythe for this mans death, neither laye it vnto innocent bloude vnto vs, for thou, O Lorde, haste thoue such as thy pleasure was.

So they take Jonas and cast him in to the see, and the see lett sayng. And the men feared the Lorde: and they sayd, beinge learnede and makinge vnto the Lorde.

Jonas is swallowed of a whale. The prayer of Jonas.

CAPL III

Then the Lorde prepared a great fysh to swallowe vp Jonas. So was Jonas in the belly of the fysh, thre dayes and thre nightes. And Jonas prayed vnto the Lorde his God out of the belly, and sayd: In my trouble I called vnto the Lorde, and he heere me out of the belly of the fysh, and thou heere my voyce. Thou hasten call me downe heere in the middell of the see, and the floude compassed me about: yett all thy waters and sources of water wente agaynste me, I thought that I had ben cast awaye out of thy sight: but I will yett agayne sake towards thy holy temple.

The waters compassed me about, euen to the heepes: the wynde saye about me, and the waves were wynd about myne head. I went downe to the bottom of the bylles, and was barred in with rebbes for euer. But thou, O Lorde my God, had broughte vp my soule agayne out of corruption. When my soule separated withid me, I thought vpon the Lorde, and my prayer came in vnto the euen in to the holy temple. Thyng that holde of thyng mannes will forsake hym. But I will do the same as thou hast done of thanksgyvinge, and will paye that I haue borrowe: for thou hast done me right of the Lorde. And the Lorde spake vnto the fysh, and it cast out Jonas agayne vpon the drye lande.

Jonas is sent agayne to Ninus. The prayer of Ninus.

CAPL IIII

Then came the worde of the Lorde vnto Jonas agayne, sayinge: Arise, get thee to Ninus: that great cite, and preache vnto them the preaching which I bid the. So Jonas arose, and went to Ninus of the Lorde the same day. Ninus was a great cite vnto the Lorde, namely of the dayes iourney.

And Jonas went to, & entred in to the city, and he wente to the city, & sayd: There are yett thre dayes, and then shall Ninus be overthrown. And the people of Ninus beleued the Lorde, and proclaimed fasting, and theye clothed in sackcloth, so well the great as the small of them. And the kinge came vnto the king of Ninus, which came out of his lease, & did his apparill on, and put on sackcloth, and sat downe in ashes.

And it was comen and commanded in Ninus, by the authority of the king, and his lordes sayng: for that no man maye bech, or do so, yett the ouer at all, and so it they neither see, nor saye, nor do, but put on sackcloth day

Each. m. s. l. v. s. d. l. x. m. s. d.

l. x. m. s. d.

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l. x. m. s. d.

man and death, & cry mightily unto God: yea  
for that every man loosed from his sinne waspe, &  
from the wickednesse that he hath in hand.

¶ *Amos. 8*

Who can tell? God may turne, and repent  
and cease his fierce wrath, that we pray  
not. And when God sawe their woikes, how  
they turned from their wicked wayes, he re-  
pented on the euill which he sayd he wold do  
vnto them, and did it not.

¶ *Jonas is cryed of God.*

CAPL III

**T**herfore Jonas was sore discontent and  
angry. And he prayed vnto the Lorde, &  
sayd: O Lorde, was not this my saying  
(I pray the, when I was yet in my countrye)  
therfore I hated rather to be vnto Tyars, &  
so; I knowe wel enough that thou art a mercifull  
God, full of compassion, iunge suffering,  
and of great humilitie, and repentest when I  
wold take punishment. And now, O Lorde,  
take my lyfe from me (I beseeche the); for I had  
rather dye then lyue. Then sayde the Lorde  
art thou so angry? And Jonaso get him out of  
the city, and late vnto on the calde threth  
and thre made him a boate, and sat vnder it  
in the shadowe till he might see, what wold  
chaunce vnto the city.

¶ *Amos. 8*

And the Lorde God prepared a wynde byre  
which sprang by ouer Jonas, that he might  
haue shadowe aboue his head, so that he might  
stepe out of his payne. And Jonas was exceeding  
glad of the wynde byre. But vpon the next  
mornynge against the spring of the day, the Lorde  
directed a wynde, whiche made the wynde  
byre, so that it withered awaye. And when  
sunne was vp, God prepared a furious East  
wynde: and the sunne bec ouer the head of Jo-  
nas that he fainted agayne, and wished vnto  
his soule, that he might dye, and sayde: It is  
better for me to dye, then to lyue. And God  
sayd vnto Jonas: Art thou so angry for the  
wynde byre? And he said: yea, very angry am  
I, euen vnto death. And the Lorde sayd: thou  
hast compassion vpon a wynde byre, wherof  
thou hast labored in no labour, ne made it grow:  
which sprang by in one night, and perished in  
an other, and wold not I then haue come  
all on vpon Ninus that great city, wherof there  
are about an hundred and twenty thousand  
persons, that knowe not they crye  
vnto me? callell?  
¶ *Amos. 8*

¶ The ende of the prophete  
of Jonas.



the heade from their bones: ye rate the heade of my people. Saye of their sayings: ye breake their bones, ye chop them in peeces as it were into a cauldre, and as flesh into a pot. Howe the spirit shall come, that when they call on so the Lord, he shall not heare them, but will heare from them, because that they were their owne imaginations they haue dealt to worship him.

**D** And as concerninge the Prophetes that disceiue my people, thus the Lord sayeth agaynste them: When they haue sayd any thyng to byde you, then they say: saye that all shall be well: but if a man put not some thyng in to their mouthes, they speake of waste agaynste him.

**E** Therefore your vision shall be turned to night, and your prophesyinge to darkness. The iunke shall go downe ouer those Prophetes, and the hope that he darke bute. There shall the vision be ashamed, and the sayd sayers confounded: for they shall be farre, all the pathes of them, to hope their mouthes, for they haue not Gods word. As for me, I am full of strength, and of the spirit of the Lord, full of iudgement and boldnesse: to dwell the house of Jacob their wickednesse, and the house of Israel their synne.

**D** O heare this sentence of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thinge that is lawfull, and will asyde the charge that is right: ye shall buye up Hen with bloute, and Ierusalem with beinge wronge. O ye iudges, ye giue sentence for gyfte: O ye iudges, ye teache for lust: O ye iudges, ye prophete for many. Yet will they be taken as those that haue by on God, and saye: Is not the Lord among vs. O Lord, there can no yll fortune happen vs. Therefore shall Hen (for) your sake) be plowed like a field, Ierusalem shall become an heape of stones, and the hill of the temple shall be turned to an hye wood.

¶ Of the callinge of the Gentyles, and conuersion of the Iewes.

CAPL IIII

**B** ut in the latter dayes it shall come to passe that the hill of the Ladies house shall be set up bye them any mountaines or hills: For the people shall ynter into it, and the multitude of the Gentyles shall haue them thither, sayinge: Come, let vs goe up to the hill of the Lord, and to the house of the God of Jacob, that ye may teache vs his waye, and that we may walke in his pathes. For the lawe shall come out of Sion, and the worde of God from Ierusalem, and shall giue sentence amonge the multitude of the Iewes, and reforme the people of fere countries: so that of theyr synnes they shall make plowshares, and speeres of theyr speeres.

**D** One people shall not lyfte by a swerde agaynste another, yea, they shall no more learne to fight: but euery man shall sit vnder his

vineyard, and vnder his figge tree, and no man shall feare him any more: for the mouth of the Lord of hostes hath spoken it. Therefore here as all the people haue walked euery man in the name of his owne God, the will walke in the name of our God for euer and euer. At the same tyme sayeth the Lord, will I gather up the lame and the outcastes and such as I haue chauned: and will giue you vnto the latter, I make of the outcastes a greate people and the Lord himselfe shall be their kinge vpon the mount Sion, some this tyme forth for euermore. And vnto the (O thou tower of Cor, thou stronge holde of the daughter Sion, vnto the wall it cometh euen the last day and kingdom of the daughter Ierusalem. Why then arte thou nowe so heare: is there no kinge in thee: are thy counsaillers awaye that their arte so payned, as a woman in her trouble? And nowe (O thou daughter Sid, be so; let it grieue) as a wife labouring with childe: for thou must thou get the oute of the spere, and a wel upon the playnfeld: Yea vnto Babylon walke thou go, there shall thou be defyrred, & there the Lord shall toke the some the hand of them that are.

Howe also sayeth many people gathered together agaynste the sayings: what shall we do? we shall be sure lust vpon her. But they knowe not the thoughts of the Lord, they vnderstand not his counsel, that shall gather them together as the sheepe in the darke.

Therefore get the by, O thou daughter Sion, and thy selfe out the come: for I will make thy boine iron, and thy slawes shall be that thou maye be grende many people: for goods shall thou appropriate vnto y and their substance vnto the ruler of y hold world.

¶ Of the destruction of Ierusalem.

CAPL V

**A** s yett shall be robbed by life, O thou tower, a daughter: they shall laye siege agaynste vs, and saye the iudge of Israel is a rocke vpon the chert. And thou Bethlem Ephrata, arte little amonge the thousandes of Iuda, but of thy shall come vnto me, which shall be the armour in Israel: thy shall oute goinge hath come from: he beginneth, and from euery kynge.

In the meane whyle he vlayeth them for a scallow, vnto the tyme that he shall beare) haue borne: then shall the remnant of his worship be aduered vnto y child of Israel. The wall shall be layd, and grise shall be the strength of the Lord, and in it shall be the name of the Lord, he his God vnto them they be conuerted, he shall be magnified vnto y last part of the world.

Then shall they be y, so that the shall maye come vnto y, and shall be once houses. X shall bringe by Iuda theyr sides and y, of Iudicia vpon them

Isaiah. 44

Jeremy. 14

Isaiah. 60

Isaiah. 60

Isaiah. 60

Isaiah. 60

Isaiah. 60

Isaiah. 60

Isaiah. 60

Isaiah. 60

Isaiah. 60

Christ shall subdue the land of Assur with  
swords, and the land of Assur with their  
raked weapons. Thus shall he destroy us  
from the Assirians, when he commeth within  
oure lande, and letteth his sole with his  
hofters.

And the remnant of Jacob shall be among  
the multitude of people, as the dew of the  
Lorde, and as the drops upon the grass,  
that scattereth for no man, and wasteth of no  
body. Yes the residue of Jacob shall be among  
the Gentiles and the multitude of peo-  
ple, as the yon among the heales, of the  
trouthe, and as the iron whelp among a  
booke of wepe: whiche when he goeth do-  
wne: stretcheth downe, stretcheth in peeces, and  
there is no man that can helpe. Thine hande  
shall be open vpon thine enemies, and al-  
thine adversaries shall perishe.

The yere shall come also saith the Lorde:  
thou shalt take thine horses from the, and  
disturbe thy charrettes. I will breake downe  
the citie of thy lande, and overthrowe all  
thy strong holdes. All witchcraftes will I  
cutt out of thine hande, there shall no mo-  
fortifenges be within the. Thine Idols  
and thine Images will I destroye out of the,  
so that thou shalt no more bowe thy selfe to  
the workes of thine owne handes. Thy  
groves will I plucke up by the roots, and  
breake downe the citie. Et us will I be a  
warre also, vpon all the hepten that will  
not heare.

Complaine to heare the words of the Lord  
of the high power, what manner of sacrifices shall  
I make.

CAP. VI.

When now what the Lorde saith:  
I will raise up the mountains, and let  
the hills beare the voice. I will  
punishment of the Lorde, ye mountains  
and ye high places foundations of the earth:  
for the Lorde will requite his people, and re-  
son with Israel: O my people, what have I  
done vnto the? or wherein have I hurt the?  
griue me answer. Because I brought the  
land of Egypt, and destroyed the out  
of the house of bondage? Because I made Mo-  
ses, Aroon and Miriam to lede the? Remem-  
ber O my people what Balach the King of Mo-  
ab hath imagined against the, and what an-  
swere that Balaam the sonne of Beor gaue  
him, from Bethim vnto Bethgall, what ye  
maye knowe the louinge kindnes of the  
Lorde.

What acceptable thinge shall I offer vnto  
the Lorde? Shall I bring myne to the high  
God? Shall I come before him with burnt  
offerings, and with calves of a yere olde?  
Wilt the Lorde a pleasure in many thou-  
sande rammes, or innumerable Oreames of  
orie? Or shall I give my firstbornes for mine  
offerings, and the teate of my body for the sin  
of my soule? I will offer the, O man, what  
is good, and what the Lorde: quicketh of the

same, to be right, to have pleasure in  
singe habnesse, to be lowlye, and to waite  
vnto the God: that thou maye be called a  
citie of the Lorde, and that thy name maye be  
righteousnesse. Heare O ye fathers, who will  
eate youe such warninge. Heare I not  
be displeasid, for the righteous good in the  
house of the wicked, and because the mea-  
sure is mensured: O ye fathers I will  
the false balances, and the waight of vni-  
full waightes, among those that be full of  
treche: vngodly gotten: where the rich-  
ens deale with falshood, speake lyes, and  
deceyful tongues in their mouthes.

Therefore I will take in hande to punish  
the: to make the desolate, because of thy in-  
iquities. Thou shalt fast, and not haue  
prouide: yea thou shalt bringe thy selfe  
downe. Thou shalt sit, but not escape: and  
those that shall holden thee, will I  
destroye to the sword. Thou shalt  
sowe, but not reape: thou shalt  
plow our sows, but shalt not  
reape: thou shalt have to sowe  
thee thy selfe with all: thou shalt  
make out sweete musick, but shalt  
make no wine. Ye heare the  
obaynances of Amm, and all  
the incomes of the house of Achab: ye  
followe their pleasures, therefore  
will I make the waste, and  
cause thy iudgements to be  
deserted. O my people: and thus  
shall thou beate thine owne  
Hamme.

Complaine of the first number of the  
righteous, a sermon vnto the  
great friends.

CAP. VII.

What is me: I am become as one, that  
goeth a pleasure in the harvest. There  
are no mo grapes to eate, yett  
wilt I saye: wilt thou at my  
deceit, haue of the bruised.  
There is not a godly man  
vpon earth, there is not one  
righteous among men. They  
haue all to do with blood,  
and every man hath  
set his brother to death:  
yett they saye they  
do well when they do eury.  
As the prayer will  
saith the iudge: that he  
maye see him a pleasure  
againe. The greete man  
speakes what his heart  
desireth: and the heartes  
as lowe him. The best of  
them is but as a chaffe  
and the most righteous of  
them is but as a brere in  
the hedge. But when the  
daye of the preachers  
commeth, that thou shalt  
be displeasid: then wilt  
they be wailed. Let  
no man brise his scud, ne  
put his corthe in a  
spinne: hee shall be  
the poise of the mouthe,  
to be that hee is in thy  
bosome, for the sonne  
shall put his father to  
dishonour, the daughter  
shall rise agayn: she  
her mother, the daughter  
shall rise agayn: she  
her mother in lawe: a  
mans foes shall be  
eury of his owne  
house.

Nevertheless I will  
loke vnto the Lorde  
I will presently  
saye to the Lord  
my sorrowe: O  
my God wilt  
heare me. O  
thou enemye  
of mine  
reioyce not  
at my fall, for  
I shall gette  
by agayne: and  
I thoughte I  
was in  
habnesse  
yett the Lorde  
is my strength,  
I will  
not  
be  
shamed.





holly dayes, perforce the prompt: for the  
that shall come no more in the, he is beclipp  
rased out.

The scatters shall come by agayn the, &  
laye large to the east. Lohr thou wilt to the  
scatters, make thy loynes strong, some thy self  
with all thy myght: for the Lorde shall see  
the: agayne the glory of Jacob, yhe as the  
glory of Israel. The detrectes have broken  
thru town, and marred the wine branches  
For the wife of his gauntes gyltlesly, his  
men of warre are clothed in purple. His cha  
rettes are as fyre, when he maketh his voy  
wade. his archers are well deckt and rema  
med. The chaettes rolle upon the scatters, &  
writen in the high wayes. They are to lobe  
upon the detrectes of fyre, and go myselfy,  
as the lychtning. When he doth but warn  
his gauntes, they fall in their awe, and  
hastely they clyme by the wallen: yea the m  
gins of warre are prepared a leedyr. The wa  
ter postes shall be opened, and the kinges pa  
lace shall fall. The queene her selfe shall be led  
awaye captiue, and her gentylwomen shall  
moune to the houses, and gone within their  
doores. Amur is lyke a pole full of water,  
but then shall they be dryne to the seande,  
seande. Shall they crye, and there shall not  
one turne back. A waye with the siluer, away  
with the golde: for there is no more of trea  
sure. There shall be a multitude of all maner  
costly ornaments. Thus shall they be spoyled  
emtyed and cleane despyd out: that their bre  
stes may be milled away, their knees tremble  
all their loynes be weak, & their faces blacke  
as a pot.

Wher is now the dwelling of the Irons  
and the pasture of the Irons twelpe: where  
the Iron and the Ironysse rest with the whel  
pe, and no man feareth them away: But the  
Iron spoyled ynough for his yonge ones, and  
beauened for his Irons: he fylled his den  
nes with his pryse, and dwelldinge place  
with that he had caused. Beholde, I will  
open the, I open the Lorde of hostes, and will  
set fyre upon the chaettes, & they shall smake  
with all, and the swaerde shall deuoure the  
yonge Irons. I will make an end of thy spoy  
lous: for me oute of the carch, and the voyce  
of thy melle: yeaes shall no more be herde.

The fall of Amur.  
CAPL III

Woe to the bloud thursty citty, whiche is  
all full of tyre and robbery, and will  
not traue of some sauynge. There a  
man maye heare scowngyng, cuthyng, the  
noise of wyres, the cryng of the babies, and  
the callyng of the chaettes. There the boy  
men get up with naked swerdes, and gylt  
rings sprays: There is a multitude  
of fyre, and a greate deape of brade bodies:  
There is no ruse of brade corpses, yea men  
fall upon theyr bodies: And that for the

greate and manfulde boldom, of the fayne  
and beutyfull doctoe: whiche is a murtherer  
of ourderis, yea and lecher the people thro  
w her boldome, and the maynes thow  
her to chynesse.

Beholde, I will upon the sayde the Lorde  
of hostes, and will pull thy clothes oute thy  
beade: that I maye weare thy nakednesse  
amonge the hychen, and thy shame amonge  
kingdomes. I will caste dunt upon the, to  
make the aduoyce, & a gasyng North: Yea  
they shall lobe upon the, shall sette backe,  
& say: Linnie is destroyed.

Who will haue pite upon the, where shall  
I like one to comfort the: Art thou better the  
the greate cite of Alerandria: ete: I saye in  
warre, and had the waters rounde aboute  
it: whiche was strongly fenced and walled  
with the sea: Ethiopia and Egypt were her  
strongid, and that exceedynge greate above  
measure. Arabia and Libia were her helpes:  
yet was she dyuen awaye and brought into  
captiue: her strongid: in wite smytle  
downe at the heed of wey scete, the lottes  
were call for the masse auncyent men in tre,  
and all the myghtye men were bounde in  
chaynes. Euen so shall I also be dyuen, and  
by the styll, and like some helpe agaynst  
thyre enemy. All the stronge cytes shall be  
lyke fygyres with eye fyges: whiche when  
a man waketh, they shall fall into the mould  
of the carch.

Behold, thy people which in the see but two  
men: the postes of thy lande shall be oyrned  
into thyre enemyes, and the fyre shall de  
uoure thy daires. Draw water now agaynst  
thou be dryged, make up thy stronge hold  
go in to the carch, sunne the moyste, in the  
strong dyke: yet the fyre that consume the,  
the lorde shall destrye the, yea as the to  
withoery, to wate: rate the up. It shall fall  
by wite upon the as the locustes, yea yable  
family shall fall upon the, such as the greif  
boppers. Thy marchauntes haue bene nom  
bed with the daires of heuen: but now shall  
they fyre aduoyce as the locustes, & let the  
waye: Thy lordes are as the greifboppers,  
& thy captiues as the multitude of greif  
boppers. whiche when they be cold, & mayne in  
bedges: but when the sunne is up, they flye  
away, and no man can see where they are be  
come. Thy strongid are a slepe. A dunge of  
dunt. thy woldres are large downe: thy  
people is scattered abrode upon the moun  
tynes and no man gathereth them to gythe  
agayne. Thy wound can not be dyed, thy plage  
is to late. All thy that haue com of the  
shall clappe their handes oute the.  
For what is he, so whom I  
had not a waye bene  
suyng dunt.

The ende of the prophete  
of Nahum.



among that thou hast done in Tybanns, shall  
overwhelme thee, & the wild beastes shall make  
the altar, because of mans sinnes, & for the  
wrong done in the land, in the city, and unto  
all such as dwell therein.

What helpe then will the prince to, whom  
the worke man hath fashioned: Or the wayne  
casse prince, wherein because the ceastemen  
puffed his reed, therefore maketh he himselfe  
foolish: Was unto him that sayth to a peece  
of wood: arise: and be a manne againe: stande  
up. For what instruction may such an one geue?  
Beholde, it is layde out with golde and sil-  
uer, and there is no byrth in it. But the Lord  
in his holp temple is he, whom all the worlde  
shoulde feare.

¶ Epitaph of the Prophet Abacuc for the igno-  
rants.

CAPL

III

**O** Lord, when I heere speake of thee, I was  
astounded. The worke that thou hast ta-  
ken in hand, shall thou performe in his  
time, O Lord: and when the time cometh, I  
will declare it. In thy very wrath thou shut-  
test upon mee. God cometh from Tyber-  
ian, I the holp out from the mount of Iuda-  
an. **Sclab.**

His glory couereth the heauens, and the  
earth is full of his praise. His waye is as the  
sunne, and beames of lighte goe out of his  
handes, there is his power yf. Destruction  
goeth before him, and burning excelleth go  
from his tree. He standeth and measureth the  
earth. He laboureth, and the people consume a-  
waye, the mountaynes of Ierusalem shall be  
poules, and the hilles are layne to bow the  
skies, for his gougges are euery where and  
sure.

**I** sawe that the pions of the How-  
ans, and the centres of the lande of Iudaian  
were breake for the synesse. What thou not an-  
grye. O Lord, in the waters? Was not thy  
wrath in Ierusalem, and thy displeasure in  
the see? Yes, when thou satest upon thyne  
hoile, and when thy charities had the victo-  
rye. Thou shalt widd the same open, I like as

thou habdest promised with an ethe unto the  
seas. **Sclab.**

Thou habdest scayde the waters of the  
fayre. When the mountaynes sawe the, they  
were ashyde, the waters strame went awaye:  
the depe made a noyse at the lyfing up of  
thyne hande. Thy sunne and moone ceas-  
ed they in their habitation. Thyne arrows  
went out as lightning, and thy speere as the  
floure of the lightning. Thou reuoldest downe  
the lande in thyne anger, and habdest the de-  
pe weagen in thy displeasure. Thou camest  
forth to helpe thy people, to helpe thyne an-  
grynes. Thou smote downe the head, the  
houe of the ungodlye, and discomfited his  
foundations: euen unto the necke of hym.  
**Sclab.**

Johnes

Thou cursedst his seyntes, the Capteyne  
of his men of warre, which come as a Ray-  
mye wynde to scatter the aduers, and are glad  
when they maye cate up the poore secretlye.  
Thou maketh awaye for thyne hoiles in the  
see, euen in the munde of great waters. When  
I heere this, my doctre is breake, my lippes  
resemble as the voyce thereof, my hart ceas-  
eth, I am ashyde where I stande. O Lord, I  
am gyltye as in the daye of trouble, that I  
my selfe was by vnto our people, which are al-  
wey prepared.

For the fygge tree shall not be green, and  
the vyss shall beare no fruite. The labour  
of the olfue shall be but losse, and the lande  
shall bringe no come: the shepe shall be ta-  
ken out of the felde, and there shall be no  
tell in the stalle. But as for me, I will be  
gladde in the Lord, and will reioyce in Gods  
my saluour. The Lord God is my strength,  
he shall make my seece, as the seece of  
pawes: and he which gructh the  
victorye, shall by: nym me to  
my hygh place, sing-  
ing upon my  
psalmen.  
(2)

Johnes

¶ The ende of the prophete  
of Abacuc.

¶ Amen

¶

THE BOKE OF THE PROPHECYE  
IOPHCNT.

¶ The threatenings against Juda and Jerusalem,  
by cause of thery Idolatrye.

CAPIT. I.

**T**HIS is the worde of the  
Lorde, whiche came unto Ho-  
shay the sonne of Abai, the  
sonne of Sebaltab, the sonne  
of Amadai the sonne of Se-  
chiah in the time of Josiah the  
sonne of Amon kynge of Juda.

I will gather by all synners in the lande  
(sayth the Lorde) I will gather by man and  
beest. I will gather by the soules in the arie,  
and the spide in the see: for the greafe breare  
of the wyched: and will bleckly bestore the  
men out of the lande. sayth the Lorde.

I will stette the oute myne hande upon Jui-  
da, and upon all lube as dwell at Jerusa-  
lem.

Thus will I roote oute the remnaunte of  
Basal from this place. and the names of the  
kenners and pectres: yea, and luche as  
by on this house sayp: wo: wo: and bothe  
them selue unto the hoise of heuen. whiche  
swere by the Lorde, and by thery Daughters  
also: whiche stette a backe from the Lorde,  
and neyther seke after the Lorde, ne regarde  
him.

At the presence of the Lorde God  
for the daye of the Lorde is at hande: yea the  
Lorde hath prepared a fyre offeringe, and  
called his g. des theron, and thus will it hap-  
pen in the daye of the Lordes flames offeringe:  
I will brate the pyffers, the kenners wynd,  
and all he as we are strayinge clothinge. In  
the same daye also will I brate all those  
that secke: oure the lye: whiche so proude,  
whiche fill their Lordes houses with robbery  
and sacrilege.

At the same tyme: sayth the Lorde: there  
shall be luche a great crye from the highpoynt,  
and an howlinge from the ocher poise, and a  
great mutter from the hillen. knowe ye that  
dwell in the wyll, for all the marchaunt peo-  
ple are gone, and all they that were laden w  
spure, are so: ed out.

At the same tyme will I seke thowse Jeru-  
salem with lanternes, and visite them that  
continue in theyr dyegge, and saye in theyr  
hearts: Thus, the Lorde will boomerber  
good, nor will. Thry goodes shall be spur-  
led, and thery houses shal be made: they shall  
buy the houses, and not dwell in them: they  
shall plant vineyardes, but not tre. hee he  
in the thers of J. the great daye of the Lorde  
is at hande, if to haite br. and commer hon a  
pate. Desyrie is the eye inye of the Lorde  
daye, then shall the graue crye out: for that  
daye is a daye of myrte, a daye of trouble  
and heynesse. a daye of bitter destruction and  
miserie, a daye of gloomyng daye, a daye  
of weep and wrympe daye, a daye of the noie of  
troumpettes and shawmes, against the heuyn

cities and hight towres.

I will brage th: peaple into lube bree-  
den, that they shal go awaye like blind men  
because they haue synned against the Lorde.  
Their bloude shall be shed as the duke, and  
their bodies as the myre. As theu stur y: l  
weene their color shall be: vable to be spure  
them in the wretchedfull daye of the Lorde, but  
the hole lande shall be consumed the daye the  
fyt of his ge lowse: for he shall soone make  
cleane yrouaunte of all theym that dwell in  
the lande.

¶ The mouth to returne to God, prophety ag vnto  
the one destruction, and to the ocher destruaunte.

CAPIT. II.

**C**OME together and gather you, O sea-  
ward peaple: as the thinge goe forth  
that is concluded, and as the tyme be  
passed awaye as the duke: as the secretull  
mynd of the Lorde come vpon you, yea of  
the daye of the Lordes soue dyspature,  
come vpon you. Seke the Lorde all ye  
make brete vpon earth, yet that worke as  
seck his iudgement: seke ryghtheousnesse, seke  
lowynesse: that ye maye be defended in the  
wretchedfull daye of the Lorde. For Gays shall  
be destroyed, and Accaron shall be layd wast.  
They shall call out Aloud at the noone daye,  
and Accaron shall be plucked by by the co-  
tes.

Do vnto you that dwell vpon the see: O ye  
murtherous peaple: the worde of the Lorde  
shall come vpon you. O Canaan thou lande  
of the Phylitines, I wyl destroye the, so that  
there shall no man dwell in the any more: as  
as for thers coost, it shall be dermentus col-  
gred and wepe saydes: yea: it shall be a por-  
on for luche an ermyne of the house of Jui-  
da, to seke thes vpon in the houses of Aca-  
ron: and ther red toward night: for the Lorde  
shall destroye them, and turne away  
thry captiurye. I haue dede the dyfure of  
Araob, and the blasphemers of the children  
of Ammon: howe they haue shamefully inter-  
ted my peaple, and magnified them seuen  
with in the borders of thry lande. Therefore  
as seuly as I true sayth the Lorde of ho-  
nes the God of Israel: Araob shall be as So-  
dome, and Ammon as Gomora: euen bre  
thryne veyes, salt pyres and a perpetuall  
murtheresse.

The residue of my lorde shall spour the  
the remnaunt of my peaple shall haue them  
in possition: they shall saye vnto thes: m  
for thry p: the, because they haue deale so  
shamefully vnto the Lorde of hudes peaple,  
and magnified thry selfes as a beest in  
the Lorde shall be gerin vpon them, and  
before all the gootes in the lande. And all  
the Jies of the bechen shall worship him  
vnto man in his place.

Ye Mo: stans also shall prayse with my  
word:

all Regyl  
1744

Exe: 25  
1744

1744

1744

B  
C: 14  
D: 14

1744

1744

C





THE BOKE OF THE PROPHECY AGGEVS.

The cruce of the prophete of Aggeus. In repho-  
sation to buyld the temple agayne.

CAPL

II

CAPL

2



**I**n the seconde yere of  
hynge Darius, in the first  
moneth, the first daye of the  
moneth, came the word of the  
Lorde (by the prophetes Ag-  
geus) vnto Zorobabel the son  
of Salathiel the prynce of Iuda, and to Je-  
sus the sonne of Josedech the hie pryce,  
sayng: Thus speaketh the Lorde of hostes, and  
sayth: This people saye the saye: The tyme is  
not yet come to buyde up the Lorde's house.  
Then spake the Lorde by the prophetes Ag-  
geus, and sayd: Ye your selues can synde cruce  
to buyde up this house, and shall this house  
lye waste?

Agg. i. v. 1.  
Ezra. i. 1.  
Agg. i. v. 1.

Jerem. lxxv.

Psalm. lxxv.  
Psalm. lxxv.  
Psalm. lxxv.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.

**C**ould ye not stand to buyde  
beten, sayth the Lorde of hostes ye sawe much  
daye byng lyeuen: ye ate, but ye haue not  
enough: ye drinke, but ye are not fylled: ye  
drinke your synne, but ye are not warme: and  
ye that saye any thinge, putteth it in a byp-  
ocrite.

**T**hus sayth the Lorde of hostes: Con-  
sider your owne wayes in your beten, get  
you by the mountayne, seeke wodde, and  
burde by the house, that it maye be accepta-  
ble vnto me, and that I maye see the myne ho-  
nour, sayth the Lorde. Ye looked for much, and  
lo: it is come to lytle: and thoughte ye byng  
at home, yet ha I blowe it awaye. And why so  
sayth the Lorde of hostes? Euen because  
that in your house lyech to waste, and ye are euer  
man to his owne house. Wherefore the be-  
uere is forbydden to geue you any beten, and  
the catche is forbydden to geue you encrease.  
I haue called for a hounde, bothe vpon the  
lande, and vpon the mountaynes, vpon come  
vpon wynde, and vpon ople, vpon euery thyng  
that the grounde byngeth forth, vpon men  
and vpon catell. yea and vpon all handye la-  
bour.

**N**ow when Zorobabel the sonne of Sala-  
thiel, and Jesus the sonne of Josedech the hie  
pryce, with the remnant of the people, heere  
the voyce of the Lorde they: God, and the  
wordes of the prophetes Aggeus: like as the  
Lorde thre God had sent him, they people did  
scare the Lorde. Then Aggeus the Lorde al-  
gell sayd in the Lorde's message vnto the pe-  
ple: I am with you sayth the Lorde. And the  
Lorde waken up the spirite of Zorobabel the  
prync of Iuda, and the spirite of Jesus the  
sonne of Josedech the hie pryce, and the spirite  
of the remnant of all the people, that they  
came and laboured in the house of the Lorde  
at vnto the God.

¶ The breuith that the goodnesse of the seconde  
temple shal be the cause of the coming  
of Christ.

**V**pon the xiiii. daye of the first moneth  
in the seconde yere of hynge Darius, the  
one and twenty daye of the seventh mo-  
neth, came the word of the Lorde by the pro-  
phete Aggeus, sayng: Speak to Zoroba-  
bel the sonne of Salathiel prync of Iuda, &  
to Jesus the sonne of Josedech the hie pryce,  
and to the scribours of the people, & say: Why  
is left amonges you, that sawe this house in  
her first beauty? But what spake ye now by  
it? Is it not in your eyes, such as thoughte it  
were nothinge? Howe the litle be of good there  
the Lorde sayth the Lorde, be of good re-  
port, O Jesus thou son of Josedech hie pryce,  
take good beten vnto you also, all ye people  
of the lande, sayth the Lorde of hostes, and  
doe accordyng to the word: for I am with  
you sayth the Lorde of hostes, like as I agreed  
with you, when ye came oute of the lande of  
Cappre, and my spirite shall be amonge you,  
scare ye not.

**F**or thus sayth the Lorde of hostes: yet  
once more will I make heauen and earth,  
the see, and the drye lande: yea, I will moue  
all heauen, and the firme of all hea-  
uen shall come, and so will I fill this house  
with honoure, sayth the Lorde of hostes.  
The spirite is myne, and the golde is myne,  
sayth the Lorde of hostes. Thus the glo-  
rye of the last house shall be greater then the  
first, sayth the Lorde of hostes: and in this  
place will I geue pray, sayth the Lorde of  
hostes.

**T**he xiiii. daye of the first moneth, in  
the seconde yere of hynge Darius, came the  
word of the Lorde vnto the prophetes Ag-  
geus, sayng: Thus sayth the Lorde God of  
hostes: Like the pyccles concernyng the  
same, and saye: ys one better vnlte than  
his euer say, and why his say bo: southe the  
byed, potage, wyne, oyle, or any other meat:  
shall he be vnlte also? The pyccles answe-  
red and sayd: No. Then sayd Aggeus: How  
ys one byng despyled w a beere carcase, southe  
anye of these, shall he also be vnlte? The  
pyccles gaue answer and sayd: yea, it shall  
be vnlte. Then Aggeus answered, and said:  
euen so is this people and this nation before  
me, sayth the Lorde, and so are all the works  
of their handes. yea, and all that they do is  
vnlte.

**A**nd now: I praye you: consider from this  
daye forth, and how it hath gone with you  
alwe, as euer there was layde our stone vpon  
an albe in the temple of the Lorde, that wyl  
ye come to a roine heape of twenty busshels,  
three were scarce for: and that when ye come  
to the wyne presse for to pour oute fiftye bot-  
tles of wyne there were scarce three. For I  
knowe you with bray, blyssing and baple flo-  
ure in all the labours of your handes: yet  
mae there none of you that wolde lerne vnto  
the sayth the Lorde.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.

Agg. i. v. 1.



getions over Jerusalem and upon, and lose  
 the pleasure of the castle which is: for where  
 as I was but a little while they had turned  
 back that I might best see the. Therefore thus  
 saith the Lord: I will cause me againe in  
 mercy towards Jerusalem, so that my house  
 shall be builded in it, saith the Lord of  
 Hostes: yea, and the plowmen shall be sowed  
 abroad in Jerusalem, sayth the Lord of  
 Hostes.

habow. will

**D** Cap also, and speak: Thus sayth the  
 Lord of Hostes: My wages shall be in good  
 proportion againe, for the Lord shall yet com-  
 plete Zion, and chose Jerusalem. Thus saith  
 the Lord my eye and mine, and beholde, some  
 houses. And I sayd unto the angell that cal-  
 led me: what be these? he answered  
 me: These are the houses which have waite  
 for Juda, Israel, and Jerusalem abroad. And  
 the Lord showed me howe they were. Then  
 sayd I, what myll these be? he answered  
 and sayd: These are the houses, which have so  
 flowed Juda abroad, that is an an durt spere  
 by his herse: but these are come to stay them  
 away, and to cast out the houses of the Gen-  
 tiles, which had up their houses since the time  
 of Juda, so that it shall be abroad.

C The rebuilding of Jerusalem and Juda.

CAP. II

II

**I** Lift up mine eyes againe and looked, and  
 beholde, a man with a measure in his  
 hand. Thus saith the Lord: What doest thou  
 and he sayd unto me, to measure Jerusalem,  
 that I maye knowe how long and how wide it is.  
 And beholde the angell that called me  
 went his way. Thus saith the Lord: I will  
 send my angell to measure him, and saye unto him:  
 Run, speake to this young man, and saye: Jeru-  
 salem shall be inhabited without any wall, for  
 the multitude of people and cattell, that  
 shall be therein. Yea, I myself, saith the Lord,  
 will be unto her a wall of fyre round about  
 and will be her reward in her.

Examinat  
29m. 27c

**D** And thou wilt, O Lord from the land of the  
 North, sayth the Lord, yet whom I have scat-  
 tered in to the four wynds under heauen, sayth  
 the Lord. But thou shalt, O Zion: thou shalt  
 dwell with the daughter of Babylon, for  
 thus sayth the Lord of Hostes: with a glo-  
 rious power hath he sent me out to search  
 which spoiled you: for who is touched you,  
 that toucheth the apple of his own eye? Beholde  
 I will take up mine hand over them, so that  
 shall be spoiled of their riches and of their  
 them, and ye shall knowe that the Lord of  
 Hostes hath sent me.

**E** We glad and exioyce, O daughter of Babylon  
 for so, I am come to dwell in the myddle of  
 thee. For the Lord: He the Lord sayth three  
 wall maner heauen cleave to the Lord,  
 and shall be my people. Thus sayth the Lord  
 in the myddle of thee, and thou shalt knowe  
 that the Lord of Hostes hath sent me unto  
 thee. The Lord shall have Juda in possession

for this part in the holy ground, and shall  
 chose Jerusalem yet againe. There all shall be  
 as first before the Lord, for he is taken out  
 of the holy place.

Of the lawe and by the state of Christ, under  
 the figure of Jesus the great prophete of Christ.

CAP. III

III

**A** So he beheld me Jesus the great  
 standing before the sungeill of the  
 Lord, and Satan stood at his right  
 hand to resist him. And the Lord sayd unto  
 Satan: The Lord reprove thee, thou Sa-  
 tan: yea the Lord that hath chosen Jerusa-  
 lem reprove thee. Is not this a hande taken  
 out of the fire?

164a  
165c  
Jude

How Jesus was clothed in diverse gar-  
 ment, a robe before the angel: which answer-  
 ed and sayd unto those that robe before him  
 take away the soule clothes from him. And  
 unto him he sayd: Beholde, I have taken a-  
 way thy frume from thee, and will decke the  
 with change of garment. He sayd moreover,  
 set a sayre myre upon his head. So they set  
 a sayre myre upon his head, and put on clo-  
 thes upon him, and the sungeill of the Lord  
 robe theyer.

Then the angell of the Lord testified un-  
 to Jesus, and spake: thus sayth the Lord of  
 Hostes: If thou wilt walke in my wayes,  
 and kepe my wayes: thou shalt enter my  
 house, and kepe my court, and I will give  
 thee the place among the high houses here. Peace  
 O Jesus thou art myre, thou and thy ser-  
 vants that dwell before the, for they are won-  
 derous people.

Beholde, I will bring forth the daughter of  
 my Jerusalem: for so, the Lord that I have said  
 before Jesus: upon one stone shall be sculped  
 the Lord of Hostes, and take away the frume  
 of that lande in one daye. Then shall every  
 man call for his neyghbour under the vine,  
 and under the figge tree, sayth the Lord of  
 Hostes.

C The vision of the golden candlestick, and the  
 aspey upon them.

CAP. IIII

IIII

**A** So the angell that talked with me,  
 came againe, and waked me up, as a  
 man that is rapt out of his sleep, and  
 sayd unto me: What seest thou? And I sayd:  
 I have seene, and beholde a candlesticke all  
 of gold, and a baile upon it, and two seven  
 lampes therein and upon every lamp, two  
 bailes. And two olives trees stand by, one by  
 the right syde of the baile, and the other upon the  
 left syde.

So I answered and spake to the angell  
 that talked with me, sayng: O my  
 lord, what are these? The angell that cal-  
 led me, answered and sayd unto me:  
 knowest thou not what these be? And I sayd:

Cap IIII





both sent me unto you. And this shall come to pass, if ye will hearken diligently unto the voice of the Lord your God.

The confirmation of sayings without mercy. The delivery of exchange, and the obtaining of the people.

CAP. VII.

It happened also in the fourth year of King Darius, that the words of the Lord came unto Zachary, in the fourth day of the fourth month, which is called Elul, that time as Shazaiar and Hogomolech and the men that were with them sent unto Bethel for to praye before the Lord: and that they would say unto the Priests which were in the house of the Lord of hostes, and to the Prophets, would ye wepe in the sixth moneth, and saye as I have done now these sayes yeres?

Mal. II. 17. b

Jerem. 31. 11

Then came the words of the Lord of hostes unto me saying: Speake unto all the people of the land, and to the priests, and say, when ye fasted and mourned in the first and seventh moneth (now this is the fast and fast yeres) say ye fast unto me? When ye are aile and ozene, say ye not eate and ozene. For your owne sakes? Are not these the words which the Lord spake by his Prophetes in those tymes, when Jerusalem was inhabited and welthye, for and the cytes sounde about her: when their dwellers men, had he toward the South, and in the plague countre.

Isaiah. 64. 10. b

And the words of the Lord came unto Zachary, saying: Thus saith the Lord of hostes: Execute true iudgement, let us mercy and iourage synners, let us man to his neighbor. Do the widow, the fatherlesse, the stranger, and poore no wronge: and let no man swaie curst agaynst his neighbor in his gress.

Isaiah. 64. 10. b

Therefore, they would not take heed, but said: we heare, but we heare not, and they would not heare: men so they saye, and I would not heare (saith the Lord of hostes) but I have sited them among all the Synthes, whom they knowe not. Thus the lawe was made so delicate, that there was no man in it neither in nor for, for that pleasure sake was wisely saye made.

Jerem. 31. 11

Wherefore the Lord of hostes was verye wrothful of them. And thus is it come to passe that he as he spake, and they would not heare: men so they saye, and I would not heare (saith the Lord of hostes) but I have sited them among all the Synthes, whom they knowe not. Thus the lawe was made so delicate, that there was no man in it neither in nor for, for that pleasure sake was wisely saye made.

Of the returne of the people unto Jerusalem, and of the mercy of God to waite them. Of good work, and the calling of the Gentiles.

So the words of the Lord came unto me saying: Thus saith the Lord of hostes: I was in a great rage over Syon, for I have ben verye gelouse over her in a great displeasure, thus saith the Lord of hostes: I will couene me agayne unto Syon, and I will dwell in the myddest of Jerusalem: so that Jerusalem shall be called a faithful and true citie, the hill of the Lord of hostes, yea an holy hill.

Thus saith the Lord of hostes: There shall yett olde men and women dwell agayne in the stretes of Jerusalem: yea and such as goe with flours in theyr bandes for verye age. The stretes of the citie also shall be full of younge boyes and damoyselles playinge upon the streets.

Thus saith the Lord of hostes: If the residue of this people thynke it to be impossible in these dayes, would it therefore be impossible in my sight, saith the Lord of hostes? Thus saith the Lord of hostes: Beholde, I will deliuer my people from the lande of the East and West, and will bringe them agayne, that they maye dwelle at Jerusalem. They shall be my people, and I will be theyr God in truth and righteousnesse.

Thus saith the Lord of hostes: Lett your handes be stronge, for that now heare these wordes by the mouth of the Prophetes which be in these dayes, that the foundations be layde upon the Lord of hostes house, that the temple maye be builded, for why? before these dayes, nyght men could not saye: we will build an house, for we are able: but I let everye man goe agaynst his neighbor.

Therefore, I will now interete the residue of this people no more as afore tyme, saith the Lord of hostes, but they shall be as the olive tree. For they shall be full of fruite, the ground shall geue her increase, and the heavens shall geue them dewe: and I shall cause the remnaunte of this people to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the Heathen: O ye house of Juda and ye house of Israel: Curs so will I deliuer you, that ye shall be a blessing: I care not, but let your handes be stronge.

For thus saith the Lord of hostes: Like as I broughte to punishment you, who tyme as your fathers prouoked me by: so will I saye the Lord of hostes, and I care not. Curs so am I deliuered now in these dayes, so to be well unto the house of Juda and Israel, therefore cease ye not. Nowe the thinges that ye shall do, see these: Sprake every man the truth unto his neighbor, execute iudgement true, and peaceable within your postes, none of you maye curst in his heart agaynst his neighbor, and loue no false oyes: for all these are the thynges that I hate, saith the Lord.

And

And the word of the Lord of hostes came into me, saying: thus sayth the Lord of hostes: The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be to you and gladnesse, and prosperous by the feastes vnto the house of Iuda: Onely, leaue the tenth and pray.

Thus sayth the Lord of hostes: There shall yet come people, and the inhabitants of many cities: and they shall dwell in one citie: and shall go to an other, saying: Cyt, let vs go, & pray before the Lord, let vs like the worde of hostes, I will go with you: for much people and myghty heauen shall come and take the Lord of hostes at Ierusalem, and to pray before the Lord. Thus sayth the Lord of hostes: In that tyme shall ten men (out of all maner of languages of the Earthes) take one Iewe by the hemme of his garment, & saye: We will go with you, for we haue herd, that God is amonge you.

The corner-stone of the Sanctuary. The (burge) of Ierusalem (sprunge) on an hill.

CAPIT. IX.

The word of the Lord shall be receyued at Iudah, and Damascus shall be his offering: for the eyes of all men of the tribes of Israel shall be vnto the Lord. The borders of Demasch shall be habited thereby, & Ierus also and Sidon, for they are very wylle.

Ierus shall make her selfe stronge, & braye by syluer as the sande, and halde as the claye of the kerres. Whoso the Lord shall take her in, & haue her in possession: he shall smyte downe her power in to the see, and the wall be consumed with fyre. Thus shall Hecaron se and be affraid: Saja shall be deefde, so shall Hecaron also, because her hope is come to confusion. For the kinge of Saja shall perish, & at Hecaron shall no man dwell.

Strangers shall dwell at Ierusalem, and so for the payde of Whelustines, I shall eate it out. There shall be I take thar fed their mouth and their abhominations from amonge their trett. How they shall be lefte for our God, for they shall be as a piece in Iuda, & Accaron like as Ierusalem. And so will I compass my house round about with my men of water gonges to and fro: that no opprellour come vpon them anymore. For that haue I seene nowe with myne eyes.

Reioyce thou greatlye, O daughter Zion be gladd, O daughter Ierusalem. For so, thy wylge commeth vnto the, euen the erghtous and haugour: Lowly and simple is he, & erde by upon an hill, and vpon the toole of an all. I will rote out the charyetes from Sphaim and the horse from Ierusalem, the barrel bowes shall be destroyed. He shall greeue doctrine of peate vnto the hepten, and his dominion shall be from the one see to the other, and from the Iordanes to the endes of I world.

Thus also shall the bloude of the come

ment shall let thy prisoners out of the pitte wherein is no water. Turne you nowe to the stronge holde, & that be in prison, and longe tyme to be detynned: And this dare I bringe the worde, that I will rewarde the double a gaine. For Iuda haue I bent out as a bowe for me, and Sphaim haue I selled. Thy sonnes O Zion, will I rase by the word of the Lord, and make the as a granter (warre): the Lord God shall be stre about them, and his darteres shall goe for the as the Iygherpyre. The Lord God shall blowe the trumpet, and shall come for the as a thyme out of the southe.

The Lord of hostes shall defend them, they shall consume and droure, and subdue them with synge stones. They shall smocke and rage, as it were thowow wine. They shall be fylled like the basens, and as the beynes of all the autes.

The Lord shall be with them, and shall be with them, as the flocke of his people: for the bones of his Sanctuary shall be set by in his lande. O howe prosperous and goodly a thinge shall that be? They shall make the yonge men chearefull, in the newe tyme the maydens.

The people is shourd to receyue the doctrine of murke of the Lord. The Lord's promise to vnto and comfort the heale of Israel.

CAPIT. X.

Reioyce the Lord them by tynes to greeue you the last tyme, so shall the Lord make cloudes, and greeue you rayne y enough for all the creature of the see: for borne is the answer of Iuda.

The soldayres shall lye, and sell out borne: & the comforte that they greeue, is no thinge wort. Therefore as they affraie like a flocke of shepe, & are troubled, because they haue no shepherde.

My wretched displeasure is moued at the shepherdes, and I will byste the gates. For the Lord of hostes will receyue vnto his flocke, the house of Iuda, and holde them as a goodly fayre hoide in the battyle. Gate of Iuda shall come the helmet, the nail, the dardhome, and all the pices together. They shall be as the granter, which in the battyle rebe downe the myte vpon the theces. They shall fight, for the Lord shall be with them, so shall the heuemen shall be confounded.

I will comfort the house of Iuda, and prestrue the house of Ioseph. I will turne the also, for I praye them: and they shall be like as they were, when I had not cast them of. For I the Lord am there, and will heare them.

Sphaim shall be as a granter, and their darteres shall be cheerefull as thowow: & thine yea thes chidowen shall see it, and be gladd, & they

Richard II. C. 11. 12. 13.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.



**1** pour out the spirit of grace and prayer, so that they shall take upon me, whom they have persecuted: and they shall be merciful, as men mourning for them: and they shall be merciful to you, and be loyally to you, as men are loyally to their brethren.

**2** Then shall there be a great mourning at Jerusalem, like as the lamentation of Jheremion in the valley of Sion. And the land shall be wylie every where by them: for the hired of the house of Dauid shall sit alone, and their wives by them shall sit alone: and the hired of the house of Saccanibon shall sit alone, and their wives by them shall sit alone: and the hired of the house of Leui shall sit alone, and their wives by them shall sit alone: and the hired of the house of Beniamin shall sit alone, and their wives by them shall sit alone: in the manner, as if other generations, every one by them shall sit alone, and their wives by them shall sit alone.

**3** Of the work of grace and truth Christ. Of the nine tribulations of Iohannys, and of the fall of the city.

CAPL XII

**1** At that tyme shall the house of Dauid & the church of Ierusalem have an open well to walk of sinne and wickednes. And then shall the Lord of hostes say: I will destroy the names of Idoles out of the land: so that they shall no more be put in remembrance.

**2** As for the same prophecies also and the vncleane spirit, I shall take them out of the land: so that if any of them shall prophesy as by moys, his owne father and mother shall digat him, shall saye vnto him: Thou shalt die, for thou speakest lies vnder the name of the Lord. And as thou shalt saye and mother shall digat him, shall wounde him, when he shall prophesy.

**3** And the Lord shall those prophecies be of Iohannis and curie one of his vision when he prophesied vnto you: and they shall see Iohannis as my mess, to utter my men vnto you. And he shall be Iohannis saye: I am no prophete: I am an husbande man, for so am I called by Adam for my youth by.

**4** And if it be sayde vnto him: how came these woundes vnto thine sides? he shall answer: Thus am I wounded in the name of myne owne brethren.

**5** And when I shall stand upon my wordes, and upon the prayer of my people, shall the Lord of hostes saye: I will destroy the city, and the temple shall be destroyed: and I will burne myne hande to the Lord once. And it shall come to passe that the Lord shall in all the lande two partes shall breake out, but the thirde parte shall remaine them.

**6** And the same thirde parte will I bringe vnto the fire, and will steele them as the silver is steeled: and I will steele them like as golde is steeled. When shall they call vpon my name, and I will be merciful to them: I will saye: as to my

people. And they shall say: Lord my God.

**7** The message of the church vnder the figure of Ierusalem. Of the tribulations of the Lord.

CAPL XIII

**1** Behold, the daye of the Lord cometh, & that shall be a daye of speyde and robbery: for I gather together all the heathen, to fight agaynste Ierusalem: so that the city shall be won, the houses spoiled, and the two men besyde. The halfe of the city shall go awaye into captivitye, and the residue of the people shall not be carryed out of the city. After that shall the Lord go forth to fight agaynste those heathen, as men do to fight in the day of battayle. Then shall his feete stand vpon the mounte of Sion, that is sayde vpon the east syde of Ierusalem. And the mounte of Sion shall cleane in two, eastward, & westward, so that there shall be a great valley: and the halfe mounte shall remoue toward the north, and the other toward the south. And the wall shall be vnto the valley of my hills: for the valley of the ditches shall be vnto the wall. And the wall shall be like as the wall of Ierusalem in the daye of old kinge of Iuda. And the Lord my God shall come, and all shall saye vnto him. In that daye shall it not be sayde, but Iohannis and Iohannis. This shall be that speciall day, which is knowen vnto the Lord: neither shall we saye, but about the rumpng tyme it shall be sayde. In that tyme shall these waters of Ierusalem come out from Ierusalem: the halfe parte of them toward the east sea, and the other halfe toward the westward sea, and shall continue daye & nyght, and winter. And the Lord himselfe shall be kinge ouer all the earth.

**2** At that tyme shall there be one Lord, and his name shall be but one. After that shall go about the hole earth, as vpon a seld: from Iuda to Ierusalem, & from the south to Ierusalem, & he shall be set by, and inhabited in that place: from the westward part, vnto the place of the syde parte, and vnto the corner parte: and from the tower of Beniamin, vnto the hinges vnto the gates. There shall men dwell, and there shall be no more cutting, but Ierusalem shall be safely inhabited. This shall be the plague, wherewith the Lord will smyte all people, that have fought agaynste Ierusalem: namely, when shall they consume awaye, & though they stande vpon their feete: their eyes shall be corrupted in their holes, and their tongue shall consume in their mouth.

**3** In that daye shall the Lord make a great sedition amongst them, so that one shall fight an other by the hande, & shall be vnto the hande of his neyghoure. Iuda shall fight also agaynste Ierusalem, and the gates of all heathen shall be gathered together rounde about: golde and silver and a verye great multitude of clothes, and so shall they be as the multitude of clothes, and all the heathen that shall be

THE BOKE OF THE PROPHETE MA LACHI.

¶ The compleyned copye of the booke of the prophet Malachi

CAP.

L

in the holle, like as yonder place was. Every one that remembereth them of al þe people, wher the same agayne Jerusalem, shall go by earle, to worship the hange ( euen the Lords of hostes ) and to kepe the feast of tabernacles. And like vnto that generation vpon earth yorch not by to Jerusalem, for to worship the hange, euen the Lords of hostes ) vpon the same shall come no rayne. In the kyned of Egypt go not vp, and come not, as shall rayne vpon the heathen.

**D** This shall be the plague wherewith þe Lord will smyte all heathen, that come not by to kepe the feast of tabernacles: yea this shall be the same plague of Egypt and the same plague of all people, that go not vp to kepe þe feast of tabernacles.

At that tyme shall the springes of the holles be drye vnto the Lord, and the riuers in the Landes houle shall be drye þe balens befoze the aulters: yea all the heathen in Jerusalem and Iuda, shall be drye vnto the Lord of ho

res: and all

they that saye offerings, shall come take of them, and drye them thus. And at that tyme shall they be no more counted in þe house of the Lord.

¶ The ende of the prophesie of zachary.



**H**e heavy burthen, wher þe Lord witnesseth agayn Israel by Malachi. I haue loued you saith the Lord yet ye saye: wherim shall thou loued be? Was not Israel Iacob's brother, sayeth the Lord: yet haue I loued Iacob and hated Esau: yea I haue made his hillis waste, and his heritage a wilderness for dyagons. And though I demer sayd vnto you, we are desceyued, we will go buylde by agayne the places that be wasted: yet (saith the Lord of hostes) what shall I buylde that shall I downe: so that it shall be called a curse lande, and a people, whom the Lord hath euen bene angere withall.

Your eyes haue sent it, and ye your selves shall confesse that the Lord hath brought the land of Israel to greate honour. Wher was not a sonne honoured his father, as Iesusus his mother? If I be nowe a father, wher is myne honour? If I be the Lord, wher am I feared? saith the Lord of hostes.

Now to you priests, that despise my name. And ye saye: wherim haue we despised thy name? In this, ye offer vncleane bread vnto myne aulters. And ye saye: wherim haue we offered any vncleane thing vnto the? In this that ye saye: the aulters of the Lord is not to be regarded. If ye offer the dynde, is not that cypill? And ye offer the same and speke, is not that curill? Yea offer it vnto the pynce, shall he be content with the, or accept the personne, sayth the Lord of hostes?

And now make your prayer befoze God that he maye haue mercy vpon vs: for such charges haue ye done. Shall he regarde your seruance, thinke ye, sayth the Lord of hostes? Yea what is he amonge you, that will do so morde as to shut the doore, or to kindle the fyre vpon myne aulters for nought? I haue no pleasure in you sayth the Lord of hostes and as for the meate offering, I will not receyue it at your hande. For from the springe by of the sonne vnto the goinge downe of the same, my name is great amonge the Benyons: yea in euery place shall there sacrifice be done, and a vicane made vnto me: but ye haue vnhalowed it, in that ye saye, the altes of the Lord is not to be regarded, and the charge that is set vpon, not to be regarded.

Now say ye: It is but labour and transitorye

for  
Mon:  
lat.

cap.







**THE VOLVME OF  
THE BOKES CALLED  
APOCRIPHA.**

CONTAYNED IN THE COMMON

translation in Latyn, whiche are not founde  
in the Hebrew nor in the Chaldee.

¶ ¶ ¶

THE REGISTRE THEROF.

¶ The thirde booke of Esdras,  
The fourth booke of Esdras,  
The booke of Tobiah,  
The booke of Judith,  
The rest of the booke of Ester,  
The booke of wysdome,  
Ecclesiasticus,  
Baruch the Propete,  
The songe of the .iiij. children in the oven,  
The storie of Susanna,  
The storie of Bel and of the Dragon,  
The prayer of Manasseh,  
The fyrste booke of the Machabees,  
The seconde booke of the Machabees,

¶ ¶ ¶









And he reigned ouer Iherusalem. And the kyng of Egypt put him downe, & he wold not reigne in Ierusalem, and raised by a rate of the people: namely an hundred calkes of silver and one talent of golde. The kyng of Egypt also made Ioachim his brother kyng of Iuda and Ierusalem. He sought counsell with the kyng him selfe and Zaccaries his brother, he toke them & carried them away prisoners in to Egypt. The first and thirde yeres wold was Ioachim, when he was made kyng in the ianor of Iuda and Ierusalem, & he did not beleue the Lorde. After this Nabuchodonosor the kyng of Babilon came by, bound him with bandes of yron, & caried him into Babilon. Nabuchodonosor also toke all the vessels that were halowed in the temple of the Lorde, and all the treasures, & caried them into Babilon, and broughte them in to his own temple at Babilon. Of his unclennesse and ungodlynesse it is written in the booke of the actes of the wynges. And Ioachim his son reigned in his stede. He was made kyng being thurty yere old, and reigned but thre monethes and x. dayes at Ierusalem, and he did not beleue the Lorde. So after a yere Nabuchodonosor sent and caried him by wayle into Babilon with the holy vessels of the Lorde, and made Sedechias his brother kyng of Iuda and Ierusalem, when he was xij. yere old, and he reigned xj. yere.

Oh. He. 34. 12.

Jer. 37. 21. 12.

And he did not alle in the sight of the Lorde, and caried not for the wordes that were spoke unto him by the prophete Ieremie, as the mouth of the Lorde. And when as he had made an othe unto kyng Nabuchodonosor, he maniwost him selfe, and fel from him, having a quicke necke and beere, and transgressed all the statutes and ordinances of the Lorde God of Israel. The rulers also and heedes of the people of the Lorde did make rull, & became ungodly more then the heathen, being defiled in all maner of abominacions: yea and waled the holy temple at Ierusalem. And the God of their fathers sent his messengers unto the, to turne them backe and to call them agayne from their synnes, for he wold sayne haue spared them, for his holy tabernacles sake. Nevertheless they had his messengers in detrad: and toke what God spake unto them by his prophetes, they made but a sport of it. This he wold on so longe, till the Lorde was wrothe with his people for their ungodlynesse, and till he caused the kynges of the Caldees to come by, which slew there yong men with swerde: yea even in the compasse of their holy temple and spared no bodye, neyther yonge men nor olde, neyther mardyn nor younge man: but they were all deliuered in to the power of the kynges of the Caldees, and at the holy vessels of the Lorde, and the kynges treasures toke they, and caried them into Babilon. So for the house of the Lorde, they hent it, & brake downe the walles of Ierusalem, let theye open the temple, destroyed all the noble buyldynges, and broughte them to nought, and the people that were not slayne with the swerde, they caried into Babilon.

Thus became they prisoners and bondemen of the kyng of Babilon, till they were deliuered and caried for them selves, & when the wordes of the Lorde were fulfilled, which he promysed them by the mouth of the prophete Ieremie, and till the land had her rest: namely all the tyme that it lay waste, had it rest and quietnesse. Ixxv. yeres.

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¶ Thus cometh Ieremie to the Jewes to returne to Ierusalem, and to showe them the destruction of the temple. After that are there letters sent to Arias: raris, which he wrote the Jewes to buyldyng of the temple: and so is the buyldyng begun, with the stone of the founnteyne.

CAPL II.

Now when kyng Cyrus reigned ouer the Persians, and when the Lorde wold perfume the world that he had promysed by the mouth of the prophete Ieremie: the Lorde raised up the spiryte of Cyrus the kyng of Persians, so that he caused this writinge to be proclaimed thowout his hole realme, saying: Thus sayeth the kyng of Persians: the Lorde of Israel that bye Lorde hath made me kyng of the lande and commaunded me to buyld him an house at Ierusalem in Iude. If there be anye man of your people, the Lorde be with him, and goe by with him to Ierusalem. And all they that dwell rounde about the place, shall helpe them, whether it be with golde, with silver, with wythe, with woode and necessarye costell, and all other charges that are broughte with a free wyll to the house of the Lorde at Ierusalem.

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¶ Then the principall men oute of the tribes and byllages of Iuda and Beniamin rose up, to bid the pcedes also and the Levites: whom the Lorde had moved, to goe by and to buyld the house of the Lorde at Ierusalem. And they that were about them, helped them with all maner of golde, and silver, and satell also, and with many lybrells of greene, & this byd many one, whose mynde was turned by these. ¶ Kyng Cyrus also broughte the vessels and ornaments that were halowed unto the Lorde: which Nabuchodonosor the kyng of Babilon had caried awaye from Ierusalem, and consecrated them to his godd and ymage, and deliuered them to Shethubas his treasurer, and by him they were deliuered to Batmanasar the deputye in Iude. And this was the nombre of them: Two thousande and foure hundred silver vaulkes, thurtye silver balens, thurtye balens of golde two thousande and foure hundred vessels of silver, and a thousande beside. All the vessels of golde and silver, were thurtye thousande righte hundred and ix. These were nombred unto Batmanasar, and them that were come agayne with him to Ierusalem out of the captivite of Babilon. Now in the tyme of kyng Artaxerxes the kyng of Persia, these men: Dalmas, and Shethubas, Sabarias, the

17

chimus, Balthemus, Semelius the scribe, and others that dwelle in Samaria and in other places vnder the dominion thereof, wrote a letter vnto kynge Artaxerxes, wherein they complained vnto the kynge of them in Iury and Jerusalem. The letter was made after this maner.

**C** **S**o the seruantes, Kathimus the booke wyter, Sabellus the scribe, and other iudges of the court in Egiptia, and Phenices. As it is known and manifest to our Lorde the kynge, that the Jewes whiche are come vnto you vnto be in to the rebellious and wicked city, began to build it agayne, and the walles aboute it, and to set by the temple a newe. Nowe if this citye and the walles thereof be set by agayne, they shall not onely refuse to paye us taxes and tithes, but also rebel vnto us agaynst the kynge. And for so much as they take this in hande now aboute the temple, we thought it reason, to shewke no lesone of it, but to shew it vnto our Lorde the kynge, and to certifye him thereof: so that if he please the kynge, he maye cause it to be soughte in the booke of lawe, and thou shalt fynde such teaching wythyn, and what vnto us that this city hath alwaye ben rebellious and disobedient, that it hath subdued kynges & cities, and that the Jewes which dwell therein, haue receiued a rebellious, obstinate, vngratefull, and disobedient people, for the which cause this city is builded. Wherfore now we certifye our Lorde the kynge, that if it is not by thyng & occupied agayne, and the walles thereof set by newe, thou shalt haue no passage in to Egiptia, and Phenices.

**D** **T**hen wrote the kynge to Kathimus the booke wyter, to Balthemus, to Sabellus the scribe, and to the other officers and dwelers in Samaria and Phenices, after this maner: I haue read the epistle whiche thou sentest vnto me, and haue commaunded to make diligent searche, and haue founde that the citye hath bene builded agayne, that the same people are disobedient, and haue caused much waite, and that myghty kynges haue rayged in Jerusalem, whiche also haue rayged vnto us in Egiptia and Phenices. Wherfore I haue commaunded those people that they shall not build the citye, that they make no more in it, and that they proceede no further with the buildyng: for so much as if might be the cause of waite and displeasure vnto kynge.

**S**o when Kathimus and Sabellus the scribe, and the iudges in the lande had receiued the wyrtage of kynge Artaxerxes, they gaue them to the iudges, and came in all haste to Jerusalem, with an hoste of horsemen, and with muche people of foote, and sought them to builde. And so they left from buildyng of the temple, vnto the seconde yere of kynge Darius.

**Darius maketh a lawe. The thirde booke of the thirde part, of whiche the thirde booke is called the thirde.**

**K**ynge Darius made a greafe frait vnto his seruantes, vnto all the court, and to all the officers of Media and Persia, yea to all the deputies and iudges that were vnder him from India vnto Ethiopia, in the byed and rynd countreys. So when they had eaten and dronken, beinge sat downe, and were gone home agayne, Darius the kynge went in to his chambere, layde him downe to slepe, and so awoke.

**T**hen the thirde yonge men that kepte the kynge's prison, and watched his bodie commaunded amonge them selus, and spake one to another: let euere one of vs saye some thyng, and soke whose sentence is wyse and more excellent then the other, vnto him that kynge Darius graue great graces, and clothe him with purple. We will graue him vessels of golde to drynke in, clothes of golde and courtynge: he shall make him a costly chayer, and a byrle of golde, he shall graue him a bonce of wyche spike, and a caryne of golde about his necke: yea he shall be the seconde and principall next vnto kynge Darius, and that because of his wysdome, and shall be called the kynge's kyneman.

**S**o curte one wrote his meanynge, sealed it, and layd it vnder the kynge's pillowe, and sayd: when the kynge awaketh, we will graue him ouer wyrtynge, and soke whose wyrtage shall be the moost wysly spoken, the same shall haue the bradere. One wrote: Wher is a stronge thyng. The seconde wrote: The kynge is stronger. The thirde wrote: Women haue yet more strength, but aboute all thynge the truth beareth are the wyrtage. Now when the kynge was waken by, they toke their wyrtynge, and brurroo them vnto him, and so he read them. Then went he forth to call all his chiefe Loies, all the deputies and iudges of the countreys of Media and Persia. And when they were set downe in the counsell, the wyrtynge were read before them. And he commaunded to call for the yonge men, that they mighte declare their meanynge of the selus by mouth. So when they were sent for, and came in, the kynge said vnto them: Write ye and make ye to vnderstande what the thynges are that ye haue wyrtynge.

**T**hen began the first whiche hadt spoken of the strength of kynge, and sayd: O ye men, wher is a mysterious strong, and curte commaundeth them that drynke it: it is drynked in the mynde, and drynked with the poore man and the kynge to halage and vantage. The seconde wrote also with the bond: as he writteth the wyrtage: with the poore, and wyrtage is called no wyrtage they vnderstande, and maketh them carelesse and merie, so that none of them remembereth anye deuyntie better, or distre: It seemeth a man to drynke also that the thyng whiche he doth is honest and good: and remembereth not that he is a kynge, nor that he is in auctour, and that he ought not to do such thynges.

**Darius maketh a lawe.**

Whomsoever, when men are dysnaryge, they  
 foryet all that they say, all brotherly cari of mi-  
 nistris and love: but as soon as they are dysna-  
 ryge, they dysce the sweete and wyl light:  
 and when they are layd downe to the wyne,  
 and to sleep by nyghte, they can not tell what  
 they say: wchge ye now, is not wyne the red  
 gra? For wchge woulde ye take in hande to be  
 such a dysnaryge? And when he had spoken thus  
 he prayde the congre.

The declaration of the thre old sentences of the  
 first man, is pounched in the Chapter before. of  
 which we have seen in that Chapter the first  
 of all dysnaryges, is well commented and alowd.  
 Let us now see in this all the sentences under him,  
 that are in the booke of Zorobabel to the dysnaryge  
 in this booke.

CAPL III.

**T**hen the seconde (whiche had sayde that  
 the kynge was stronger, began to speke  
 saying: O ye men, are not they the King  
 and mooste excellent, that conquere the  
 lande and the see, and all that is in the see, &  
 in the earth: yea, in the henge losbe of all  
 that itinges, and hath dominion of them all:  
 and is he what he is commended, it is soone.  
 Ye see, that his men toke a towercast, they  
 you, and take towne bylles, walls, and  
 towres. They are dysnaryge, and see (or hit men)  
 dysnaryge, and ouer pale not the kynge  
 wchge. Ye see yet the victorie, they bringe the  
 henge all the waye. Myn wyse the sith that  
 me die not wchge wchge and synging, but in  
 the ground: when they se they dysnaryge  
 but to the henge. And if the henge alone do  
 the commande to kill, they kill if he com-  
 maunde to logge, they logge. If he com-  
 maunde to wyse, they wyse, if he bye dysnaryge  
 awaye, they dysnaryge awaye, if he commande  
 to bye, they bye. If he commande to  
 take downe, they dysnaryge downe: if he com-  
 maunde to plante, they plante. The common  
 people and the rulces are charyge unto him.

And the henge in the same reason syngeth  
 downe, cately and dysnaryge, and cately  
 he: then henge they marche rounde aboute the  
 henge, and not one of them dare gette him  
 out of the waye to do his owne businesse, but  
 must be obedient unto the henge at a wchge.  
 Judge ye now, O ye men, how wchge not be  
 goddys sake about, unto whom men see thus o-  
 bedient: And when he had spok this, he prayde  
 the congre.

The thirde, whose name was Zorobabel,  
 whiche had spoken of women and of truthe,  
 began to speke after this maner: O ye men, it  
 is not the great henge, it is not the multitude  
 of men, wchge is it wchge that is called? Wchge  
 is it then that hath the lordshipp ouer them?  
 Have not women borne the henge and all the  
 people that use these thinges? Have not wo-  
 men borne them, & brought the bye, that plant  
 the vine without the wine commed? They  
 make garmente for all me, they give honour  
 unto all men, & without women can not men

truce. If they gather gold and silver, & of pre-  
 cious thinges, and be a large wellfavourd wo-  
 man, they leave all together and turne they  
 eyes only unto the woman, & gaze upon her  
 and have more than unto her, then unto si-  
 lver and gold, or any manner of precious thing.  
 A man leaveth his father that brought him up  
 he leaveth his own natural countrey & cleaveth  
 unto the woman: yea he is pleased his life in the  
 woman, and remembereth his father, his  
 mother, ne careeth. If this be the maner  
 know that women have the dominion ouer you.  
 Doth it greve you? A man leaveth his  
 father, and goeth his waye to seek, to kill,  
 to murder, to lye upon the see, and seeth a  
 lyon, and goeth in the catchewell: and when  
 he hath solen, dysceved and robbed, he turne  
 geth it unto his love. A gyfte, a man leaveth  
 his wyfe better then father or mother: yea,  
 manye one thate be that come out of they  
 wythes, and become bondemen for they  
 wythes: manye one also have prynces, and  
 have bene slayne, and have synned because of  
 women.

And nowe dysce me, I knowe a henge,  
 whiche is great in his power, and all landes  
 stande in awe of him, and no man dare laye  
 hand upon him: yet he is that is come: the  
 daughter of the great henge (Xartanus) the  
 henge concubine, sat by the henge upon  
 his ryght hande, and toke of his crowne  
 from his head, and set it upon her owne head, and  
 smote the henge with her left hande. After  
 that she had layd upon her wopen mouth:  
 if she laughed upon him, he laughed also:  
 but if she take any dyspalcature with him, the  
 henge was sayne to dysce her, and to greve  
 her good wordes, till he had gotten her fa-  
 vour agayne.

O ye men, are not women then stronger?  
 Great is the earth, and henge is the heuyn that  
 do these thinges. Then the henge and the prin-  
 ce is lokt out upon an other. So he began to  
 speke of the truthe. O ye men, are not women  
 stronger? Great is the earth, henge is the heuyn,  
 & henge is the course of the sunne, he compasseth  
 the heuyn rounde about, and seeth his  
 course agayne to his owne place in one daye.  
 Is he not excellent that doth this? Yea great  
 is the truthe, and stronger then all dysnaryge.  
 All the earth calleth upon the truthe, the heuyn  
 playeth it, all woynes wake and tremble at  
 it, and with it is no dysnaryge thynge. Wchge  
 is dysnaryge: the henge is dysnaryge, wo-  
 men are dysnaryge, all the dysnaryge of men  
 are dysnaryge, yea all they woynes are  
 dysnaryge, and there is no truthe in them,  
 in they dysnaryge: also shall they be  
 dysceved and perswade. As so; the truthe, it  
 endureth, and is atwaye stronger: it is tryed  
 and conquereth, for evermore wchge with-  
 oute end.

The truthe accepteth no payement, it  
 putteth no difference betwix the ryche or poore,  
 betwix the myghte or symple, but holdeth  
 equal beure every man, whether they be sur-  
 of good, and all men see humyly deall with  
 all in the woyn of it. In the iudgement of it  
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ther is no burpicious thing, but strength, wisdom and power, & mercy for evermore. Wholes be the God of earth.

And with that he delo his songe, and at the people cryd and sayd: Great is the strength, and above all. Then sayd the kyng unto him: What what thou sayst, more then is appoynted in the wyrtunge, and I shall give it the, for thou arte humous wyse then thy compaynyons: thou shalt yett me, and be my hysman. Then sayd he unto the kyng: How muche thy promise and howe whiche thou had vowed and promysed (in the case when thou wast in the byrgdome) to buyde by Jerusalem, and to sende agayne all the bestis and cowles that were taken awaye out of Jerusalem: whiche Cyrus separated whel he was in Babylon, and wolde have solden to him agayne even there. And the kyng was so buyde by the temple, whiche the Chaldees vnto when Jerusalem was destroyed by the Chaldees. This onely (O kyng) is the wyrtunge that I requyte. This is the maiestye, whiche I desire and aske of the: that thou perswaine the howe whiche thou wilst chuse: as thoue thou hast made unto the kyng at this.

Then Darius the kyng took up, and kyled him, and wrote a letter vnto all the byrges and byrges, to all the Lordes and nobles, that they shold conuey him word, & all the word that would goe by which him. He wrote a letter also vnto all the byrges that were in Calyria and Idemites, & vnto Apbanus, that they shoulde blyve Cyrus letters from Apbanus vnto Jerusalem, to buyde the city without. For then he wrote vnto all the Jewes that water went out of his realm to Jery, because of the fectious, that no others no rule nor lawe, wold come to these doctes: and that all theyr land whiche they had conquered, wold be free and not tributary. And that the whiche wold give oute the cities and byrges of the Jewes which they had taken in: yea and that they shold ferryt spure. It sente to the buydyng of the temple, until it were finished, and to the buydyng of the house of offeringes: as it is commaunded: it entente freely also, and that all they which come from Babylon to buyde the city wold have free libertie, they and their children and all the prestes.

He wrote the greatest also and commaunded the holy government shold be given them vnto their ministres, and wrote that commaundmentes shold be given to the Levites until the day that the house were finished. & Jerusalem buyde by and commaunded that all they that watched the city wold have their portions and wages.

He gave oute also of the bestis that Cyrus had separated from Babylon, and at that Cyrus had given in commaundment, the same sayed he also that it wold be done and sent vnto Jerusalem. Now when this songe was gone to: he turned his face toward Jerusalem, and prayed the lady of heave and earth: O thou commeth the victory, of the commeth

wyldome & strength, and I am the strength: Wholes art thou whiche has given me wisdom: the wyl I praye, O Lord, thou God of our fathers.

And so he take the letters, and wente vnto Babylon, and when he came there, he toke this vnto all his byrges that were at Babylon, and they prayed the God of theyr fathers, that he hadt given them restefyng and lybertie to goe up and to buyde Jerusalem, and the temple (whiche is there called after the name of the Lord) and they reioysed with instrumentes and gladlye seven dayes songe.

They that came to Jerusalem are nombred: they began to laye the foundation of the temple, but are led by the names: curues, and so to the buydyng of the temple of the Lord.

CAPL V.

After this were the principal men of all the byrges, chosen in the cities & byrges, that they wold goe up, with their wyves and chyldren, with every seruante and mayden, with all theyr cattell and inheritance. And Darius the kyng sent with them a thousand solders, to conuey them safely vnto Jerusalem: and they byrges were glad, playing upon instrumentes, and singing. And these are the names of the men whiche went up out of the byrges, according to the scrtyes. Of the prestes, the sonne of Phobes, the sonne of Jaron: Jesus the sonne of Josabe, Juschim the sonne of Zorobabel, the sonne of Salathiel of the byrges of Judah, cut of the byrges of Judah, of the tribe of Judo: whiche spake wonderfull thinges vnto Darius the kyng of Persia, in the seconde part of his reigne in the first moneth of Jrian.

These also are they of Jery which came by and turned agayne vnto Jerusalem, out of the captivitye that S. Babodonny for the kyng of Babylon had brought vnto Babilon. And every mansonght his portion agayne: Jery by his wyf, they that came with Zorobabel, & with Jesus, Archemias, Saraias, Raclaias, Chirius, Simmarus, Darbochus, Belsor, Percyia, Kochoi, Otius, Camas, and of their byrges.

And the nombis of them according to their kynedys and valtes were. The chyldren of Phares, two thousand, an hundred the forty and twelue. The chyldren of Jees, the thousand, an hundred and lvi. The chyldren of Jemes, an hundred & lxx. In the sonnes of Jelus and Jothas, a thousand the C. & lxx. The sonnes of Henu, two thousand: four hundred & lxx: and ten. The sonnes of Eliab, two hundred and lxx. The sonnes of Manas, an hundred the lxx: and lxxvi. The sonnes of Heber, four hundred and lxx. The sonnes of Janyad, four hundred and lxxv. The sonnes of Chan, lxxv and lxxvii. The sonnes of Zamar, two thousand and lxx. The sonnes of Jolias, lxx. C. the lxx: and one.

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offerings unto the Lorde in the morning, and so every daye the bread of tabernacles as it is commanded in the lawe: And besides that they as accorde bynge was, and more the sacrifices appointed, the offerings also of the substance and of the newe flowers, & all holy feastes. And all they that bowed offerings unto the Lorde, beganne at the newe yeaere of the seventh moneth to offer unto God, for the temple of the Lorde was not yet builded. And they gave unto the workmen carpenters, masons, mear, and drynke with their families. Unto them of Babilonia and Syria they gave carres, that they shoulde carrye trees from Libanus to Beiruts and Bames, and that they shoulde be wrypen in the haven of Joppe, accordinge as it was appointed and ordeyned by Cyrus kinge of the Persians.

And in the second yere they came in to the temple of God at Jerusalem. In the second moneth beganne Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec with them brethren the priests and Levites, and all they that were come unto Jerusalem out of the captivete of Babilon, and layde the foundation of the temple, in the newe moneth of the second moneth in the second yere that they were come in to Jewry and Jerusalem. And they appointed the Levites that were about xx. yere olde; unto the keepinge of the Lorde: so Jesus and his sonnes and his brethren all the Levites were so gyded, and performed the lawe and ordynance in the house of the Lorde.

And the priests shode, and had their garments and trompettes, and the Levites, the sonnes of Asaph hadde cyrnballis, spongye shankes and psaltes unto the Lorde, accordinge as David the kinge of Israel had ordeyned. And the songe that they sayde unto the Lorde, was after this maner: Singe unto the Lorde, for he is gracious, and his goodness upon Israel endureth for ever. And all the people blew one with trumpets, and songe with louds voyce, praisinge the Lorde together in the gracious voyce of the house of the Lorde. There came also some amonge the priests and Levites the rulers and elders, accordinge to the verbes and kinde of the house as had bene the house afore: to the saydinge of this temple with grete crye and greale mourninge many also with trompettes and great voyce: In so much, that the trompettes might not will be heard for the voyce and mourninge for the common people blew goodly upon the trompettes.

Then came the enemies of the trybes of Juda and Ben Jamyn, to knowe what that trompettinge and noise of instruments myght be. And they plesed that it was they which had bene come agayne out of captivete, & which builde the temple by a newe unto the Lorde God of Israel. So they toulde to Zorobabel and Jesus, and to the rulers of the villages and sayde unto them: What we sayde with you afore for the lyke worke have heard you saye, and we wold have after the same maner,

from the dayes of Nabonassar the kinge of Babilonia, which brought us hither. Then Zorobabel and Jesus and the rulers of the villages of Israel sayde unto them: It is not mete that ye shoulde builde the temple of our God with us: we sure think alone myght builde unto the Lorde, for as Cyrus the kinge of the Persians hath commanded us.

But the heathen in the lande sayde them think agayne these that were in Jewry, helde by the saydinge from them, sayde warte upon them pteuple, stopped suche as brought any thinge to the house of the Lorde, and bynded those that made them passage, that the saydinge shoulde not be so further, and this saynter so longe as kinge Cyrus lyved: and so they put of the saydinge for the space of two yeres, until the sayge of the kinge Darius.

Agayne and verber pteuple. The church is written without let of habitation, by the commandment of Darius.

CAP. VI.

VI.

Nowe in the second yere of the sayge of Darius, Aggeus and Zachary the sonne of Bhaba propheted upon them in Jewry and Jerusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Jesus the sonne of Josedec shode up, and beganne to builde the house of the Lorde at Jerusalem, when the prophetes of the Lorde helped them.

At the same time came Sincos the vnder shire in Syria and Phrynes, with the saydes and his companions, and sayde unto them: Who hath builded and commanded you to builde the house, to make the walle of all other thynges agayne? And who are the weyde men, that builde them? For we have the rulers of the Jewes had such grace of the Lord that they wold not be let, though they were provoked thereto: but builded on Oyl, until the tyme of the kinge Darius wold certifie that of, as an answer receyved from him. The letter that this men sent unto the kinge Darius, was after this maner.

Sincos the vnder shire in Syria and Phrynes, and the landloides with them companions, which are beade rulers in Syria and Phrynes, sende this pteuple unto Darius the kinge. We receyve our Lorde the sayge, that we came into the lande of Jewry and wold to Jerusalem: where we founde them builde the great house of God and the temple, with grete cost: see some and with goodly tymber for the walles: yea they make grete haste with the worke, and betwee one an other, and it goodly to see prosperously in their handes, and with greale diligence & woldyng in it wold.

Then when we the sayge, into had some manner them to make up the house and the saydinge, and thus we are to the intent that we wold certifie the pteuple: in which wold be in the name of those that were the rulers

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dayes longe, eating and drinking and were  
merry before the Lord: that the Lord had  
turned the curse of the king of Assiria, and  
comforted their bandes to the worship of  
the Lord God of Israel.

¶ Eshas caused the people to assemble and come  
together, and then readeth them the lawe. They  
heare the word of the Lord.

CAPL VII.

**A**fter him, when Artaxerxes the  
kinge of the Persians sawe, these  
wente unto him Esdras the sonne of  
Seraias, the sonne of Arias, the son of Hel  
chad, the sonne of Ballum, the sonne of Sa  
dor, the sonne of Achitob, the sonne of Ama  
riah, the son of Arias, the son of Boccas,  
the sonne of Abisai, the sonne of Phineas, the  
sonne of Eliazar, the sonne of Aard the Is  
raellite. This Esdras went by some wisdom  
for he had good understandinge in the lawe,  
of Moyses, that was given of the Lord God  
of Israel, to be taught and burt in dew. And  
the kinge favoured him, and byd him great  
honour and reverence, after all his desires.  
There went by with him also certayne of  
the chylidren of Israel, of the priestes of Le  
uitis, of the singers, porters and ministers  
of the temple at Jerusalem.

In the viij. year of the reygne of kinge  
Artaxerxes, in the v. moneth, that is in the  
vij. year of the reygne, they wente from  
Babylon in the newe moone of the xijth mo  
neth, and came the hygge waye to Jerusa  
lem after his commandemente, like as the  
Lord had the prospered their journey. For in  
this Esdras gat greate instruction that he  
shulde leave none of the thynges behynde,  
whiche are in the lawe and commandments  
of God. And he taughte hole Israel all  
righteousnes and iudgment.

¶ Then came the secretaries of hygge Ar  
taxerxes, and delivred the wyrtynge: that  
were come from Artaxerxes the kinge to Es  
dras the preste and redde of the lawe of the  
Lord: And this is the copie of the letter.  
Kinge Artaxerxes sendeth his greetynge un  
to Esdras the preste and redde of the lawe  
of the Lord: Of thynges and good will I  
have ordeyned and charged, yf there be anye  
of the Jewes, of thy preste and Levites in  
my realme, whiche desireth and is contente  
to go with the unto Jerusalem, that he may  
do it. Therefore yf any be minded to brate the  
company, let them come together, and go with  
the: like as I am contente and my serven hel  
des my counsellors: to se what they do at Je  
rusalem and in Jewry, and kepe the thinges  
orderynge as thou hadst in the lawe of the  
Lord: and to bringe the giftes unto God  
the Lord of Israel, that I and my serven have  
promysed to Jerusalem, and all the silver  
and golde that is in the treasury of Babylon,  
unto the Lord in Jerusalem, with the thing  
that is given for the people in the Lawe of  
the temple at Jerusalem: Yea that the same sil

ver and golde maye be gathered, and sent, as  
men, they and godes and other that be long  
to thre thinges: and that they maye offer in  
cryestes unto the Lord, whiche is at Jeru  
salem.

¶ And what so ever thou and thy brethren  
wilt doo with silver and golde, that was  
after thy mynde, and after the commandem  
ment of the Lord thy God: a lyke wyse with  
all the holie vessels, that are gyven the for  
scruple of the house of the Lord thy God: and  
other thinges whiche so ever is necessary to: the  
to the work of the temple, that shall be given  
of the kinges tresorer: and take what thou  
wilt by thy brethren wyse doo with the golde  
and silver, that was after the wyll of the  
Lord.

¶ And I charge Artaxerxes have commandeth  
the keepers of the treasures in Persia and Phen  
icia, that whiche so ever Esdras the preste and  
redde of the lawe of the Lord hath wyrtyn, it  
shall be gyven him: xliij. talents of sil  
ver, and of golde in lyke maner: of some al  
so an hundred measures, and xliij. talents  
vessels of wine, and other priceous thinges  
withant nombre. Yet all thinges be done af  
ter the lawe of the hygge God, that I wyrtyn  
of God arys not in the realme of the hygge  
and of his sonnes. I commaund you also, that  
ye requyre no tax or tribute of the priestes,  
Leuitis singers, and ministers of the tem  
ple, nor of the wyrtyn: and that no man have  
succypte to make any thyng agayn the.  
As for the Lord Esdras: let thou iudge and as  
syste: in the hole land of Persia and Phen  
icia, after the wysdome of God: and learne  
as sure as are ignorant in the lawe of God  
the Lord, let al them that offende agayn  
the lawe, be punished: whether it be with  
with payne, to be condempned in money, or to  
be banished.

¶ Then sayd Esdras the wyrtyn. Blessed be  
the God of our fathers, that hath gyven so  
good a mynde and wyll in to the herte of the  
kinge to magnifye his house that is at Jeru  
salem, and hath made me to be accepted in  
the syght of the hygge, of his counsell, of his  
serven and of his nobles.

¶ And so I was Reddall in my mynde, as  
hygge as the Lord my God helped me, and I  
chose out men of Israel to go by with me.  
And their are the heades: after their hundredes  
and houses of their fathers: that went by to  
me from Babylon, out of the kingdomes of  
Artaxerxes: Of the sonnes of Judas, Ser  
nias, Of the sonnes of Benjamin, Ameyus, Of  
the sonnes of David, Jucus, Of the sonnes of  
Levi.

¶ Of the sonnes of Judas, Zachary: a with  
him there turned agayn an hundred and xij  
ty men. Of the sonnes of the captivite of  
Babylon, Zusi, and with him ii hundred  
and lxxij men. Of the sonnes of Zachary, Jech  
onias, Zecholy, and with him ii. l. and lxxij men.  
Of the sonnes of Salumata, J. Doldow, and  
with him Of the sonnes of Zaphania, Za  
rias, and with him. lxxij. Of the sonnes  
of Job, Abdias, Jehiel, and with him ii. l. and  
lxxij men.

l. c. x. viij.

l. c. x. viij.







tes, Helimius and Colvane. And of Isra-  
el, of the triben of Issa, Ash, and Amira,  
Sabbis, and Arleone, Arthelus, Clea-  
seus, Jemmitas, and Darinas. And of the  
collegen of Tolaman, Charine, Zachar, Je-  
reth, Jodius, Lemoth and Ciro. And of  
the sonnes of Setvoim, Citras, Riasamus,  
and Rochas. Lemoth, Sabbis and Ebe-  
dne. And of the sonnes of Levis, Johan-  
nes, Amantia, Kavias, and Cimicus, and  
at the sonnes of Wannu, Alaminus, Ma-  
turus, Jodius, Isab, Ababus, Je imoth.  
And of the sonnes of Iddin, Patus, and  
Moothis, and Cillus, and Kanas, Ma-  
sus, Parathus, Ortel, Wannu and Ma-  
nalle. And of the sonnes of Saus, Conca,  
Ales, Melchias, Samat, Simon, Ben-  
Jamin, Patus and Heres. And of the  
sonnes of Arom, Cartanus, Parathus,  
Wannu, Ciro, Jalar, Maralles, Demel. Of  
the sonnes of Danus, Jermy, Rodias,  
Ardinus, Jodet, Dances, Pelias, Jone,  
Marmoth, Ciano, Martheneus, Ciano,  
Quas, Dicus, Semedius, Zambis and Jo-  
seph. Of the sonnes of Judus, Joelus, Ma-  
thias, Sabacus, Zepeda, Soms, Jelle-  
ne, and Banas. All these taken out an-  
dred: women to marriage, and they put of  
away with theys triben. The pulcs and  
Levites, and all they were were of Isra-  
el, dwelt at Jerusalem and thowout all the  
lande, in the newe moont of the vij. moont  
and februrie of Israel were in theys owne  
linges. And y hole multitude came to, and  
upon the floure of the east syde of the holy  
port of the temple. And they spake unto  
Cibias the bre pte: and reade, that he wolde  
dwyge the lawe of Moyses, whiche was geve  
of the Lorde God of Israel. So Cibias the  
bre pte brought the lawe unto the hole  
multitude, to men and woman, and to all  
pulcs, that they myght heare the lawe, in  
the newe moont of the vij. moont. And he set  
in the floure that is before the holy port of  
the temple, from the morninge early unto  
the evening, before men and women. And

they applied their mynde all unto the lawe.  
And Cibias the pte and reader of the  
lawe rode up vpon a scaffold of wood, whiche  
was made therfore: and vpon his right hand  
there stode by him Parathus, Samus, Jo-  
nanes, Arleas, Citras, Orthias, and Al-  
samus: And his left hand stode Sabcus, My-  
sael, Palaschus, Abulus, Habus, Sababias  
and Zachary. Then toke Cibias the boke  
before the hole multitude, for he was the  
pte: pte, and had in moost honoure of them  
all. And when he had red out the lawe, they  
rode all theyght vpon theys feet. So Cibias  
prayed the Lorde the moste gred God, the  
almighty God of Hostes. And all the people  
answered: Amen: and heid by their handes,  
fell downe flat vpon y earth, and prayd the  
Lorde. And Jesus, Venas, Harthias, Sabtinus,  
Arabus, Sabbathus, Calibus, Quas,  
Jodius, Jnonias, and Pelias the Levites  
spoke vpon theys handes vwarde, and bowed  
theys faces to the ground, and prayd the  
Lorde: Kpote were they which taught y lawe  
of the Lorde, and red the lawe of the Lorde  
in the congregacyd: and every man let thers  
before that vnderstode the lawe. Then spake  
Sabbatias unto Cibias the bre pte and re-  
der, and to y Levites that taught the mi-  
strude, sayinge: This daye is holy unto the  
Lorde: so all they that heare the lawe, weye  
So Cibias said: Departe youe from the, and  
eat the best and drynke the sweetest, and send  
grace vnto them that haue nothinge: for  
this daye is holy vnto the Lorde, and be not  
ye losse. Then toke they theys waie: they  
chone, ale and brouche, and were meet, and  
sent rewardes vnto them that had nothinge  
that they myght alle eat with gladness: for  
they were exceedinglye reioysed, thowome the  
moore that were red vnto them in y lawe.  
And so they were all gathered toge-  
ther at Jerusalem to holde y  
hall, accordinge to the  
covenant of the  
Lorde God of  
Israel.

2. The lawe  
1. Cibias the

The ende of the thyrde boke  
of Cibias.  
¶



And now brother, behold what great trou-  
ble and trouble the people that cometh from the  
East, into which I will give the dukedom  
of Libanum, Junc, and Jach, of Dices, Lu-  
mos, and Wistans: of Jori, W. di. Jons, Sa-  
um, and Abene: of Hoptony, Hgg, and Za-  
chary, and Melach, which is called also an  
angel, or messenger: of the Lorde.

**C** The Ornsode syneth southe wetherowas  
of, usen The Synples are called.

CAPL II

**T**hus sayth the Lorde, I have broughte  
this people out of bondage, I gave the  
my commandmentes by my seruaunt  
tes the prophetes, whome thou woldest not  
heare, but despyred my counsils. **C** Be mo-  
uer that hast seem, sayth unto them: **C**oo  
your waye you chylidren, so: I am a wydow  
and forsaken: I broughte you up with glad-  
nesse, but with sorow: and heuy nesse have I  
solte you: so: re have synned before **L**orde  
your God, and done the thyngs that is euil  
before him. **W**hat shall I nowe doo vnto  
you? I am a wydow and forsaken: goo  
your waye, o my chylidren and aske mercy  
of the Lorde, he is to me, o father, I cal vpon  
thee as a wrenelle ouer the rother of these  
chylidren, whiche wolde not hepe my coun-  
saile: that thou bringe them to confusion,  
and their mother to a payle, that for teare  
is no more. Let their names be scattered abode  
amongst the heathen, let them be put oute of  
the erth, so: they haue thoughte scorn of my  
iournaile.

**W**ho be vnto the Affur, then that be best **f**  
brightest by the. **C** You wished people, re-  
membere what I byd to Sodome: **C**omore  
what she laude is curid to pryde and aikes.  
**E**uen so also will I doo vnto all them **f** beere  
menne. **S**ayth **f**alm gl'ry Lorde, **C**hus saith  
the Lorde vnto **E**l'ias: tel my people, that  
I will giue them the kyngdom of Ierusalem  
whiche I wold haue giuen vnto Ierai: theie  
glory also will I take vnto me, and giue the  
the euell thyngs tabernacles, whiche I had  
prepared for tusts.

**C**he erth of isre shall be vnto them a swete  
**B** smellyng oymment: they shall neyther la-  
boure nor be weary. **C**oo ye your waye, and  
ye shall receyue it. **P**raie for your selues a  
fewe daies, that they maye dwelle therein.  
**S**ome is the kyngdome prepared so: you,  
therfore watche, the heuyn and erth to wit-  
nesse. **C**oo: I haue broken the euil in pees, and  
erectid the good, so: I yue saythe Lorde.  
**W**hether embrace thy chylidren, and bringe  
them up with gladnesse: make them like as  
if it was a pryncer, so: I haue chosen the, sayth  
the Lorde.

**A**nd those that be herd with Ierise by a-  
gaine from their pliers, and bringe them out  
of the gerens, so: I haue knowen my name  
in Ierai, from vnto your mother of the chyl-  
idren, so: I haue chosen the sayth the Lorde.

And for thy helpe, I shall send the my seruaunt  
tes **E**lay and Jeremy, after wch our counsils I  
haue sanctified and prepared for the twelue  
trees with dyces frutes, and as manye wo-  
les flowyng with mylk and hony, and se-  
uen mountaynes, wherupon there grow so-  
les and lynes, wherin I will fyll my chyl-  
idren with ioye.

**E**recute iustyce for **f** widow, be iudge for  
the fatherlesse: giue to the poore, descende the  
comfortlesse, clothe the naked, heale the woun-  
ded & sicke, saugh not a lame man to scoone,  
descende the creeple, and let the byrd come in  
to the lyghte of my eternelle. **L**ep the olde **C**h  
and yonge within thy walles, whete so euer  
thou syndest the deed, taken them, and bury  
them, and I shall giue the, the fr: a place in  
my resurrection. **W**olde **S**it, o my people, sub-  
tane thy rest, so: thy quietnesse is come, fe de  
thy chylidren, o thou good nurse, stablish theyr  
fete. **A**s so: the seruautes whom I haue giue  
the, there shall not one of them perishe, so:  
I will sche them from thy nombre, were not  
thy lesse.

**S**o: when the daye of trouble and heuy-  
nesse cometh, other shall wepe and be **C**  
rowfull, but thou shalt be merry and gl'ry-  
fous. **T**he weathen shall be gelous, but they  
shall be habile to doo nothinge agaynst the,  
sayth the Lorde. **A**ny handes shall couer the,  
so that thy chylidren shall not be the free cur-  
saunge. **A**ny sorfull, o thou mother with thy  
chylidren, so: I will deliuer the, sayth the  
Lorde. **R**euermbere thy deed chylidren, so: I  
shall bryng them out of the erth, and shewe  
mercy vnto them, so: I am mercysfull sayth  
the Lorde almyghty.

**E**mbrace the chylidren wher I come, and  
shew mercy vnto the, so: my welles run ouer  
and my grace shall not fyte.

**I**elias receyued a charge of the Lorde  
vpon the mount **S**eb, that I wolde go vnto  
Ierai. **W**hat wher I came vnto Ierai they set  
me at nought, I despised the commandment  
of the Lorde. **A**nd therefore I saie vnto you,  
o ye weathen, that heare I vnderstand: **L**ekt  
for your thepiterde, he shall giue you euell  
thyngs yet: so he is nye at hande that shall  
come in the ende of the world, be ready to **f**  
rewards of the kyngdom, so: the euell thyng  
lyghte shall shyne vpon you for euermore. **f** is  
the shadowe of this world: be care of the soy-  
fulnesse of your gl'rye. **I**eris: e my saye  
out openly: **D**receyue the gyfte that is gr-  
uen you, and be glad, grunge thynkes vnto  
hym, that hath called you to the heauenty  
kyngdome.

**I**erise vp and stand say: behold the nether **D**  
of those **f** be sealed in the feath of the Lorde  
whiche are departed from the shadowe of the  
world, and haue receyued gl'ryous g'ymen-  
tes of the Lorde. **T**ake thy nombre, o **S**ion,  
and stand vpon thy purified, whiche haue fulfil-  
led the law of the Lorde. **C**he nombre of thy  
chylidren whom thou longdest for, is fulfill-  
ed: hefeche the power of the Lorde that thy  
people, whiche haue ben called from the be-  
gynnyng, may be halcyd.

**I** Elias saide vpon the mount Syon a greete people, whom I coulde not number, and they al prayed the Lord with songes of thanksgivinge. And in the myddes of them there was a yong man of an hie stature, more excellent then all they, and vpon eury one of their heades he set a crowne, and was euery brother and byther, whiche I manupled as greatly. So I asked the anngell and sayde: For what are these? He answered and sayde vnto me: These be they that haue put of the mortall clothyng, and put on the immortall, and haue testified and knowledged the name of God. How are they crowned and receiue the reward.

Then sayd I vnto the anngell: what song pecton is it that crowneith them, and giveth them: he palmes in their handes? So he answered and sayd vnto me: It is the sonne of God, whom they haue knowledged in the heuene. When began I greatly to commende them, that were so hie for the name of the Lord. And so the anngell sayd vnto me: Go thy waye and tell my people what manner of thinges, and howe great wonnys of the Lord thy God thou hast seen.

¶ The wonderful workes whiche God dyd for his people are recyted. Elias manupled that God had in the Babylonians to haue rule ouer the people, whiche he is not ignoant.

CAPL III.

**I**n the thirtiye yere of the fall of the cite, I was at Babylion, and laye troubled vpon my bedde, and my thoughtes came vp vnto my heade, for I sawe the desolacion of Syon, and the pitieous wealtch of them that dwelle at Bat pton, and my spirite was sore moued: so that I began to speake fearefull wordes to the heuyn, & sayd: O Lord, Lord, thou speakest of the bygginge, when thou pleadest the earth: and what thy selfe alone) and gauest commendement vnto the people, and a bodye vnto Adam, whiche was a creature of thy hande, and hadst birthed in hym the beryng of life: and so he spard his soule, and thou lettest him in the paradys, whiche garden of pleasure thy ryght hande hadst planted: so euerye the earth was made, and vnto hym thou gauest commendement to leue thy waie, whiche he reanuyered, and immediately thou appoyntedst heaue in hym, and in his generacions. Of hym came they, for hee people and byther is out of number. And eurye people washed after their own wyll, and byd nye thynge before the, but thy commaundmentes they dispised. And in pcedde of tyme, thou broughtest the water founte vpon those that dwelle in the world, and befreordst them. And as the beaue was in Adam, so was the water founte also in the. Heuerehelike any of them thou lettest, euen Rame with his household, of whome came all eyghen men. And it happened, that when they had dwelt vpon the earth began to w-

crease, and hadt gotten many chyldeyn, and were a greete people, they began to be more vngodly then they first. Howe when they all spake so wychebelle before the, thou byddest chose the a man amonge them, whose name was Aadam. hym thou loudest, and to him givest thou the weald of the world, and made a coveynant bynge coveynante with hym, p: ompryng hym thou woldst neuer so: take his seed. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. Esau for Jacob, thou byddest chose him, and puttest backe Esau. And so Jacob became a greete multitude.

And it happened that when thou lettest his seed out of Egypt, thou broughtest them vp to the mount Syon, bowyng downe the heuyns, settinge fast the earth, mowynge the groundes, makinge the desyres to waite, and trowdyng the world: And thy glasse went thowse fourte portes of sye, and cast quakes, and wyndes, and colde: that thou myghtest geue the lawe vnto the seed of Isaac, and diligerce vnto the generacion of Israel. And yett thou hast not awaie from the that wretched hee, that thy lawe myghte byng his soule in them. For the first Adam bare a wretched hee, transgressed, and was ouercome, and so be all they that are borne of him. Thus tyme with wychebelle with the lawe in the heere of the people, with the wretchednesse of the soule: so that the good leuante awaie, and the tynful doctryne. So the lawe was pulled awaie, and p: uers were brought to an ende. Then byddest thou cast the by a seruante called Dauid, to whom thou commaundedst to builde a cite vnto thy name, and to offer by incense and a sacrifice vnto the heuyn. This was doone name many yeres. When the inhabitants of the cite sawe the and in all thinges did, such as Adam and all his generacions had done: for they also had a wicked hee.

And so thou gauest thy cite enty to the handes of thyne enemyes. Are they of Babylion then better and more ryghten then thy people, that they shall threwe downe the domination of Syon? For when I came there, and sawe theye vngodlynesse, and so greete wychebelle that it coulde not be nombred: yea, when my soule sawe so many wyll doers in the thirtiye yere, my heere sayed me, so: I sawe howe thou suffrest them in such vngodlynesse, and leauest the wretched doers: but thyne owne people hadst thou reuored, and preferred thyne enemyes, and this hadst thou not shewed me.

I can not perceyue howe this happened. Doe they of Babylion then better then they of Syon? Or is there any other people, that knoweth the sayynge the people of Israel? Or what generacion hadst thou bicured thy coveynante, as Jacob? And yett thy reward appeared not, and theye laboure dyd no fructe. For I haue gone here and there to sowe the seed, and I see they be eyghen and welthyre, and tynke not vpon thy commaundmentes.

Gen. xliij

Gen. xliij  
Gen. xliij  
Gen. xliij

E  
Erod. xliij  
Erod. xliij

Rom. viij. 4

L. Erog. xliij  
L. Erog. xliij

D

Whye thou therefore our wickednesse knowe  
in the ballance, and then also that dwelle  
in the wastie, and so shall thy name be no  
where soude, but in Israel. O where is  
there a people byon earth, that hath not  
francd be:ase the? O what people haite so  
hete thy commaundemene: Thou walte  
fynde that Israel by name hathe hyer thy  
scrypture, but not by othe people and hea-  
then.

The Angel cryueth Edras, because he stand  
to write. In the p'founde judgement of God.

CAPL III.

**A**nd the angell that was sente vnto  
me, whose name was Ariel ) gave me  
an answer, and sayd : Thy best way  
taken to machy vpon it in this world, and  
thou thyself to compass the waye of the  
h'ell. Then sayde I : Yea my Lord. And he  
answered me and sayde : I am sent to shewe  
the this waye, and to let sofly thy spirit  
be before the : what of yf thou canst declare  
me out, I will shewe the also the waye that  
thou be:all to it, and I will shewe the whye  
thy wy. had best to comy. And I sayd : Tell  
all my Lord. Then sayde he vnto me : Go thy  
waye, weye me the weyde of the h'ell, as  
meane me the blas of the wynde, as call me  
as thou the daye that is past. Then answer-  
ed I and sayd : What man borne is able to  
do this? Why requyest thou suche of me?  
And he sayd vnto me : Yf I should ake the,  
howe thy dwellinges are on the see? O how  
great water springes are vpon the h'ell?  
ment? O how great water springes are in  
the begynnyng of the depe? O what are  
the out goyngs of Paradyse? Peraburture  
thou w:est say vnto me : I neuer went  
downe yet in to the depe no; hel, neither byd  
I any clyme by in to heuen. After theselle  
newe haue I asked the but ony of hys and  
wynde, and of the daye thowme whiche thou  
hast traupled, and from whener thou canst  
not be frayed: and yet canst thou geue me no  
answer of them.

He sayd mo:er vnto me : Thyne stone  
thrones, and such as are growen by with the  
conlyon not knowe : how thou'lt thy best  
then be able to compass the waye of the h'ell,  
and now outwardly in the corrupt world  
to understande the corrupcion that is euident  
in thy sight? Then sayde I vnto him : I  
wert better we were not at all, then we should  
lyue in wythedme, and such, as not to knowe  
wherof. He answered me and sayd : I went  
in a wood, and the trees toke such a deuice and  
sayd : Come let vs go, and fyge agaynst the  
see, that it maye depart awaye before vs, and  
that we may make vs yet more waddes. The  
Iudges of the see also in like maner toke this  
deuice and sayd : Come let vs go by and fyge  
agaynst the trees of the wood, that we may  
make our lande the wyere. The thought and  
deuice of the wood was but vayne, and was

thyng woude, for the hys came and consu-  
med the wood : The thought of the Iudges  
of the see came : he hys to thought, for the  
land stod vp and copped them. Yf thou were  
made now a bywene these two, whom thou  
hadst thou iudged, or whom wouldst thou con-  
demne? I amittred and sayd : Surely it is a  
folly thought that they bolle haue wryte.  
For the ground is gyven vnto the wood, and  
the see also hath his place to breake his flote.  
Then answered he me and said : Thou hadst  
gyuen a right iudgement, why wouldst thou  
not thy selfe also? For he is as the ground : he  
is gyven vnto the wood, and the see to his flote. I  
had : euen so they that dwell vpon earth maye  
vnderstande nothing but that which is vpon  
earth : and he that dwelleth about the hea-  
uens, maye easily vnderstande the thynges that are  
about the heuens.

Then answered I and sayd : I desire the  
to knowe, let me haue vnderstandyng : for it  
was not my mynde to be curious of thy high  
thynges, but such as we saye me the with a  
name, wherofe that Israel is blasphemous  
of the heathen, and for what cause the people  
(whome thou euer hadst) : to geuen ouer  
to be punished of vngodly nation : and whye  
the lawe of our fathers is brought to nought,  
and the wyllien covenantes come to none  
effect, and we passe awaye out of the world as  
the ge:oppers, and our life is a very feare,  
as we are not worthy to obteyne mercy. What  
will he do them vnto his name, which is cal-  
led vpon ouer vs? Of these thynges haue I  
asked queston.

Then answered he me and said : The more  
thou seekest, the more thou shalt manuse,  
for the more hastest faste to passe awaye,  
and cannot compass the thynges, that deu-  
ynged for the egyptous intyne to come,  
for this world is full of wryghtousnesse and  
wrykenesse.

But as concerning the thynges wherof  
thou asked me, I will tell the. The euyl is  
lowen, but the he:udion therof is not yet  
come. Yf the euyl now that is lowen, be  
not lowened by the downe, and yf the place  
wher the euyl is lowen, passe not awaye,  
then can not the thyng come that is lowen  
with good. For the come of euyl seke ha-  
den (as vnto the hede of man) come the de-  
gredyng, and how more vngodlynesse had  
he brought by vnto this tyme: and how much  
shall he yet byyng souly but he come in to  
the barne?

Wherof nowe by thy selfe, when the come  
of euyl seke is cut downe, how great a barne  
shall it fyll? I answered and sayd : How and  
when shall these thynges come to passe? Myne  
foye are oure peere sewe and euyl? And he  
answered me, sayyng : I passe not thou to  
mache vpon the h'ell, for thy hartnesse be  
about him is but vayne, thou makest to word  
and. Why not the soules also of the rightous  
ahe quoyon of these thynges in thy vyl-  
nesse, sayyng : How longe shall I hope of  
this nation? When cometh the frute of my  
barne, and my swatte: and vpon this jerr-  
mel

Such an  
is Paradyse

And h  
mel



me! the Archangel gave them answer, and  
 saide: Turn when the number of the seeds is  
 fulfilled in you: for he hath meared the waights  
 in the balance: in measure and number hath  
 he measured the tyme, and mouerch it not, but  
 yll the same measure be fulfilled. When an-  
 swered I and sayd: O Lorde Rorde, now are  
 we all full of tyme, and for our sakes ver-  
 wuntur it is not that the banke of the sig-  
 rous shall not be filled, because of the synners  
 of them that dwell upon the erre.

**P** So he answered me and sayde: Soe the  
 waye to a woman with chylde, and aife of  
 her when the hart fulfilled her sene man-  
 ches yf her chylde maye kepe the byrth so  
 ny longer within her. Then sayd I: O Lorde  
 that ran for not. And he said unto me: In bil  
 the secrete places of soules are lyke the prup  
 childe of a woman. For lyke as a woman  
 that is auaileth, maketh harte when the time  
 and necessity of the byrth is at haude: So  
 ernis sothe the harte to deliuer it that is ch-  
 mitted unto her. Toke what thou sayest to  
 it, it shall be weerd the sear the begynnyng.  
 Then answered I and sayde: Yf I haue  
 sounde sauoure in thy spych, and yf it be possi-  
 ble, and yf I be mete specke, shewe me the  
 whether there be moost to come then is passe,  
 or moost passe then is soj: so come? What is  
 passe I knowe: but what is soj to come, I  
 knowe not.

And he sayd unto me: Stand vp upon the  
 right syde, and I shall expounde for symy-  
 tude vnto the. So I stode, and behelde, an  
 hore burnyng ouen wente ouer before me:  
 and it happened that when the flambe was  
 gone by, the smoke had: the upper banke.  
 After this there wente ouer betoie me a wa-  
 tery cloude, and sent down moche rayne with  
 a hoyme: and when the hoyme rayne was  
 past, the droppes remayned vnto. Then sayde  
 he vnto me: Lyke as the rayne is moost then  
 the droppes, and as the tyme is moost then  
 the smoke: even so the measure of the chynge  
 that are passe, hath the upper banke. Then  
 wente the droppes and the smoke aboue: and  
 I draped and sayde: What I spue chynched  
 you, vntill that tyme? What shall hap-  
 pen in chere dayes? He answered me, and  
 sayde. As for the tokens wherof thou askest  
 me, I may tell the of them in a parte: but as  
 touching thy lyfe, I may not shewe the, for  
 I am not sent thereto.

¶ And the Angel cometh to me.

CAPL V.

**N**extly, as concerning the tokens  
 make this. Beholde, the dayes shall  
 come, that they which dwell upon erth  
 shall be taken in a great tymbre, and the tray  
 of the tymbre shall be hrd, and the lands shall  
 be barren from farth, but iniquite shall haue  
 the upper banke, yf he as thou hast seene now,  
 and as thou hast seene long ago. And the land

that thou seest now to be barren, shall they  
 fertile to waite. And yf God graunte the  
 true, thou shalt see after the tymbre cometh,  
 that the same shall corruptly thynne a yere the  
 the wyght, and the more they tynne in a day,  
 and a cloude shall vspout of wod, and yf one  
 shall graue his hope, and the people shall be  
 vnquie: and euen he shall rule, whom they  
 hope not that shall bys erth, and the soules  
 shall flit, and the howmetyll see shall cast out  
 his sw, and make a noyse in the nyght, which  
 many that not know, but they shall all heare  
 the voyce therof.

There shall be a confusion also in many pla-  
 ces, and the see shall be ofte flat agayne, and  
 the wynde brasse shall go their way, and me-  
 drouous women shall dyce mandres, and salt  
 waters shall be found in the froete and frend  
 shall fight agaynst an o: det, then shall all the  
 and vnderstandyng be hrd and put a sh: in to  
 their secrete places, and shall be sought of ma-  
 ny, and yet not of sounde: then shall buythe  
 soules, and vniuphousness haue the vpper  
 hande vpon car: he. One lande also shall  
 be for an other and saye: In rightnesse thou  
 thoum the? And it shall see, no. At the same  
 tyme shall men hope, but nothyng ob: r: r:  
 they shall labour, but their wayes shall not  
 prosper.

So shewe the suche tokens I had leue, and  
 yf thou wilt praye agayne, and vnto as now,  
 and shall sende downe, thou shalt haue yet grea-  
 ter things. Then I awaked, and a secul-  
 pelle vnto the: as at my body, and my my: the  
 was seble and easfull, so that I almost for-  
 went to chel. So the angel the: me so come to  
 take with me, helme me, comforted me, and set  
 me by vpon my feet.

And in the second nyght it happened, that  
 Shariel the Capytaine of the people came  
 vnto me, sayyng: Wher haue thou bene?  
 and wh: is thy counten tance to haue? And  
 when thou hast that I seest is cometh the  
 to the in the laste of they: tymbre? Then  
 then and eat, and forsake vs not, as the wy-  
 berde that leueth his Roche in the hande of  
 wy: the woines. Then sayd I vnto him: So  
 thy waye fro me, and come not nye me: and  
 he herd it: and as I sayd, so went he his waye  
 fro me.

And so I talked seuen dayes, mourninge  
 and weppynge, lyke as Ceter: the angel came  
 vnto me. And after seuen dayes, it hap-  
 pened that the daughters of my herte were  
 drepe geuous vnto me agayne, and my soule  
 receyued the spytte of vnderstandyng, and  
 I beganne to sa: he with the mooste by sh: d:  
 ag: vnt, and sayd: O Lorde, Lorde, of eue-  
 ry woode of the carthe, and of all the tere-  
 trees, thou hast chosen the one onely vpper  
 part, and of all landes of the holt world thou  
 hast chosen the one part: and of all: lantes of  
 the ground, thou hast chosen the one part: and  
 of all the depthes of the see, thou hast chosen  
 the one part: and of all buyrdes: thou hast  
 chosen the one part: and of all the foules that  
 are created, thou hast chosen the one part:  
 and of all the cat: that are made  
 vnto. thou

then had pꝛeuided the one wyse, and among  
all the mystryes of solho, thou hadst goten  
out the one people, and vnto this people wyldest  
thou wouldst thou gauest a lawe that is pꝛo-  
uided of all.

And now, O Loꝛde, why hadst thou gruen  
this one people oute vnto many? and vpon  
the one too: thou hadst prepared elye, and  
why hadst thou createde thy one ouer: people  
among many? whyche create theſem downe,  
for wyldest thoue wyldeste thy pꝛomys-  
is, and nurest by lyeue thy couenante: and  
I thought thou wouldeste conuertye vnto the people  
yet wouldeste thou pꝛuysche theſem wyldeste thyne  
ouer halowes.

¶ Now when I had spokē these woꝛdes, the  
angell came to me the nyght afore, was  
true vnto me and sayde vnto me: Heare me a  
littell to the thynges that I saye, and I wyl  
tell ſome. And I sayd: I praye on my Loꝛde.  
And he sayde he vnto me: Thou art soꝛte wyldest  
and troubledest the heaue take. Wouldest thou  
ſe people better than him that made them? And  
I sayd: No Loꝛde, but of verye geete a com-  
pation haue I spoken. For myſteyne payne  
me euerye hour, by cause I wyldeste haue eſper-  
ence of the wyse of the moste myght, & so the  
out part of his iudgement. And he sayde vnto  
me: that thou mayest not. And I sayd: I wyl  
ſe: Loꝛde: Wherevnto was I bounde then?  
O why was not my mother chyldebedden  
my gaunt: so had I not leuysed wyldeste I stou-  
ble of Iacob, and the creature of my people  
of Iſraell.

And he sayde vnto me: remember me the thynges  
that are not yet come / gather me together  
the ſtoppes that are scattered abrode: make  
me the flowers geue agayne that are wythered:  
open me the thynges that is closed: and  
byngge me together the wyndes that are quite  
by: and we me the ymage of a wyse, & then  
wyldeste I declare the, the thynges that thou la-  
bouredest to knowe. And I sayd: O Loꝛde, Loꝛde  
wouldeste I maye knowe theſe thynges, but he that  
hath not his dwellyng wyldeste me: And so me  
I am vnto: Howe maye I then speake of  
theſe thynges wyse of thou at heſt me. Then  
sayde he vnto me: Iſte as thou canst do none  
of theſe thynges that I haue spoken of, euen  
so canst thou not fynde out my iudgement, or  
in the ende the soue that I haue pꝛouysed vnto  
my people.

And I sayd: beholde, O Loꝛde, yet all thou  
nure vnto them that haue no end: and what  
wyldeste they doo that haue vnto befoꝛe me, as  
we that be nowe, as they that shall come af-  
ter vs? And he sayde vnto me: I wyldeste Iſte  
my iudgement vnto a wyse. Iſte so the  
is no ſchactell: of the last, euen so is there no  
ſchactell of the spyt. So I answered and  
sayde: Couledest thou not make thole (that  
haue bene made, and that be nowe, and that  
are so to come) in one, that thou myghtest  
theſem thy iudgement the sooner? Then an-  
swered he me and sayde: The creature maye  
not haue aboue the wyse, neyther maye  
the wyse be aboue them at once, that shall be  
created.

And I sayde: Howe hadst thou sayde them  
vnto thy creature, that thou hadst made  
her, hadst made the creature byngge at once,  
and the creature hadst: euen so might it now  
also beate them that be present at ones. And  
he sayde vnto me: Iſte the chyldebedden of a  
woman, and saye vnto her: Iſte thou byngge  
for the chyldeben, why doest thou not toꝛge-  
ther, but one after another? Whyſte the chyl-  
deben is byngge for the chyldeben at once. And  
I sayd: We can not, but wyldeste we it one after  
another.

Then sayde he vnto me: Euen so I haue  
gruen a chyldebedden vnto the earth, for thole  
that be comen vpon it by pꝛocesse of tyme.  
For Iſte as a wyse chylde maye not byngge  
for the the thynges that belonge to the age,  
euen so haue I wydered the wyldes wyldeste I  
made.

And I asked and sayde: Whyngge thou hadst  
nowe gruen me aware, I wyldeste Iſte befoꝛe  
the: for our mother of whom thou hadst toke  
me, is yet younge, and nowe the daye eth she  
vnto age. He answered me and sayde: Iſte a  
woman that beareth chyldeben, and the she  
tell the. Saye vnto her: Wherefoꝛe art not  
they, to whom thou hadst nowe broughte forth  
Iſte thole that were befoꝛe the, but Iſte of the  
nature: and we shall answer the: They that  
be borne in the yowthe of strengthe, are of one  
fayson: and they that are borne in the tyme  
of age (when the chyldebedden fayseth) are of  
other wyse. Contrarye nowe theſe, howe that  
is Iſte of nature then thole that were borne  
you, and so are they that come after you Iſte  
then ye. As the creatures whiche nowe byngge  
so be olde, and haue palled ouer the strengthe  
of yowthe. Then sayde I: Loꝛde I beſeeche  
the, if I haue founde fauoure in thy sight,  
ſpeme thy ſeruaunte, by whom doest thou  
byngge the creature?

¶ The Angell instructede the, and gruen was  
theſe to the quene.

C A P I. V L

And he sayde vnto me: In the byng-  
nyngge when the ground was made:  
befoꝛe the world was, as euen the wyldeste  
was, befoꝛe it thondered and lyghte  
was, as euen the foundations of paradys were  
sayde, befoꝛe the fawne flowers were sent, or  
euen the marie pꝛawes were habyldeben, or  
for the innumerable multitude of angelles  
were gathered together, as euen the byng-  
nyngge of the wyse were Iſte up, afore the  
measures of the tyme were named, as  
euen the chyldeben in Bron were bore, and  
as the present yeres were soughte oute, and  
as euen the iourneys of them that nowe Iſte  
were put asyde, befoꝛe they were Iſte that  
nowe gather sayde for a creature: and  
byd I conſyde and ponder all theſe thynges,  
and they all were made thow me, and the  
some none other, by me also they be Iſte, &  
by none other.

Then answered I and sayde: whiche shall be the partynge a sundre of the tymes? And when shall be the ende of the syste. and the begynnyng of it that foloweth? And he said unto me: From Abraham unto Isaac. when Jacob and Esau were borne of him. Jacobs hande helde Esau the heire of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the heire and the hande. Doye question Esdras, aske thou not.

I answered them, and sayde: O Lorde Lorde, if I haue founde fauoure in thy sight I breche the lawe, shewe thy seruauit the ende of it tokens, wherof thou shouldest me parte the lawe right. So he answered and sayd vnto me: Stande vpon thy site, and heare the perfecte voyce and sounde. There shall come a greates motion, but the place wher thou standest shall not be moued. And therefore when thou hearest the wordes, be not affrayde: for of the ende shall the word be and foundacion of the earth be under stande. And wher the word be therof trembleth and quake, for it knoweth, that it muste be chaunged at the ende. And it happened, that wher I had stode, I stode vpon my site, and he heard: and beholde there was a voyce that spake, and the sounde of it was lyke the sound of many waters, and it sayde. Beholde, the dryes come, that I will begynne to drye the earth, and to drye the trees that dwell vpon earth, and will begynne to make inquisition of them: wher they be that hurt equyte with butrye susteins, and when the lowe estate of Iron shall be fulfilled: and when the world shall vanysh away, that he ouer scaled, then will I do thine tokens.

The heuens shall be opened before the firmament, and they shall be all together, & the earth of a verry old: wher shall speake with their voyces: the women with chyldre shall bring forth vnto many children of thys or souerayn monethes olde, and they shall lyeue, & be raysed vp: & suddenly shall the towne places appere as the vylowes, the ful houses shall suddenly be found emptye, and the troupe that graue a sounde, whiche when every man heareth, they shall be hastily affrayde. At the same tyme shall seruautes fight one agaynst another like enemyes, and the earth shall stande in feare with them.

The springes of the wellles shall stande dryll, and in thys houre they shall not renne. Wherof our kynnyng shall see all these thinges that I haue tolde the. Shall escape, and se my saluation, and the ende of your worlde. And the men that are receyued, shall se it, they that haue not believed from theyr byred: and the heart of the iudges shall be chaunged, and turned into another meaning: for curis shall be put out, & discretes shall be quenched: for sayth it shall flowe the contrarye: wher shall be our curse: and the truth, whiche hath bene so longe without frute, shall be declared. And it happened when he tolde vnto me, that I looked vnto my selfe, before whom I stode, and I sawe two: his sayde he vnto me: I am come to shewe the the tyme of thynges to come.

And thou wilt praye yet more, and shall see dayes agayne, I shall tell the more thinges, and greater than before: for thy voyce is heard hefore the hyghest: for wher the myghty eye hath seene thy righteous dedynge, he hath seene also thy chaitye, whiche thou hast had euer since thy youth: and therefore hadde he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfort, & feare not, and haste not with the tymes that are past to thynke vayne chynge, and make not haste of the latter tymes.

And it happened after this, that I wepte agayne, and ended I sawe dayes in lyche maner: that I myght fullyll the the wyces, whiche he tolde me. In the eight night was my heart bered within me agayne, and I beganne to speke before the bright: for my spirit was greatly set on fyre, and my soule was in distress, and I sayde: O Lorde, thou spakst vnto thy creature from the begynnyng: when the syste daye, and saydest: Let heauen and earth be made, and the word was a perfecte worke. And then was there the spirit, and the darkness was yet on eury side, and silence: there was no mans voyce as yet seene. Then commaunded thou a fyre light to come forth out of thy creature, that the worke myght appere and be seene.

Upon the seconde daye thou madest the spiecle of the firmament, and commaudedst it to parte a sundre, and to make a deuision betwixt the waters, that for one part mighte remayne about, and the other bench. Upon the thyrde daye thou broughtest to passe, that the waters were gathered in the lowest part of the earth: wher parties hast thou dryed vp and kept them, to charyte that men myghte sow and occupie husbandrye therein. As soon as thy worde went forth, the worke was made, for immediately there was great innumerable fowles, and manye diuers pleasures and dryes of temptacion, fowles of chaungable colour and smell, and this was done the thyrde daye.

Upon the fourth daye thou commaundedst that the sonne should graue his shynnyng, and the moone her lyght: the starres bydest thou set in order, and gauest them a charge to do as theye shoulde vnto man: the was so to be made. Upon the fyfth daye thou saydest vnto the seuerall partes, where the waters were gathered, that they shoulde bringe forth the dryes beastes, foules, & fowles. And so it came to passe, that the horn water & withouth soule, brought forth fowles beastes as the commaundment of God, that all people myghte prayse thy wonderous workes. And he biddest thou parte the two soules, the one I called Enoch and the other Euzebon, & ordeedest separate the one from the other: for the seuerall partes namely, wher the water was gathered together, myght not ordeed them be the. Vnto Enoch thou gauest one parte, whiche was dryed by the thyrde daye, that he shoulde dwell in the same parte, wher in art a thou-

omell

Exortatio  
d. 10. 11. 12.

lande







ryghtousnes, must neede it to thy lawe, and  
 etio; mēd it with thy vnderstandyng, moꝛe  
 etio; as it is thy creature, and made it up  
 vpon as thy woꝛke. **B**eyng then that thou  
 destroyest hym, whiche will so geate laboure  
 is created and sathroned tho; wher thy com-  
 maundment, thou couldest lyghtly order, &  
 also that the thynge whiche is made, myghte  
 be preserued.

And thus I speake now of all men to ge-  
 nerall, as thou hast said: I due of thy people,  
 for whose sake I am sayd: and at thy inteti-  
 cation: for whose sake I moue, and of  
 Iacob, for whose sake I am wofull: and for Ja-  
 cob, for whose sake I am wofull: the cause: be-  
 cause I so praye before the, for my selfe and  
 for them, for I see the fall of vs, curm of vs, &  
 dwell vpon teary. And I haue heard the say-  
 ngs of the iudge, whiche is to come: therefore  
 heare my voyce, and vnderstand my wordes,  
 for I shall speake before the.

Thus is the begynnyng of the wordes of  
 Elias, before he was receyued: O Lord,  
 thou that dwellest in cetera: bringe, whose  
 eyes are open in the ayre, whose sight is re-  
 ceyued bye: whose gloire is as manye water  
 not be comprehended, whose withoute the de-  
 scens of heauen stand with trembling, whose  
 dryng is turned in wynde and fyre, whose  
 word is true, whose sayng is redde, whose  
 remembrance is George, whose crye  
 remembre to teach, whose loke is vpon the  
 hepters, whose wyche maketh the mountay-  
 nes to walke awaye, and whose teyth beatech  
 byrns: and heare the prayer of thy seruants,  
 and make a way thyne vnto the peccators of  
 thy creature.

For whiche I praye, I will speake, and so  
 longe as I haue vnderstandyng, I will an-  
 swere. O loke not vpon the synnes of thy  
 people, whiche serue in the tꝛuth. Haue no  
 respect vnto the wicked: and eyes of the be-  
 lieuer, but to the besyde of the helpe: that kepe thy  
 seruants with thynges. And haue not vpon  
 those that haue walked fawedly before the,  
 but vpon them, whiche I will haue knowe  
 thy feare.

Let it not be thy wyll to destroye the world  
 whiche haue had deaply maners, out to loke vpon  
 them that haue cleasly taughte thy lawe.  
 Take thou no indignacion at them, whiche  
 are worse then brailles: but loue them, that  
 alway put their truste in thy ryghtousnes  
 and gloire: for we and our fathers haue  
 all the same synnes and disease: but because  
 of our synnes thou shalt be called mercy-  
 full.

For if thou hast mercy vpon vs, thou shalt  
 be called mercifull, wher as we haue no  
 wordes of rightousnes: for the righteous  
 whiche haue sayde by many good woꝛkes to  
 gyde the way of their owne receiue reward.  
 For what is man, that thou shouldest take his  
 seruice at him? Or what is he, that thou  
 shouldest take his most generacion, that thou  
 shouldest be to rough toward him?

For of a tꝛuth there is no man amonge the  
 that be hoꝛe, but he hath deale by rēchdy;

and amonge the saythful there is none, whiche  
 the hath not done amys. For thus: O Lord  
 thy ryghtousnes and thy goodness shall be  
 prayd and declared. For thou be mercifull  
 vnto them, whiche are not ryth in good woꝛ-  
 kes.

Then answered he me and sayde: Some  
 thynges hast thou spoken a right, and accord-  
 dyng vnto thy woꝛke it shall be. For I will  
 not vceily confyde in the woꝛkes of the, whiche  
 the haue lauid before the: before the iudge-  
 ment, before destruction. But I will reioyce  
 ouer the woꝛke: I thought of the ryghtous.  
 I will remembre also the prygemage the do: y  
 manyng and the reward. Like as I haue  
 spoken now to the: it come to passe. For as  
 the husbande man sowed moche seede vpon  
 the ground, and planteth manye tꝛees, and  
 yett alwaye the thyng that is sowne or pla-  
 nted is not al hept safe. neither doth it al late  
 roe: For euē to us it of them that are sowne  
 in the woꝛld, they shall not all be preser-  
 ued.

I answered then and sayde: If I haue found  
 grace, then let me speake. Like as the hus-  
 bande man seeth the pꝛyng, if it receyue not  
 earne in due fructiō: or if there come to moche  
 tyme vpon it: then to pꝛy the man also,  
 whiche is created with thy handes, and is  
 like vnto thine owne Image: to thy selfe, for  
 whose sake thou hast made all thynges, and  
 sphe: dū vnto the husbande man seeth.  
 We not wyche at vs. O Lord, but spere thy  
 people, and haue mercy vpon thine owne  
 chylde: O be mercifull vnto the crea-  
 ture.

Then answered he me and sayde: Thynges  
 pꝛyng are for the pꝛyng: for to come  
 for such as be to come. For thou wantedst  
 moche, for thou maydest loue my creature  
 about me: I haue oft tyme charyng vnto  
 the, but neuer to the vngyuous. In this  
 also thou art manye: for thou seest the pꝛyng  
 in that thou hast humbled thy selfe as it be-  
 cometh the, and had not regarded thine  
 owne selfe, that thou art had in such honour  
 amonge the pꝛyng. Therefore that tꝛuth  
 whiche the and myschance come vpon the,  
 that in the laste tyme shall dwell in the  
 woꝛld, for they haue walked in great pryng.

But vnderstande thou for thy selfe, a seede  
 out gloire for such as be like the: for vnto you  
 is passed, the opened, the see of Iste is plied,  
 the tyme to come is pꝛyng: and, pꝛyng  
 made tꝛuth: tꝛuth is pꝛyng for you, and a  
 tꝛuth to pꝛyng, pꝛyng pꝛyng goodnes and  
 wyche. The tꝛuth of tꝛuth is man: a tꝛuth  
 pꝛyng, the weaknes and moche to byd the,  
 and into the tꝛuth: tꝛuth is so: gꝛat  
 also. Howe are vnto the tꝛuth, and  
 the tꝛuth is tꝛuth: the tꝛuth of immorta-  
 lity. And therefore aske thou no more quere  
 one, concerning the tꝛuth: of them that  
 pꝛyng: for they haue taken the tꝛuth, despise  
 the tꝛuth, thoughte to be of the lawe, and  
 to laide his waye.

Therefore, they haue laden thine lawe  
 tꝛuth, and sayd in their tꝛuth, that tꝛuth  
 is not

¶ The  
 ¶ The  
 ¶ The





CAPL

XI.

10 for I have done according unto  
 thy word, I went to the field, & there have  
 I mine eyes, that I am not habie to expelle.  
 He said unto me: Beand vp, and be manly, &  
 I shall giue thee exhortacion.

And he sayd I: I pte on to me my corde,  
 for I haue me not, lest I die in dayn: for I haue  
 sent that I know not, and heard that I know  
 not. And my vnderstanding be decey-  
 ued, and my myndes: But now I beltede the,  
 that I will shew thy seruice of this wonder,  
 he answered me then & said: heare me and I  
 wil informe the, and tell the wherfore I art  
 sayd, for the first hath opened many secret  
 thynges vnto the.

Wherfore thou shalt say that thy word is right, & that  
 thou shalt saye sooth: & shall saye for thy people  
 and makest great iurisdiction for the, and  
 therefore vnderstande the vision which thou  
 sawest a while whyle agoe after this maner:  
 Thou sawest a woman mourning, and thou  
 hast comforted her. Nowe the is now left  
 the likeness of the woman no more, but thou  
 thoughtest there was a city builded: & the  
 es he tolde the of the fall of the sonne: so is  
 this the answer: the woman whom I sawest  
 is Zion, and wher as he tolde the that she  
 had ben xxx. yeres vnfertile: & bare a boie  
 the xxx. yeres, wher in there was no str-  
 ang made in her.

10 And after thirtie yeres Salomon builded  
 her, and ouerred, and then hare the ber:yn a  
 sonne, and wher as he tolde the that he no-  
 ryshed him with labour, that was the dwel-  
 linge of Jerusalem, but wher as the sonne  
 dyed in her chamber, that is the fall of Jeru-  
 salim: And thou sawest hee threthete howe  
 the maner: for her sonne: and what els hap-  
 ned vnto her, I haue shewed the. And now  
 God seeth that thou see soye in thy mynd, &  
 suffred from the here for her, and so that he  
 shewed the her secret, and the saye: welle  
 of her beauty.

And the soye: I hadde the remaine in the  
 field, wher no house is builded, for I knowe  
 that the highest walde shal be this vnto the,  
 therefore I commaunded the to goe in to the  
 feild, wher no sounde shal be: buildinge  
 is, for in the place wher the best builded  
 the city, there shall be no mans buildinge.  
 And there vnto seare not, and let not thy herte  
 be asyde, but goe thy waye in, and see the  
 glorious and soye buildinge, and howe  
 grette it is, and howe grette thou shalt  
 see after the measure of thyne eyes, and then  
 shall thou heare as moche as thine eyes  
 maye comprehend, for thou art blessed a-  
 bove many other, and art called to the best,  
 as the same. And to moche as thyne eyes  
 shall remayne here, and to what the rest shal  
 be: vision of her thynges, wher he wyl do  
 vnto them that dwell vpon earth in the last  
 dayes, so I shal the same thynges lye as he  
 commaunded me.

¶ In this chapter and in the two next ensuing, he  
 setteth forth a vision which he sawe: and of the same  
 vision he speaketh.

**T**hen saw I a dream: and beholde, there  
 came by from the see an Eagle, which  
 had twelue wynges and thre heedes.  
 And I satte and beholde, he spred his wynges  
 ouer all the earth, and all the wynges of  
 the ayre blew in them, and so they were put  
 together agayne. And I beheld: and oute of  
 his feathers there grewe other litle contrary  
 feathers: the heedes reled, the feet in þ mid-  
 dell was greater then the other, yet reled it  
 with the retydne.

Wherfore I saw, that the Eagle flew to dis-  
 troynges, and raigned vpon erth, and ouer all  
 them that dwell vpon the erth: and I sawe þ  
 all thynges vnder heuen were subiect vnto  
 him, and no ma spake against him no not one  
 creature vpon erth. I sawe also that the Eagle  
 rode by vpon his clawes, and gaue a sound  
 with his feathers, & a voyce, sayinge after this  
 maner: what hee not all together, stre every  
 ma in his owne place, and watche for a time,  
 but let the heedes be perserued at the last. Le-  
 uertheless I sawe that þ voyce wote not oute  
 of his heedes, but from the myddes of his bo-  
 dy, and I nombred his contrary feathers, and  
 beholde there were cyght of them. And I lo-  
 ked, and beholde vpon the right syde there a-  
 rose one feather, and raigned ouer all the erth.  
 And it happened þ when it raigned, the ende  
 of it came, and the place wher it appeared no  
 more. So first followinge Godd and raigned  
 and had a grette time: and it happened, that  
 when it raigned, the ende of it came also,  
 lyke as the syde, so that it appeared no  
 more.

Then came ther a voyce vnto it, and saide  
 heare thou that halfe higer in thre the so  
 longe, this I saie vnto the before thou be-  
 gynnest to appeer no more. And hee that  
 was after the, came vnto thy time. Then arose  
 the thyde, and raigned as the other arose,  
 and appeered no more also. So went it with  
 all the retydne one after another, so that e-  
 uery one raigned, & then appeared no more.  
 Then I looked, & beholde, in pcesse of tyme  
 the feathers that folowed, were set vp vpon  
 the right syde, that they myghte rule also: &  
 some of them ruled, but within a while they  
 appeared no more: for some of them were set  
 vp, but ruled not.

After this I looked, and beholde the twelue  
 feathers appeared no more, and þ two wynges:  
 and ther was no more vpon the Eagles bo-  
 dy, but thre heedes that reled, & fixe feathers.  
 Then sawe I also that the fixe feathers were  
 parted in two, and remayned vnder the beed  
 that was vpon the right syde, so the four  
 staid in their place. So I looked, & beholde,  
 they that were vnder the wynges thought to  
 see by them selues, and so haue the rule, & he  
 was thre one set vp, but wher it appeared  
 no more, and the seconde was sooneer awaye  
 then the first. And I beholde, and so the rino  
 thought also by the selues to raigne: & wher  
 they so thought: beholde, there waked out  
 of þ heedes that were at rest, namely, of that,  
 See mat

was in the middell, so; that was the greater of the two herdes. And then I sawe both the two herdes were filled with him, and þ heed was turned with them that were by him, & etc. by the two vnder wynges þ wolde haue saigard.

And this heed put the hole eeth in feare, & barreth in it, ouer all those that dwelt vpon eeth with much labour, and he had the gouernant of the troyld, ouer all the soules that haue ben. After this I soke, and behold, the heed þ was in the middell, so dryly appered no more, lyke as the wynges: then came the two herdes, to which ruled vpon eeth, & ouer those that dwelt therein. And I beheld, and so the heed vpon the right syde, deuoured it þ was vpon the left syde. And I heard a voyce, wch the lard vnto me: loke before the, and consyde the thing that thou seist. Then I sawe, & beholde, as it were a lyon that ro;ed, & rauage hastily ouer of the trodder, and he sent out a manns voyce vnto the Eggle, and said: Grace thou, I will talke with the, and the heed shall say vnto the: Is it not thou þ hast the victorie of the souer beastes, whom I I made to raigne vpon eeth, & in my trold, and that the ende of theis tyme might come to: em them?

And the fourth came, and surmount al the herdes that were past, and had powere ouer the trold with great tautfulnes, and ouer the hole compass, of the eeth to the most tiche labour, and so long tyme dwelt he vpon the eeth: wch discreit, and the eeth had thou iudged not with trust. So; thou haste troublid the mack, thou hast lute the peccable & curst, thou haste louted spere, & destroyed the dwellinges of them that brought so; the frute, and hast cast down the wall, & of such as did the no harme. Therefore is thy wrongous dealing and blasphemie com; vnto the heed, and thy pyde vnto þ mygher. And the heed also hath louted vpon the proud tyme, and beholde, they are cubs, and they abominacib; are fulfilled. And therefore appere no more thou Eggle, and thy horrible wynges and thy wyched fetters, and thy raga;ious beades, and thy synfull clauus, and all thy payne body: that the earthe maye be restord, and come agayne to be selfe, when she is destrued from thy violence, and þ she maye hope so; the iudgement and mercye of hym that made her.

CAP. XII.

**A**nd it happened when the Lyon spake these wo;is vnto the Eggle, I sawe, & behold, the heed that also; had the vpper hande appered no more: neyther by the four wynges appere any more, that came to hym, & were set vp to saigard, and their kyngdom was smal and ful of vproie. And I saw and beholde, they appered no more, & the hole body of the Eggle was dyt, and the eeth was in grent feare. Then awakid I out of the trauare of my mynde, and from grent feare, and sayd vnto my spire: lo, this hath thou

gyrn me, in that thou seekest out þ wynges of the heed: lo yet am I wey in my mynde, and very weyke in my spire, & litle strenght is there in me, so; the grent feare that I receyued this nyght. Therefore will I now be seche the heed, that he will com; to me vnto the ende: and I sayd, Lo; he, Lo; he, if I haue founde grace before thy syght, and if I am iustified with the, before many other, and if my prayer be com; by before thy face, com; to me then, and shewe me thy seruante the interpretation and plaine declaration of this horrible syght, that thou mayest perfectly com; to my soule: so; thou hast iudged me wo; the, to shewe me the last of tyme.

And he sayd vnto me: this is the interpretation of this syght. And the Eggle wch thou sawest come by from the see, is the kyngdom to which was lene in the button of thy brother Daniel, but it was not vpon the vnto him so; now I declare it vnto the. Beholde, the dayes come, that there shall rise vpon a kyngdom vpon eeth, and it shall be feared aboue all the kyngdomes that were before it. In the same kyngdom shall twelue knyghts raygne one after an other, so; þ the second shall be gynn to raygne, & shall haue more tyme than the other, and this do the twelue knyghts signify which thou sawest. So; the voyce þ spake, and that thou sawest go out from the heed, but not from the body, it betokeneth that after the tyme of that kyngdom, there shall arise great strynges, and it shall rise in peert of all kyng: neuerth; lesse it shall neyter fall, but shall be set in to his beginning. And the eyght vnder wynges wch thou sawest hang vnto the wynges of hym, betokeneth that in that tyme shall arise eight kynges, whose tyme shall be but smal, and their raynes swyft, & two of them shall be set in the middell tyme cometh, there shall be four kept in the tyme, when his tyme becometh to come, that is maye be ended, but two shall be kept vnto the ende.

And where as thou sawest the heed resting, this is the interpretation: In his last that the heed saye to the kyngdomes, and call many agayne in to them, and they shall haue the dominion of the eeth, and of those that dwell therein, with much labour aboue all those that were before them. Therefore are they called the herdes of the Eggle: for it is they that shall byng for the his wyche backe agayne, and that shall pr; come and byng the his talle, and where as thou sawest that the great heed appered no more, it signifyeth that one of them shall dye vpon his bedde, and yet with payne, so; the two that remaine shall be stryne with the two herdes, so; the six; of the one shall deuoure the other, but as the last shall be fall tho; wch the sword byng selfe.

And where as thou sawest two vnder twynge by; the head that is on the right syde, it signifyeth that it is they, whom the heed hath kepte but; they; ende: this is a small kyngdom, & ful of trouble. And thou whom thou



thou shalt syunge by out of the wood, and  
 syunge and spcahyng into the Eagle, and  
 rebuynge hym for his dreghdtoulnesse, is  
 the wynde, whiche the tryn hath kepte for  
 them: so they wychednesse into the wynde  
 he shall repute them, and reue them afur-  
 dyng before them. So he shall sette them sy-  
 ynge before the iudgment, and shall rebuke  
 them: for the residue of my people shall he  
 bruce with trouble. those that be persecut-  
 oue myne cydes: and he shall make the soy-  
 ful. wherof I haue spoken into the booke of iudg-  
 ment, wherof I haue spoken into the booke  
 the beginning. This is the dreame that thou  
 sawest, and this is the interpretation. Thou  
 onely hast bene made to haue the secreit of  
 the byst.

¶ Therefore wyte all these thynges that  
 thou hast seene in a booke, and byde curm, and  
 trauche them the wyse in f people, whose her-  
 tes thou hast well, maye comprehend a kepe  
 these secretes. But wyte thou here thy selfe  
 yet seven dayes moore, that it maye be ar-  
 weid the, what to eue it pleaseth the byghst  
 to declare unto the, and with that he wylde  
 his waye.

¶ And when all the people perceyued, that f  
 seven dayes were past, and I not come agayn  
 into the camp, they gathered them all together  
 from the sea unto the moor, and came into  
 me, and sayd: what haue we offended the? and  
 what wilt thou haue me done agaynst the, that I  
 for shall be, and tellest here in this place: for  
 of all people thou only art left to as a grape  
 of the vine, and as a candle in a dark place,  
 and as an hand and thyng persecutid from the  
 camp. But we not els aduersitie ynough,  
 but thou must forsake us: Were it not bet-  
 ter for us, that we had ben bynt with syon,  
 for we are no better then they þ dyed there,  
 and they wepte with loud voyce. Then an-  
 swered I them and sayde: We of good com-  
 forte, O Israel, and he not truly thou house  
 of Jacob, for the byst be the you in remem-  
 brance, and ere myghte hath not so gotten  
 you in interpretation. As to me, I haue not for-  
 sake you, whether am I departed from you:  
 but am come in to this place to pray, because  
 of the myserie of Israel, that I myghte take  
 mercy for the lowe estate of your countre-  
 ys. And nowe goo your waye home euery  
 man, and after these dayes wyl I come in-  
 to you. So the people went their waye in to  
 the cite, like as I commaunded them: but  
 I remayned styll in the seiden seven dayes, as  
 the angell hadde me: and I ate eury of the  
 flowers of the felde, and had my meate of the  
 herbes in goode dayes.

CAPL

XIII.

¶ **A**fter it happened after the seven dayes,  
 that I dreamed a dreame by nyght. And  
 behold, there arose a wynde from the  
 see, that it moued all the cloudes therof. And  
 I loked, and beholde, the man was as bronze,  
 and merged with the cloudes of heuen, and when

he turned his countenance to contrybe, all  
 the thynges trembled þ were seene vnder him:  
 and when the voyce went out of his mouth,  
 all they bent that heard him, like as the earth  
 when it seich the syre.

¶ After these I sawe, and beholde, there was  
 gathered together a multitude of xxiii out of  
 nomb: from the four wyndes of the heuen,  
 to fight agaynst the man that came out from  
 the see. And I loked, and beholde, he graued  
 him selfe a greete mountayne, and stode by  
 vpon it. But I wylde haue seene the bo:der of  
 place, wherout the byll was grauen, and I  
 coulde not.

¶ I sawe after these, that all they whiche  
 came to fight agaynst hym, were sore a-  
 fterde, and yet durst they fight. Forcethe-  
 lesse, when he sawe the fearfull and tyo-  
 lence of the people, he myghte lyffe by his  
 hande, as he helde swerde no; any weapon: but  
 onely as I sawe, he sent out of his mouth  
 as it had ben a blast of fyre, out of his lip-  
 pes the wynde of the flambe: and out of his  
 tonge he cast oute sparkes and flames, and  
 they were all myrie together the blasse of  
 fyre, the wynde of the flambe, and the great  
 flame, and fell with a rustle vpon the peo-  
 ple whiche was prepared to fight, and bent  
 them to euery hand: so that of the innume-  
 rable multitude there was nothing lefte, but  
 onely dust and smoke. When I sawe this, I  
 was afearde.

¶ Afterwarde sawe I the same man come  
 downe from the mountayne, and callinge  
 vnto hym an othe peaceable people: and  
 there came moche people vnto hym: some be-  
 were gladd some were soere, some of them  
 were bounde, so that they were carryd and  
 brought forth.

¶ Then was I syche thowse greete feare,  
 and I awaked, and sayd: thou hast shewed  
 thy seruante all thy wonders from the begin-  
 ynge, and haste counard me to write, the þ  
 myghtest receyue my prayer: shew me now  
 yet the interpretation of this dreame. For  
 thus I coulde in my understandyng: Wo  
 vnto them that shall be lesse in thole dayes,  
 and moche more wroo vnto them that are not  
 lesse but ryde: for they that were not lesse,  
 were in deuytyll.

¶ I sawe vnderstande I the thynges that are  
 sayde ty in the latter dayes, which shall hap-  
 pen vnto them, and to those that are not lesse  
 behinde. Therefore are they come in so great  
 perylls, and many necessities, like as these  
 dreames declare. Yet is it calper, that he whi-  
 che suereth byde, come in thise, then to  
 passe awaye as a cloude out of the wynde,  
 and now to se the thynges that shall happen  
 in the last.

¶ Then answered he me, and sayd: The in-  
 terpretation of the fyrste shall I shewe the,  
 and I wyl open vnto thee, the thing whiche thou  
 hast requyred. For thou hast spokyn of them  
 that are lesse behynde, and thus is the inter-  
 pretation. We that are aware the peryll  
 in that tyme had kepte hym selfe. They that  
 be fallen in to harme, are such as haue wo:  
 16. 4.

hes and sayd vnto the most myghty, I knowe this therfore, that they which be left behynd are moze blessed then they that be dead. & this is the meaninge of *psalme*. Where is thou that wast a man commyng vp from the dreye of the see, the same is he which God the hychest hath kept a great season, whom by his owne selfe he deliuered his creature, & he that orderd them thus he left behynd. And where as thou sayest, that oute of his mouthe there came a blast of wynde, fyre, and storme, I knowe that he lefte vp myghte swerde, nor weapon, but that the rushing in of hym destroyed & hoste multitude that came to fight agaynst hym: it signifieth, that the dayes come, when God wyll deliuer them that are vpon earth, and in a traunce of mynde that he come vpon the earth dwell in the earth, and one shall vnderstande to fight agaynst an other, one cite agaynst an other, one place agaynst an other, one people agaynst an other, and one realme agaynst an other. When this cometh to passe then shall the conuinc come that I shewed the before, and then shall my forme be declared, whom thou sayest thou shalt see as a man. And when all the people heare his voyce, euerie man shall in thery owne lande leaue the baye, and they that haue one agaynst an other, & an innumerable multitude shall be gathered together, as they shall be willinge to come & to ouercome hym by fighting. And he shall stand vpon the top of the mount *Sion*. Further he shall come, and that he shal be, beinge prepared and buried for all men. I haue sayd thou shalt see the hyl graunt sayd without our handes. And my soune Calerhuke & people that are come for thers wickednes, with the tempest, and for their euill imagination, one and other: pannes interwied they shall be punished, are framed vnto *psalme*, and without our labour shall be destroyed them, euen by the lawe, which is compared vnto the fyre.

And where as thou sayest, that he gathered an other peaceable people vnto hym: those are the ten tribes which were carryed away prisoners out of their own land, in the tyme of *Asas* the king, whom *Salmana* the king of *Assiria* took prisoner and caried them oute the water, and so came they in to an other lande.

And there gaue them this counsell, that they should leaue the multitude of the heathen, and to go forth in to a farther coliety, where neuer mannynde dwelle: that they myght there kepe thers statutes, which they neuer kept in thers owne land, and so they entred in at the narrow passages of the water of *Euphrates*, and God the word tolde for them, and in the still the floud till they were passed ouer: for the other that coliety there was a great way in myle of a yere and a halfe iourney, for the same region is called *Marath*.

Then tyme they thers vnto a latter tyme: and when they come forth agaynst, the hyl shall holde still the springes of the water agaynst, that they maye go thers, therefore shall the multitude with peace. And

they that be left behynd of thyr people, are those that be found with in my booke. Now when he destroyed the multitude there is gathered together, he shall deliuer his people & remaine, and then shall he shewe thers great wonders.

Then sayd I: O Lorde Lorde, shewe me this, wherfore haue I leue the mynne commyng vnto me: like as thou canst neither see nor knowe these thinges that are in the dreye of the see, euen so mayst thou not see my son, or those that be with him, but in the tyme of the day. This is the interpretation of the dymme word that thou sayest, therefore: thou shalt see here lightened: for thou shalt see thine owne lawe, and applyed thy diligence vnto mine, and souge it. & by this shall thou ordered in wisdom, and hast called vnderstanding thy mother, and therefore haue I shewed the, the treasure of the hyl. After this dayes I wyll shewe the more, and take with the more large, & a dreye and wonderful thinges wil I declare vnto the.

Then wente I so: the in to the seide, & grynng p:ysle and shawes greatly vnto God because of his wonders which he byd in tyme, and because he governeth the same, and such as is in tyme, and there I sat the dayes.

God appeareth vnto *Asas* in the bush, and sheweth hym what he shall do.

CAPL XIII.

Vpon the thyr daye I sat vnder an oke there, then came there a voyce vnto me out of the bush, and said: *Asas*, *Asas*: And I said: here am I Lorde, and stood vpon my fete. Then spake he vnto me: In the bush the *ard* I apper vnto *Moses*, and talke to him, when my people scrued in *Egypt* and I sent him, and led my people out of *Egypt*, and brought him vpon the mount *Sin* where I beide hym by me a longe season, and tolde hym my wonderful wo:kes, & shewed him the secretes of the tymes and the endes, & commaunded him, saying: these wo:des shall thou declare, and not hyde them.

And nowe I saue vnto the, that thou lare vp in thyrn here, the dymme that thou hadest, and the interpretation which I haue shewed the: for thou shalt be returned of al, thou shalt be touned, and remaine with my counsell, and with such as be thers, vntil the tyme be ended, for the wo:de hath led his yowth, and the tyme begun to waxe old, for the tyme is decayed in to thre hundred, and ten yeres of it are gone already, and half of the tenth parte: yet remaine with thre that, which is after the half of the tenth parte.

Therefore prepare and orde thy soule, & reforme thy people: comforte such of them as be in trouble, and tell now of the destruction, let go from the most thoughtes, call

K  
Ezechiel  
Joum

D  
Ezechiel  
Joum

E

D

awaye the burthens of mis. put of the wyche  
nature: laye vp in some places the thoughtes  
that are moost hurtful into the, and baile of  
to first from these tymes: for such euyl and  
wickednesse as thou hast now seene happen,  
shall they doo yet more worse. For the wors  
er that the world be and the tyme is, & more  
shall synne and wychednesse increase, in  
them that dwell vpon earthe. For the truthe  
is fled farre awaye, and vsynge is darke at  
hande. For now hastly the vision to come, &  
thou shalt see.

Then answered I and sayde: Beholde  
Lorde, I will go as thou hast commaunded  
me: and rehouse the people which are per  
lent. And they that shall be doone afterwarde  
who will reborde or rebuke them? Thus  
the world is set in darkness, and they that  
dwell therein are withoute light: for thy law  
is hidde, because no man knoweth & thin  
ges that are done in the, or that shall be done.  
For I haue sounde grace before the, sende the  
loir quon in to me, and I shall wyse at that  
habe then: doone in the world since the be  
gynnyng, which was wyse in the law,  
that men maye fynde the paxie, and that  
they whiche will lyue in the latter dayes,  
maye lyue.

And he answered me, sayinge: Goe thy  
waye, gather the people together, and saye  
vnto the that they see: the not for xl. dayes,  
but like thou gather the manye bore trees,  
and take with the Sarc. Dabria, Silmia,  
Schanus, and all that the tree whiche are  
ryde to wyche sturkly, and come by the, and  
I shall bringe a candle of vnderstandyng in  
the churche, whiche shall not be put out, tyll  
the thynges be performed, whiche thou shalt  
bryng to wyse. And then shalt thou declare  
some thynges openly vnto the perfecte, and  
some thynges shalt thou shewe secretly vnto  
the wyse. And moostow this houre shalt thou  
begin to wyse.

Then wente I for the (as he commaunded  
me) and gathered at the people together, and  
sayd: Heare these wordes. O Israel: Dure  
fathers from the begynnyng were the iurys  
gates in Egypte, from whiche they were de  
liuered, and receyued the lawe of Ihu. whiche  
they kepte not, whiche ye also haue trans  
greded: see them. Then was this land and  
the land of syon parted among you by lot  
to possesse. And your fathers and ye your  
selues also haue done vngodlynesse, and  
haue not kepte the wayes whiche the best  
commaunded you. And so: so much as he is a  
righteous iudge, he hath from you in tyme the  
struge that he had gyven you. And now are  
ye here, & your brethren amonges you. And  
for ye to be the ye will subdue your othe  
r brethren, and rehouse your breer,  
ye shall be kepte alwaye, & after death shall ye  
obterne mercy. For after death shall the  
iudgemente come, when we shall see a  
garn: and then shall the names of the right  
eous be manifest, and the names of the un  
godlye with they: mo: ches, shall be decla  
red. Lette no man therefore come nowe vnto

to me, nor aske anye question of me these fo  
ty dayes.

So I toke the synem (as he commaun  
ded me) and we went in to the seide, and re  
mained there, the nexte daye a voyce called  
me, sayinge: Esdras, open thy mouth, and  
drinke that I geue the. Then opened I my  
mouth, and broode be reached me a full cup  
whiche was full of water, but the colour of  
it was lyke fyre. And I toke it and dranke.  
And when I had dronken it, my brest hadde  
vnderstandyng, and wythome grete in my  
brest: for my spire was kepte in remem  
b: aice, and my mouth was open. And thus  
no more. The brest gaue vnderstandyng to  
the synem, that they wrote the bye thin  
ges of the night, whiche they vnderstode not.  
But in the night they are drede: as for me, I  
spoke in the day, and held my tong by night.  
In forty dayes they wrote two hundreth and  
four booke.

And it happened when the forty dayes  
were fulfilled, that the bye spake, sayinge:  
The sy: see that thou hast written, speake so  
penly: that the mo: ches and vngodlye may  
see it. But the ches: se: and sy: see, that  
thou shalt shewe it onely to suche as be wyse  
amonges thy people. For in them is the  
sprynge of vnderstandyng, the founteyne  
of wysdome, and the streame of knowlege.  
And I dyd so.

The punishment the synem people shall see,  
whiche God commaunded Esdras to them  
now.

CAPL XV.

Beholde, speake thou in the eares of my  
people the mo: ches of the prophety, whiche  
I will put in thy mouth, saye the  
Lorde, I cause them to be written in a letter,  
so: it is the truthe, feare not the mo: ches  
against the, let not the vngodlye: the of the  
trouble the, that speke against the, for: all the  
vnsayful shall dye in they: vnsayfulnesse.  
Beholde, saye the Lorde, I will bringe pla  
ges vpon synem, the, the vngodlye, ches, and  
destruction, so: wickednesse hath the: by  
pre hand in all the erth, and they: shamefull  
wo: ches are fulfilled.

Therefore saye the Lorde: I will bothe  
my tonge no more vnto they: wyche: dnest,  
whiche they doo so vngodlye: neither will  
I suffer them in the thynges that they deale  
withall so wychedly.

Beholde, the innocent bloud of the trou  
bled creeth vnto me, and the soules of sy: right  
eous complaine continually: and therefore,  
saye the Lorde, I will sweete aunge, and  
receyue vnto me all the innocent bloud from  
amonges them.

Behold, my people is led as a flock of shepe  
to be slayne, I will not suffer them nowe to  
dwell in Egypte, but will berreye every one  
with a myg: y hand, & a sterche out: erue,  
and, myg: & they: pliges as afoze, and will  
see: it: be: ioye

Esdras  
Spoc: 13

Esdras  
13: 13

Esdras  
13: 13

destroy all the land of it. Egypt that mourneth and the foundations of it shall be smitten with the plague and punishment of God that bring upon it.

**B** And they that fill the ground shall mourn: for theyr seedes shall be destroyed as how the blastyng and hayle, and an horrible durre. No moeth the warde, and them that dwell therein, for the swerde and theyr destruction by swordys, and one people shall stande up to fighte agaynst another, and swerde in there handes. For men shall be in the dead, and some shall be violente unto others: they shall not regard their kynge, nor their father, nor of theyr boynges and handelpynges in theyr power. A man shall desire to go into the city, and shall not be habie. For because of theyr pryde, the cytyes shall be brought in seare, the houses shall waite, and men shall be ashyde. A man shall haue no piete upon his neyghbour, but one shall prouoke another vnto battayle to spoyle theyr goodes, because of the hunger of byrd, and because of the great trouble.

**B** Behold, I gather and cal together all the kynges of the earth, which are from the bystryng, from the south, from the East and West, to come vnto them, and restore the thinges that they haue giuen them. Like as theye do yet this daye vnto my chosen, so will I do this, and recompense them in their dolefull. Thus sayeth the Lord God: my right hand shall not spare the synners, and my swerde shall not cease ouer them that shalde fynde one blood upon each. And the spere is gone out from his mouth, and hath consumed the fortifications of the earth, and the stronges like the stone that is hewed. No moeth them that synne, and he: not my commandementes. sayeth the Lord God: I will not spare them. Good your waye you chydren of violence, and ye neglect my Sanctuary, for the Lord knoweth all them that synne agaynst hym, and therefore destroyeth he them vnto death and destruction. For now are the plagis come by the word, and ye that remaine in them, for God is all not deliure you, because ye haue synned agaynst hym.

**B** Behold, an horrible vision cometh from the East, where generations of Dragons shall come out, and the people of the Arabes, with manye chariottes, and the multitude of them shall be as the wynde upon earth, that all theyr whiche hear them rage in their wynde, more feare and be ashyde: and as the wynde boozes out of the wodde, so shall they goe out, and with greute power shall they come, and stande sygherage with them, and shall take the portyon of the land of the Assirians.

And then shall the Dragons haue the upper hande, not rememberinge theyr brache, and shall come about the Arabynges togidre in greute power, to perfect the byrd. But there shall be a feare, and hope of them: they shall be ashyde, and shall flee: and out out of the lande of the Assirians shall theyr kynge come, and consume one of them, and with it shall

shall be seare and byrd, and theyr amonges, theyr byrdes.

Behold, cloudes from the East and from the North vnto the South, and they are verye horrible to loke vpon, full of wynde and storme. And they shall smyte our vpon another, and they shall smyte of the greute seare: you carrie and theyr seare, and the bloude shall be from the swerde vnto the helye, and the smoke of man vnto the camellin lytre. And there shall be greute fearfullnes and tremblage vpon earth, and theyr shall be the wynde shall be ashyde, and a tremblage shall come vpon them.

And then shall there come greute raynes from the South and from the North, and parte from the wynde, and from the North wynde from the East, and shall smyte them by agaynst, and the cloude whiche be caried by in wynde, and the seare to cause seare towards the East and west wynde, shall be destroyed: and the great cloudes shall be lyfte up, and the myghty cloudes full of wynde, and the seare, that they may make all the earth ashyde, and them that dwell therein, and that they may poure out our all places an horrible seare, spere and hayle, and flying swerde, and many waters: that all felde may be full, and all ryues, and theyr that bytake downe the cytyes and walles, mountaynes and byles, all trees, wod, and the grass of the meadowes, and all their frute. And theyr shall goe Redface vnto Babylon, and in the byrd ashyde, they shall come to be a helye byrd, the seare and all wynde shall they poure out vpon her.

And then shall the duste and smoke goe by vnto the heauen, and all theyr that be about her, shall be wayle her: and theyr that remaine vnder her, shall do seure vnto them that haue put her in seare. And thou shalt be comforted thy selfe also vpon the hope of Babylon, and arte a wo: thy of her person. Wo be vnto the thou wynde, because thou haste in the thy selfe vnto her, and hast decthe thy daughters in hoodome, that theyr myghte triumphe and please thy lours which haue alway desired to commit hoodome with her: thou hast folowed the abhominable seare, in all her workes and mactacions.

And herfore sayeth God: I will send plagis vpon the, widowhod, pouerte, hunger, waters, and pestilence, to waste thy houses with destruction and death, and the glory of thy power shall be byrd vpon as a flower, when the heat arised that is sent ouer the. And thou shalt be syche as a pouer wyfe that is plaged and hearm of women: so that the myghte and seure shall not be habie to receyue the. Behold I so haue the, sayeth the Lord God. Yet thou shalt be the stroke of thy lours, and without their death, when thou shalt be vnto: (so for) the beauty of thy countenance.

And the reuerde of the hoodome shall be recompensed in thy bosom, herfore shall thou be requited.









THE BOOKE OF TOBIAS.

Tobias being taken prisoner, forsaketh not  
his slave although he entereth and sheweth of  
him, and the manner of him in his youth he taketh  
pity to wife, by whom he hath a sonne named  
Sabbas. He succoureth Sabas for money, he and  
his wife for he is dead, but after the death of Sabas  
they become agayne.

CAP. I.

L



**T**obias was of the  
tribe and cite of Siph  
sali, whiche lyeth in the  
high countreyes of Ba  
sile about Assalon the  
waye towards the west  
hauyng the cytye of the  
wyche vpon the left syde.

Though he was ta  
ken prisoner in the dayes of Salmanaasar king  
of the Medians, nevertheless beinge in cap  
tyvitye, he forsooke not the waye of righte: in  
so muche that whatsover he myght yet, he  
parted wth his fellow prisoners a  
byrd, that was of his kynne. And though  
he were yonges the al in the cytye of Siph  
sali, yet he was not to be behaued like a  
child in his wyche. And when al the other  
went to the golden calyse, wher Jacob saw  
the kynge of Israel had made, he went  
alone wth all these companyes, and was  
brought to Jerusalem vnto the temple of the Lorde  
and there worshipped the Lorde God of Is  
rael, sayng fully alleynge of all his synne  
nes and synnes, so that in the byche he recei  
ued all the synnes vnto the heauyenes  
and conuictes. These and such like synnes  
drew he accordyng to the lawe of God, wher  
of he was per but yonge.

And when he was a man, he took out of  
his wyche a wyfe called Anna, and of  
her he begat a sonne whome he called after  
his owne name, and taught him from his  
youth up, to feare God, and to refraine from  
all synne.

Some when he with his wyfe, his sonne  
and with all his kinred was come in capti  
vitye vnto Assalon, what tyme as they ate  
of the meates of the heithen, he kept his  
soule, and was neuer beheld in thre meates.  
And for so muche as he was myghtfull of the  
Lorde in all his heart, God gaue him fauoure  
in the presence of Salmanaasar the king wher  
he gaue him power to go wher he wold,  
and to haue libertye to doo what hym  
list.

So tyme Tobias wote of them that were  
in prison, and comforted them, and gaue the  
holysome exhortacions. And when he came  
to Raye a cytye of the Medes, hauyng rem  
embrance of Ihuer, of the thynge wherewith  
the kynge had honoured him, a lorde and ge  
d greafe companye of people of his kynne,  
one Sabas, wher was of his own tribu

beinge in necessity, he gaue him the sayde  
weyght of syluer vnder an hond wyffynge.

After a lough season when Salmanaasar  
the kynge was dead, and Sennacherib his  
sonne reigned in his steade, whiche hated the  
children of Israel. Tobias went wyfelye the  
wyche vnto all his kynne, and comforted them,  
and gaue of his goodes to every one of them  
as much as he myght: he fed the hungrye, clo  
thed the naked, and buryed the dead and layn.  
and was diligent.

And when Sennacherib the kynge came  
agayne and fled out of Ierusalem (what tyme as  
God punished him for his blasphemie) and  
in his waye, hit was many of the children of  
Israel. Tobias buryed their bodies. And  
when it was tolde the kynge, he commaunded  
to take him, and take awaye all his goodes.  
Sennacherib tooke Tobias wth his sonne wth  
his wyfe, and his wyfe, and was lych naked,  
for there were many that lynch hym. But af  
ter xij. dayes, the kynge was slayne of his  
owne sonnes. Then came Tobias agayne to  
his house, and all his goodes restored vnto  
hym.

Tobias byrdeth such of his frendes as feare  
God, in a banke of the sea. He receyued of his  
frendes the thankes and more than the kynge. He  
becometh wyche, by the permission and suffe  
rance of God. His kynne and kinred.

CAP. II.

II.

**A**fter these thynge vpon a colenne  
daye of the Lorde, Tobias made  
a good seall in his house, and sayd vnto  
his sonne: Go thy waye and buye gre wyche  
some of our to be, such as leese, so that  
they maye make mery tyme. And when he  
was gone, he came agayne, and to he his fa  
ther, that was of the children of Israel laye  
slayne vpon the steete. And immediately he  
seyde from his tabe, lest the seall, came fa  
thyng to the dead cooste, to ke hym and bare  
him pryvilye in to his house, that when the  
dunne was downe, he myght safelye burye  
hym. And when he had byde the cooste, he  
ate his meate with mourninge and feare, re  
membryng the wordes that the Lorde sayd  
by the prophete Ihuer: four dayes after shall  
be turned to joye and drynesse.

But when the sonne was downe, he went  
his waye and buryed hym. When al his synne  
hours expoued hym sayng: It is not longe,  
sence it was commaunded to take the byraue  
of the waters, and vnto the seare it was  
dangere of death, and buryed hym the dead  
agayne. Sennacherib tooke Tobias seerlye  
more than the kynge, toke the bodye of the  
slayne, and buryed hym in his house, and buryed  
the al in dryng.

It happened vpon a daye, that he had by  
de the deate, and was there, some tyme,  
and layed hym downe by the wall and a  
d.

III. Reg. 16

II. Cor. 12

II. Cor. 12

Col. 1

III. d

And whyle he was a shepe, there fell downe  
 upon his eyes watres longe out of the swa  
 lowered, so that he was blind. This was  
 canon byd God wille to happen unto hym,  
 that they which came after, myght have an  
 example of his patience, like as of holy Job.  
 For in so muche as he cunct feared God from  
 his youth up, and kept his commaundment  
 so, he was not deuce agaynst God, that  
 plage of blindness chaun'd unto him but  
 remaned steadfast in feare of God, and the  
 hea God all the dayes of his lyfe.

Exempt. v. l. 1  
 and. s. 1. 1  
 Job. 1. 1  
 1. 1. 1

**D** For like as distressed Job was had in death  
 of his wife, and his children: he was in  
 a like case: and his wife, which sayde he  
 was in: whyle he was blind, for the which thou  
 hadst borne aches and burthen the heade? But  
 Job was rebuked them, and spake: Say not  
 so, for ye are the chyldren of dylly men, and  
 like for the lyke, which God shal geue unto  
 them: that neuer turne their beue from him.  
 And his wyfe went dayly to the wcuryng  
 worke, and loke what turnyng she coude yet  
 with the labour of her handes, she wcuryde  
 it. And it hapen'd that she was a byd and  
 broughte home.

Job. 1. 1

Job. 1. 1

Job. 1. 1

Job. 1. 1

Job. 1. 1

And when her husband herd it crye, he said  
 loke: that he is not stollen, as I saye: it agaynst  
 to our owne: that is not law: but loke: he  
 is not of to be any charge of this. And  
 he is in his lyfe angry, and saye: Now is thy  
 love become vaine opynly, and thy aches  
 becomen manifest. Whyle these and such like  
 woordes byd he call hym in the secret.

The prayer of Tobias. Here the daughter of  
 Raguel, the daughter of her father Raguel. And  
 she was the daughter of Raguel, the daughter  
 of Raguel, the daughter of Raguel.

C A P I. III.

**T**hen Tobias take it himselfe, and with  
 his wyfe began to make his prayer say  
 mee: O Lord thou arte righteous, &  
 all thy wayes, thy lawes are true, yet as thy way  
 is as mercy, thy lawes are iustice and iudgement. And  
 now, O Lord, be myghty to me, and take  
 my vengeance as my sinnes, neid be remem  
 bered: my sinnes are mine, the myghty of my  
 sinnes. For we haue not bene obedynt unto  
 thy commaundmentes, therefore are we loo  
 p'd brought in to captiuyte, into the handes of  
 the nation and thame unto all nations, sinners  
 whom thou hast scattered. And now, O  
 Lord thy iudgements are great, for we haue  
 not bene obedynt to thy commaundmentes,  
 therefore haue we walkt in iniquitye be  
 fore thee. And now, O Lord, be myghty to me  
 as my sinnes, and take my vengeance as my  
 sinnes, neid be remem bered, for we haue  
 not bene obedynt to thy commaundmentes,  
 therefore are we loo p'd brought in to captiuyte,  
 into the handes of the nation and thame unto  
 all nations, sinners whom thou hast scattered.

Job. 1. 1

And the sonne of Raguel, the daughter of  
 Raguel, the daughter of Raguel, the daughter  
 of Raguel, the daughter of Raguel.

three handmaydes, that he should be  
 had the seven handmaydes, whiche as some  
 as they were gone in to the house, were slayne  
 of the deuyll called Sathan. Therefore hadm  
 he cryoned the wayden for his sake, when  
 it was her, saying: God let be neuer se son  
 nor daughter of the maye upon earth, thou  
 myle of my husband. Wyle thou slaye me  
 also, as thou hast slayne my husband? At this  
 boye wente, here in to an hygge chambere  
 of her house, and the boye and the wyge  
 to the nyght ate me thank, but continud  
 in prayer, and besoughte God with teares,  
 that he wolde deliuer her from this tribulacion.

Upon the threde daye it chaun'd, that  
 when he had made an ende of her prayer, she  
 prayd the Lord saying: O Lord be myghty  
 name O God of our fathers, whiche when  
 thou art wroth, thou wilt mee, and in thy tyme  
 of trouble thou shalt geue the synners of the  
 earth call upon the. Unto the O Lord turne  
 my face, unto the lyke I by myne eyes, I  
 beseege the O Lord, looke me out of the ban  
 der of this tribulacion, & take me secretly  
 away from of the earth. Thou knowest it, O  
 Lord, that I haue had dyspayre of my life, and that  
 I haue kepte my soule cleane from all vnic  
 tyous. I haue not kepte company with those  
 that palle they tyme in sporte, neyther haue  
 I made my selfe partaker with the swaiker in  
 speche behauiour. Now thynges, an husband  
 haue I obteyned to take, not for my pleasure,  
 but in thy feare.

I am peraduenture eithre I haue bene  
 worthy of to, in, or else were they vnic  
 tyous. For thou happy had kepte me to an other  
 husbande. For why? thy counsell is not in  
 power of man. But thou to cure souerely the,  
 and seruethe the a synner, is true, that yf he  
 be tempted and proud, it standeth in the  
 ceptinges and yf he endure in patience, he shall  
 haue a rewarde and be by his rewarde, and yf  
 he be in trouble, that God, no doubte, shall  
 deliuer him: and yf his lyfe be in chauncing,  
 that he shall haue leaue to come unto the  
 mercy.

For thou hadst no pleasure in our damna  
 cyon: and whyle thou shalt be a synner, thou shalt  
 be a synner, and thou shalt be a synner, and  
 beynesse, thou shalt be a synner. Thy name  
 O God of Israel, be prayd for ever. At the  
 same tyme were both they prayd to the  
 the sight of the magistyr of the bygge God.  
 And in apert the daye, the daughter of Raguel  
 was sent to helpe them both, whose prayers  
 came together before God.

Tobias praying to God, such a good prayer  
 as I haue and thou shalt be myghty to me.

C A P I. III.

**S** when Tobias thought his prayer to  
 be true, that he myght be, he called vnto  
 to hym his sone Tobias: and sayd vnto  
 hym: My sonne, haue the wordes of my  
 mouth, and love them in thine herte as  
 a lawe of thy mouth. When God shall be aware my  
 soule,

thou shalt buye thou my body, and haue thy me-  
 tye in honour all the dayes of thy lyfe. For  
 thou oughtest to remember, what and howe  
 greace thyselfe the wicked for the in thy wylde.  
 and when we also hath fulfilled the tyme  
 of thy lyfe, buye thyselfe me. Haue God in  
 thy thought all the dayes of thy lyfe, and be  
 ware, lest at any tyme thou consent vnto sin,  
 and lett thou lett thy commaundmentes  
 of the Lord our God.

**B** True almes of thy goodes, and turne ne-  
 ure thy face from thy poore: and so shall it  
 come to pass, that the face of the Lord shall  
 not be turned awaye from the. Be mercifull  
 aske thy power. If thou hast much, giue ple-  
 teously: if thou hast lytle, do thy diligence,  
 glasse to giue of that lytle. For so gather  
 thou thyselfe a good reward in the day  
 of iudgement. For almes depyareth led bech-  
 gull thy not the soule to come in darkness.  
 Againe comfote us almes be fore thy vyge  
 God, vnto all them that do it.

**E** My sonne, kepe the world frome all dese-  
 pte, and be pure thy wyfe, lest thou cause  
 be a iowen of the. Lett neuer thy hande rule  
 in thy wyfe nor in thy wyche, for in wyche  
 bidden all destruction.

Whosoever wyche and chynge is the,  
 immediately giue hym his byte, and loke that  
 thy wyche be iustlye wyche, and not by  
 thy wyche. Lone that thou wyldest do by  
 to another man, the thyng that thou wyldest  
 do not an other and wyldest do vnto the. Wyldest  
 thy wyche in the hunger and poore, and con-  
 uert thy wyche with thy wyche. And thy wyche  
 and wyche vpon the wyche of the wyche,  
 and do not thou rate and dyspise the wyche  
 of thy wyche. Make thy wyche as a  
 wyche.

We alwaye thankfull vnto God, and be-  
 lieue hym, that he wylt do: thy wayes, and  
 that whosoever thou beuyldest: as thou had  
 thy waye remaine in hym. I receyve the also my  
 sonne, that when thou wyldest be a wyche  
 I receyved ten talens of syluer vnto Sa-  
 belus, a wyche a wyche of the wyche, and  
 his hand wyche haue I by me. And there-  
 fore the soue: my sonne, how thou maye come  
 by hym, and receyue of hym the sayd wyche  
 of syluer, and wyche hym his hand wyche  
 agayne.

**A** My sonne, be not a stayde: frucht it is, the  
 leade here a poore lyfe: but greace good that  
 we haue, if we leaue God, and departe from  
 all syue and do well.

The obedience of yonge Tobias to his father,  
 what is sent him: Agayne in an gill accompan-  
 yed with hym in his journey.

CAPIT V.

**T**hen answered Tobias his father, and  
 sayde: father all that thou hast com-  
 manded me, wylt I do, and that wyche  
 of thy wyche I shall requyre this money I shall

not let. Neither doeth he knowe me, as I hym.  
 What thoue shall I giue him? And so for  
 waye thy wyche, I neuer knowe it. When his fa-  
 ther answered hym, and sayde: I haue his byte  
 wyche of me, whiche wyldest thou be wyldest  
 him, immediately he shall paye the. But go  
 thy waye nowe, and get the same sayd  
 man to go with the for an byte, that thou  
 mayest receyue the money, whiche I am per-  
 luyng.

Then went Tobias out, and vpon the  
 strete, he found a sayde yonge man standyng,  
 gyrded by, and as it were oue readye to take  
 his iourney. And he haue not that it was  
 an Angell of God, but saluted hym, and  
 sayde: from whome art thou, thou yonge  
 man? He answered: Of the wyche of Is-  
 rael.

And Tobias sayde vnto hym: knowest thou  
 the waye that leadech vnto the countrey of  
 the wyche? He answered: I knowe it well,  
 and all those wyche haue I gone of tyme,  
 and haue lodged with our wyche Sabelus  
 that dwelleth in Hages, a wyche of the wyche  
 des, whiche lyeth vpon the mounte Gaba-  
 thanis. Tobias sayde vnto hym: I praye the  
 saye for me, wylt thou haue mye father the  
 wyche. Then went Tobias in, and tolde  
 his wyche all the wyche his father mar-  
 uiled, and prayed that he wold come in vnto  
 hym.

Now when the Angell came in, he salu-  
 ted hym and sayde: Joye be with the for tyme  
 more. And old Tobias sayde: what isre can  
 I haue that syt here in darkness, and se not  
 the lyght of heauen? The yonge man sayde  
 vnto hym: We of good wyche, God shall help  
 the wyche. And Tobias sayde vnto hym: Tell  
 thou wyche my name to Sabelus, vnto the  
 wyche of Hages in Hages: and when thou  
 comest a gayne, I shall paye the thy wyche.  
 And the Angell sayde vnto hym: I shall leade  
 thy soue, and wyche hym in the agayne.  
 Then Tobias answered hym: tell me I praye  
 the, of what houre, or of what tyme art thou?  
 The Angell Raphael sayde vnto hym: As-  
 keth thou a gyfte for thy sonne to go with  
 hym? But that I make the not recefall, I  
 am Iudas the sonne of greace Huanias.  
 And Tobias answered: thou arte come of a  
 greace wyche: but I praye the be not dysplea-  
 sed that I desyre to knowe thy wyche. The  
 Angell sayde vnto hym: thy sonne shall I lede  
 for thy wyche, and wyche hym wyldest to the  
 agayne.

Then answered Tobias, and sayde: well  
 go on your waye, and God be in your  
 journey, and his Angell brace you aduante.  
 So when they had prepared all thynges, the  
 wyche tolde the wyche them in theyr journey:  
 Tobias had his father and his mother face  
 well, and they went on theyr waye docthe to-  
 gether. And when they were gone, his mo-  
 ther began to wepe, and sayde: The wyche of  
 our age had thou taken awaye, and sent hym  
 from vs.

Wyldest God: the wyche had brace hym,  
 for the







**I**sracel here then, for thou art the soune of a  
righteous and iust man, and of one that  
feared God, and gruedge to him. And  
blasing thou thy wife, and your sisters that  
ye ma, & your chylde, and your chylde  
chylde, into the wynde, and I will be your  
saviour, and all your feide may be blessed of  
the God of Israhel, which requyeth in othe  
without cease. And when they had sayd: A-  
men, they came to the scale, but with the  
feare of the Lord, heide they the scale of the  
marriage.

**T**obias and his wife were led for the terrour of  
their lord. Raguel sendeth agayne Tobias with  
his wife.

CAPL. X.

**N**ewlye yonge Tobias made long  
taryng by reason of the marriage his  
father was full of care and heynesse,  
and thought what shoulde be the cause, that  
my lord, tarred so longe: & why it shoulde  
be he kept so long there: Peradventure Sa-  
lucias is dead, and no man will grue him the  
money. & he began to be very sorowfull  
because his wife with him, & began to wepe  
together, because their tyme was not  
come agayne into them at the day appoy-  
ned: & for his mother, she wept with discom-  
fortable teare, and said: Who is me, my son  
which he hath to sende the away into a  
strange country, thou light of our eyes, &  
bane of our greefe, & comfort of our lyfe, & ou-  
top of our generation: Long all the thing-  
es that we have are ours of the, we shoulde  
not have sent the away from us.

**T**hen Tobias comforted her, & said: hold  
thy tongue, and be not discomfited, our son  
is not dead, and I will be a man that we send him  
with all that he will neede, & he will be  
the more in no wyse be comforted: but day  
by day he will be out, & he will be out all  
the while, whereby he shoulde be held com-  
forthe, that if it were possible, he myght be  
him coming againe.

**R**aguel sayd unto his son in law: O  
deare son, I will send a messenger unto thy  
father Tobias, to tel hym that thou art in good  
heale. Tobias said unto him: I am sure that  
my father and my mother could tarry here,  
and that they bestes are so.

**S**o when Raguel prepared Tobias with  
manie wordes, and would be in no wyse to see  
hym, he deliuered Sara unto hym, and the  
halfe parte of all his good: in seruantes, &  
handmaydens, in shepe in camels, & in hyne,  
and muche money, and so fruct hym alwaye  
from him with prayre and ioye, and sayd: the  
holye angell of the Lord be with you in  
your journey, and bring you to safe and  
sound, that ye maye fructe all thinges in  
good sale with your elders, and that myne  
eyes maye see your chylde, & I dye. So  
the elders embraced their daughter, & kissed  
her, and let her go, & he praye her to honou-

her father & mother in lawe, to loue her hus-  
band, to rule well her household, to hope in  
God, to be in good & dye, and to shewe her selfe  
fauourable.

**T**he yonge Tobias leuynge his wife and household  
in the my waye, & cometh before with the dunge.  
The weake of his mother, & whyng after her home,  
were joyfully receyued of his father and mother,  
& at a comely maner they affect.

CAPL. XI.

**A**s they now were goynge homeward  
agayne, upon the xi. daye they came  
to Ethen, whiche lyeth in the halfe  
waye towarde Sinuc. And the angell said:  
Wether Tobias thou knowest howe thou  
hast left thy father: therfore if it please the  
we two will go before, and let the household  
with thy wife and the cattell come softly and  
safely after vs. And when Tobias was con-  
tente that they shoulde go before, Raphael sayd  
unto hym: & one of the gail of the fish will  
the, so it shall be necessary. So Tobias toke  
of the gail, and they wente their waye. And  
Sara the mother of Tobias she dyed by the  
waye by the top of an hill. From  
whence the myghte be there aboute her. And  
whyle she was wayfryng there for: his com-  
myng, she looked a waye of, and anon she per-  
ceyued her soune commynge, and ran and told  
her husband, saying: Raphael, thy son com-  
meth, and Raphael sayd unto Tobias: As  
soone as thou comest in to the house, in me  
diallye to shew the Lord thy God, and grue  
thanks unto hym: then go to thy father &  
kyste hym, and styke his eyes out with the  
gail of the fish, that thou hast broughte with  
the. So be sure that his eyes shall be re-  
ueryd, and thy father shall see the light  
of heuen, and shall reioyse at the sight of the.  
And the dogge that had bitte with them in  
their journey, came before, and came as a  
messenger, and wagged with his tale to  
gladnesse.

**S**o the blind father arose, & began to cry  
and howled with his feet, & gaue a seruant  
his hande, and to mete his son, receyued by  
and kissed hym and his wife, and began to  
wepe for ioye.

**N**ow when they had worshipped & thank-  
ed God, they sat downe. And he toke Tobias of  
the fish: & gail, & anointed his fathers eyes:  
and carryed half an hour, and then began the  
blindnesse to go out of his eyes. Like as it had  
ben the white skyn of an egge, which Tobias  
as toke and dyed from his eyes, and in such  
a waye he receyued his sight.

**A**nd then they prayed god, he and his wife, &  
all they that were with them. And Tobias said:  
O Lord God of Israhel, I grue the prayre: and  
thanks, for: thou haste quickened me, & made  
me whole. And so no more do I serue you Tobias  
as. After seven dayes came Sara his soune:  
with her also her and sound, with all the house-  
hold and cattell, with camels & muche money  
of hy

of his wyues, and with f money that he had receyued of Gabelus; and he told his father and mother of the benefytes, which God had boone for him, by the man that ledde hym. Tobias also and Gabael Cobias sisters sbrers came, and were glad, and reioyced with hym, by reason of al the good, that God had shewed vnto hym. And so for f space of seuen dayes they made merye, and went ryght ioyfull euery chon.

¶ Young Tobias reuereth by vnto his father and mother, that the Angell had vnto hym. He shewed vnto the Angell halle the good, that he thought vnto hym.

CAPL XII.

**T**hen Tobias called his son vnto him, and sayd: what may we gree this toke, and that wilt with the Tobias auentured his father, and sayd: father what reward shall we gree him, of what thyng can deserue his mercyes: he hath bene my gyfte, and brought me safe agayne: he receyued the money of Gabell, he caused me to get my wife by the good spirit from her, he hath ben an occasion of gladnesse to her father & mother, he instructed me, that I was not deuoured of the spyl, he hath made me to be f syght of men, you will haue receyued great good of hym, how should we not gree these thynges vnto him: But I praye the my father, that thou wilt desire him, & be praye he will restore to take with hym the halfe of all f we haue brought.

¶ So the father and the count called hym, and toke hym asyde, and began to praye hym, that he would be content to take in good wythe the halfe parte of all that he hadde brought. Then sayd he secretly vnto them: Praise f God of heuen, and gree thanks vnto hym, before al men sayng, so: he hath shewed his mercy vnto vs, it is good for vs to haue the thynges secret, but to shew and to praye the thynges of God, it is an honorable thyng. Prayer is good with sacrifice, and to gyfte almes, is better for then to haue: by the sacrifice of golde, for: almes deliuereth from deathe, chauncer wyne, and chauncer to synde curiouse praye, and they that do so, rne & knyght to. gentils, and the examples of they: owne soules.

¶ Wherfore I tell you the trued, I will byde nothing from you. When thou preparedst with trees, and buriedst the deede, and lashed thy deere, and hebbest the deede in thy house vnto the dave tyme, that thou myghtest burye them in the myght, I asked thee praye before the Lord, and because thou wouldst accept: and demand of God, it was necessary that thy prayer should trye the. And now hath the Lord he me to heale the, & to deliuer thee from the sunnes wyse from the curiouse spirit. For I am Raphael an Angell, one of f seuen that stand before God.

¶ When they heard this, they were so: they and trembled, and fell down upon they: faces

into the ground. Then sayd the Angell: Wher be with you, fear not. Wher as I haue com with you, it is f wyll of God, gree praye and thanks vnto hym.

¶ You thought that I bid entee and bypnysh you, but I bid meate that is inuisible, f bypnysh that can not be seene of men.

¶ Now therefore: is the tyme f I muste leaue agayne vnto him f sent me: but be ye thorough full vnto God, and tel out all his wondrous thynges.

¶ And when he hadde spoken these thynges, he was taken awaye out of they: syghte, so that they sawe him no more. & then fell they downe flatte vpon they: faces by the space of thre houres, and prayed God: and when they rose by, they tolde all his wondrous thynges.

¶ Tobias the elder greeeth thankes vnto God.

CAPL XIII.

**T**hen olde Tobias opened his mouth, & prayede the Lord, and said: great art thou, O Lord, for: curiouse, and thy kyngdome, wold be without ende: for: thou flourishest and traiseth, thou leadest vnto hell, and bringest out agayne, and there is none f may escape thine hande. I gree thanks vnto the Lord, ye chylidren of Israhell, I praye hym in the syght of the heathen. For: among the heathen whiche knowe hym, not had he feared you, so content that ye shal be serued: for: his maruelous thynges: and cause the for: to knowe, that there is none other God almyghty but he. He hath chaunced vs for: ouer mynnydes, and so: his wyll merye shall be true vs.

¶ Considere then howe he hath dealt with you, and praye him with feare and drede, and raigne: ye the curiouse kyngdome in your wythes, I will praye hym, such in the land of my captiuitie, for: he hath shewed his mercy vnto a synfull people. Turne you therefore, O ye sinners, and do righteously: before God, and be ye sure that he will shewe his mercy, & vpon you. As for: me and my soule, we will stouye in God, & praye the Lord, as ye his chylidren, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou city of God, the Lord hath punished the for: the thynges of thyne curiouse thynges. I praye the Lord in the good thynges, and gree thanks to the curiouse God, that he maye write vs his tabernacle agayne in the, that he maye call agayne vnto the, all suche as be in captiuitie, and that thou mayest haue here for: curiouse. With a large syght shall thou see vnto alle the endes of the world, shall honour the. The people shall come vnto the for: far, they shall bringe gyftes, & worship the Lord in the, and thy land shall they haue for: a synners, for: the shall call vpon the great name in the.

¶ Cursed shall they be, that despise the, and all that blasphemeth, &c, shall be: condemned: Amen.

¶ Tobias the elder greeeth thankes vnto God.

¶ Tobias the elder greeeth thankes vnto God.

¶ Tobias the elder greeeth thankes vnto God.

¶ Tobias the elder greeeth thankes vnto God.

but blissh that they be that buyld the ty. So  
 so; ebe. thou write wyse in thy chylde; so  
 so; they all shall be blissh and gathered to  
 grete into the Lo; d. Blissh be they all þ  
 loue the, & be glad of thy peac. Praise thou  
 the Lo; d. o my soule. so; the Lo; d. our God  
 had deliuered his city Ierusalem from all  
 her troubles. I will counte my selfe happye  
 if my lode remaine to be thy chylde of Ie-  
 rusalem.

320-321

The gates of Ierusalem shall be buylded  
 with wyll. & I me; egde. and al the com-  
 palle of her walles with precious stones. All  
 her steees shall be paved with wyte marble  
 stone. and in all her steees shall Alleluya be  
 song. Praise be the Lo; d. which hath deli-  
 uerred us. that his kyngdome may be upon the  
 for evermore. Amen. And so Tobias made  
 an ende of his talkyng.

¶ The prophet seeth the destruction of Amur.  
 his sonne. which was the Wagat, after the tyme of  
 his father and mother.

CAPL XIII.

Total  
321-322

¶ After that Tobias had gotten his  
 sighte againe, he luyd. xiiij. yeres, and  
 lawe his nephewes chylde. Some  
 tyme he was an hundred and thre yere olde,  
 he dyed: and was buryed honorable in Sa-  
 maria. So; when he was thre and thre yeres  
 olde, he lost his sighte of his eyes, and when  
 he was thre score yere olde, he gat his sighte  
 againe. The residue of his life led he in joy,  
 and increased well in the feare of God, and  
 departed in peac.

¶ The  
322-323

¶ But in the houre of his death he called vnto  
 hym his sonne Tobias, and seuen yonge  
 spyngheden his sonnes chylde, and sayde  
 vnto them: The destruction of Samaria is at  
 hand. for þe tyme of the Lo; d. cannot faile,  
 and our bychylde that are scattered oute of the  
 lande of Israel, shall come thre yere againe,

And the hole lande of it shal be etten waste,  
 and the hill, and the toun of God shal be  
 desolate. And he sayde vnto the Lo; d. I  
 will truste God, which was thre yere: the Dea-  
 thyn also shall saye: he thre yere, I come to  
 Ierusalem, & I will ette, and all the herys  
 of the erth shall be glad of her, and worship  
 the Lo; d. God of Israel.

¶ And therfore my chylde, heare your fa-  
 ther: Heare the Lo; d. in sayde in Ierusalem, seke  
 after his will, and do the thing that please  
 hym. & commende your chylde: n that they do  
 right. give almes. be myndfull of God, and  
 sure to be thre yere. And I will ette, and  
 with all their peche. I will ette, and I will  
 chylde, & abyde not here: for in thre day  
 so that ye have buryed your moste chylde  
 me, gette you some hence. for I se, that the  
 wickednesse of it shal bring it to destruction  
 and ende.

¶ From  
323-324

¶ After the deeth of his mother, Tobias de-  
 parted awaye from Samaria, with his wyfe &  
 chylde, and with his chylde chylde, and  
 came againe to his father: and he ette in law  
 and found them hole and in a good age, and  
 toke the care of the. And he ette in law  
 and was buyde into all Magie goods, &  
 lawe the first generacion and chylde chyl-  
 de. And when he was thre yere of age, he  
 dyed in the feare of the Lo; d. and his kyns-  
 folkes buryed hym: And all his posterity  
 continued in a good life, and holy  
 conuersion: so that they were  
 loud and accepted both of  
 God and men, and of al  
 the people of the  
 lande.

(1)

The ende of the boke of Tobias.

¶ 324







for they would not follow the goddesses of their  
 fathers that were in the lande of the Chal-  
 dees, & so forsake they the customes of their  
 fore fathers: which had many goddesses; and  
 worshipped one God, that made heauen and  
 earth: which also commaunded them, that they  
 should go from thence, and dwell at Babilon.  
 Now when there came a drought into the hole  
 lande, they went downe to Egypt, and there  
 they dwelt foure hundred yeres, in the which  
 they multiplied so greatly, that they  
 had might not be numbered. And when Pharaoh  
 of Egypt oppressed them, and subdued them  
 in buyling of his cities, with makinge of  
 castles: and because they cryed vnto God their  
 Lord, which punished the hole lande of E-  
 gypt, with dreddfull plagues.

Now when the kynge of Egypt let them  
 go they: was, and the plagues ceased, and then  
 he returned after them, to take them, & to bring  
 them againe in to his seruyce, whye they  
 were they: were, the God of heauen open-  
 ed the see, so that the water stood fast, byon  
 by the waye as a wall, and they went  
 out: & the bottom of the see: drye God. In  
 the which place, when an innumerable peo-  
 ple of Egyptians folowed byon them, they  
 were so ouerwhelmed with the waters, that  
 they: remyned not one, to tell afterward  
 what came after, how it hap: passed. So when this  
 plague was past, & they: were: returned see, they  
 came vnto the myddennes of the mount Sy-  
 nai, where neuer man myght dwell afore, and  
 where the soules of man: was: neuer rested.

There were the bitter waters made sweete  
 for them, that they myght dwynne, and loy-  
 sers had they: made from heauen. Whose  
 soules they were: without dawe and arrow,  
 without daker or swerde: then God sought  
 for them, and caused them to haue the victo-  
 ry. Yea no man was habile to hurt this peo-  
 ple, except it were so, that they departed  
 by: the waye from the way: wherof they  
 rode they: God. But as ouer as they way-  
 stepped any other before they: God, he gaue  
 them ouer to be spayed, to be sharme, and to  
 be: put to confusyon. Surely he is as est as  
 they: were so: by: departing from the waye  
 wherof they: God, the same God of heauen  
 gaue them power and strength to withstand  
 their enemies.

Now: once they: sawe the kynge of the Ca-  
 nanes, Jebusites, Phereites, Veithites, Ci-  
 tites, and Amoytes, and all the mydders in  
 Palestine, and toke they: landes and cities in  
 possession: and so long as they: sinned not in  
 the sight of they: God, it wente well with  
 them. For: they: God bared vnto they: en-  
 emies. For: in the tymes past when they: wente  
 out of Egypt, whye God had spoken them,  
 that they: should make in: they: were de-  
 stroyed in many: battles of many: nar-  
 rows: and many: of them were caryed awaye  
 prisoners vnto a strange countrye. But now  
 lately they: haue turned themselues: againe  
 vnto the waye they: God, and are come  
 to: the waye againe out of the countrye where  
 they: were scattered ab: and thus haue they:

conquered their mountaynes, and dwell there  
 in: and as for Ierusalem where their Ban-  
 quary is, they: haue it againe in possession.  
 And therefore my Lord, make diligent in-  
 quiry, if this people haue done anye  
 wronge in the sight of they: God, then let vs go  
 by: against them, for doubtlesse they: God  
 shall direct them into the wandes, and sub-  
 due them by: his power. But if this peo-  
 ple haue not done anye wronge, they: God  
 shall defende them, and to: the  
 shame to all the world.

Now when Achior had spoken out these  
 wordes, all the princes of Ierusalem were  
 wroth and thought to slay him. And sayde  
 one to another: what is he this, which dare  
 say that the chyldren of Israel are habile to  
 withstande Nabuchodonosor the kynge and  
 his host? where as they are an vnsure  
 people, without strength or vnderstandinge  
 of the wayes of warre. That Achior therfore  
 may knowe that he hath by: served vs, we  
 will go by: in to the mountaynes: and myght  
 the myghter men of them are taken, he also  
 shall be slayd with the sword, that all peo-  
 ple may knowe, that Nabuchodonosor is the  
 God of the reddy, and that there is nau-  
 sarye without him.

Which is commytted into the hands of the Je-  
 wes or the Gentiles. He is not a Jew, but a  
 Gentile of the Iewes. The prayer of the people. Achior is  
 commytted of the Iewes.

CAPIT. VI

So when they had left off speaking, Be-  
 lestanes tooke soe indignacion, and sayd  
 vnto Achior. For so much as thou haue  
 prophesied vnto vs, sayinge: that the people  
 of Israel shall be defendes of they: God, I  
 will shewe the, that there is no God but  
 Nabuchodonosor. Yea when we see them al-  
 as one man, thou also shalt praye with the  
 they: the sword of the Egyptians, and all  
 Israel shall be destroyed with the, and then  
 shalt thou see, that Nabuchodonosor is the  
 Lord of the hole earth. Then shall the sword  
 of my: hand goe thow: the waye. And  
 thou shalt fall downe vnto my: hand  
 the wounding of Israel, and shalt not see  
 thy: againe, but be vnto  
 them.

But if thou chynken thy: word  
 true, whye dost thou then charge the  
 whye art thou afraid? Chynken thou  
 my: wordes are not habile to be performed:  
 but thou art thou mayst knowe, that thou shalt  
 see these thynges with thine eyes, beholde, from  
 this house: thou shalt see I sende the vnto  
 the people, that when the punishment of my  
 sworde shall be they: haue: wretchedly de-  
 stroyed: fallen vpon them, thou shalt be pun-  
 nished with them.

So Belstanes commaunded his seruaunt  
 to take Achior, and to carye him vnto Be-  
 shulim.

Judith 12

Judith 12



chulla, and so direct hym into the bandes of the chyldeyn of Israel. Then holofemes receyvede a coketym, and were chowde the p'ysne lode. And when they drew the lode for mountaynes, the sponge castre came out agayn a seyn. Then whyle they got them away by the syde of the mountayne, a bolde sychon bande and soke to a tree, and so lette hym bound with wyppes, and turned agayn unto chers lode.

At that tyme and praye the chyldeyn of Israel tored holofem from Jerusale, came vnto hym, looked hym, & sawe the hym in to Jerusale, set hym in the myddel of the people, & asked hym what the matter was, that the assyrians had lette hym bound.

¶ Was the sonne of Micha, of the tyde of Ephyraon, and Ehasman, which is also called Dabonit, were the principall rulers at the same tyme. So he when he sawe that in the myddel of the sychonners, and beses, them al he tolde them, what answer he gawe holofemes, to the thing that he asked hym, and how holofemes people wolde have lierne hym to saye: and how holofemes hym selfe was wryte, and commaunded hym to saye the same cause to be helpe: and vnto the Israelites: that when he succedeth the chyldeyn of Israel, he myghte commaunde Acholalia to be put to deaith with wyppes & cementes, because he sayde: the God of traunce to chers deaith. And when he sawe that playfully tolde out at the chyldeyn, at the people set demure upon theys faces, praye to the lode, and pouerd out theys prayes to the lode, with a greuous complaine and wepyng, and sayde: O lode of traunce and of castre, be holde theys pryde, and lode upon out lode lode, and reuise the how it hanoveth wery for saynes, and made it to be knowne that thou forsaketh not those, whiche holden hym sayd by thy, and how that thou byrgest them lowe, that pryde of them selues, and make theys doon in theys owne desyre.

¶ So when the wepyng and praye of the people (whiche they had made the hole daye longe) was ended, they commaunded Achol, sayinge: The God of our fathers, whiche p'ysne and throught thou had pryed, shall so reward the, that thou walke rather to chers destrukcion. When the lode our God then shall grue his seruantes (his) deaith, God be also with the amonites: so that ple please the, thou wold thyne mayest dwell with be.

¶ Now when Michas had ended the rowtell, he take hym into his house, and made a great supper called the lode to it, and so they restred them selves after the sayng. And afterwarde was all the people called together, which made theys prayes all the myghte longe in the couerter, and besought the God of Israel for helpe.

¶ Testimonie of the chyldeyn of Israel. The people: quoth they: Ach. Thy of Jerusale wold grue out chers: for want of water. The prayer of the people with starre and lamentation.

The next day, holofemes commaunded his bolde, to go by agayn Jerusale. There were an. C. and. xx. thousande sychonners on lode, and two and threescore thousande boynen, beside the purp'ysing of them that were woman: and came to the on curre side out of the countreye and curre to lode he had taken. All these prepared them selues vnto the battayle agayn the Israelites, and come on by the by: lode, vnto the toppe that looked ouer agayn Jerusale, from the place whiche is called Jerusale, vnto Jerusale that lode towarde Jerusale.

¶ Now when the chyldeyn of Israel sawe so great a myltytude of the assyrians, they set downe that vpon the ground, & stretchid out vpon theys brates, and praye to the lode, that the God of Israel mo' be the lode to meete vpon the people. And so they toke these weapons, and set betwixt the mountaynes in the narrow place, & kept the waye daye and nyght.

¶ Now when holofemes was gone a-boute, he founde the water springe, whiche fram the south syde was conueyed in to the curre by a comfite: then commaunded he to be directe an other way, and so cut theys conduyten lode: there were welles alio not sette from the walles, whiche they bled secully, more for pleasure then for nede: &c.

¶ Then went the Amonites and Ephyraonites vnto holofemes, and sayde: The chyldeyn of Israel shall be captiue in these dayes, but haue taken in, and kept the most garnes and bylles. What thou mayest come them, therefore without the d'ist'nyng of any battayle, set me to kepe the welles, that they draw no water out of them: so wylle thou destrye them without swerch: or at the lode they shall be so feble, that they muste be farye to grue ouer the curre, whiche they chynke not hable to be woman, so to moche as it lode in the narrow place.

¶ Their wordes pleased holofemes wery, & all his myn of warre, and he let an. C. men at curre well rounde about Jerusale: the watch had curred vnto the daye, the curremen and all that had water, sayd to them: that welles in the curre of Jerusale, so that in the hole curre they had not byrde ynough for our dape, for the people had water gylt them daply in a narrow place.

¶ Then came the men & women, yonge persones and chyldeyn all vnto Michas, and sayde all with one voyce: God be iudge betwixt vs and the, for thou haste deaith curly with vs: thou woldst not speake peaceably with the kynge of the assyrians, therefore hath God so lode us in chers handes, and there is no man to helpe vs, where as we are bounde downe before theys eyes in chers & greates destrukcion.

¶ Therefore gaderde now together all the people that be in the curre, that was may al p'ysne

John 3

John 3

D

John 1

D

John 1





Gen. 31. 4  
1. 2. 3. 4  
1. 2. 3. 4

against God, perswaded of the best yet, and  
wote dayre of serpentes. And therefore would  
not the iudiciall be so be amended, for sithing  
that is done unto us: but to worship, that all  
these pur-mentes are faste telle then sure  
names and mysdoes. Whylourgrate that  
this correction cometh unto us, as to the  
seruantes of God, for amendment, and not for  
our destruction.

Gen. 31. 5

**X** Then saye Otho and the elders unto Ju-  
dith till that thou speakest, in feare, and no  
man can thy: for thy wo; dre. Whye thou saye  
to us now the thinge into us, as thou art an  
holy woman, and hast God. And Judith  
saye vnto them. Seinge ye knowe, that my  
hois is set of God, then pouse my counsell  
and heuce, if it be of God and blesse God,  
that he will bringe my counsell to good  
ende.

1. Gen. 31. 6  
2. Job. 31. 1  
3. Gen. 31. 7  
4. Jud. 13. 2

Thus haue I desired: Ye shall stand this  
night before the porte, and I will go forth  
with you my ma, be: Whye ye therefore vnto  
God, that he will graciously remembre  
his people of Israel, with hisyne dayre, as  
ye haue sayde. As for the thinge that I go  
laude vnto him, aske ye no questions of me, if  
I open vnto you any thinge, so ye holdyng  
this: I saye vnto the Lorde your God for me.  
Then whilke the prayer of the people of Ju-  
dith was: So they went in peace, the  
Lorde be with the, that we maye be aduanc-  
ed or our enemyes. And so they wente from  
his agyue.

¶ The prayer of Judith for the victorie.

CAP. IX.

**N**OW when they were gone they were,  
Judith went in to her chamber, put on  
heare smocke, drewed alwaies vpon her  
breast, sett downe before the Lorde, and cryed  
vnto him, saying: O Lorde God of my father  
Abram, whiche gaueh him a sword for a  
helmet against the enemyes, that vied by  
violence and wylfulnesse, and that caught  
the vngodly and put her to dishonour. Thou  
that gaueh theyr wyues in to a prey, and  
theyr daughters in to captiuitie, and all theyr  
pray for a spote vnto the seruantes, which  
hate a male vnto the, helpe me widdow. O  
Lorde my God, I beseeche the, for thou hast  
done all thinges from the beginninge, and  
and loke what thou hast taken in hand, and  
wylde, it came vnto passe. For all thy wayes  
are prepared, and thy iudgements are done  
in thy counselinge for knowledge. O loke  
now vpon the armyes of the Assyrians, whiche  
as it was thy pleasure sometime to lede vnto  
the house of the Egyptians, when they be-  
poynted weapons, perswaded the seruantes,  
and put theyr trust in theyr chereless posse-  
sion, and in the multitude of theyr men of  
warre. But thou lokeh vpon theyr hoodie  
castyng a thide backe before them: and  
when they came in to the baye, the water  
swelmeh in them.

Gen. 31. 8

Gen. 31. 9

¶ Then to Lorde let it go with these, that

trud in þ power and multitude of theyr men  
of warre, in their chereless, crowes and spea-  
res, and knowe not, that thou ouer all see  
God, whiche desireth waxes from the be-  
ginninge, and that thou arte the Lorde. O  
Lorde by thyne arme now lyke as thou art from  
the beginninge, and in thy power bringe these  
power to nought, talle theyr myght to fall  
in thy waye.

Try make their hoodie, that they wyl be  
belowe and desire thy Land, and to wade  
the tabernacle of thy name and to cast downe  
the house of thyne altar with theyr sword.  
Whye to palle O Lorde, þ þ prayer þ þ prayer  
may be set downe with his othe: he shall  
be mare be taken with the noise of his sye  
in use and that thou maye stimate him with þ  
lippen of my loue. O geue me a stidfast myght  
that I maye driffr him and his armye,  
and that I maye be thyr byr.

¶ The word byinge the name an euerlasting  
remembrance, of the hande of a woman  
which; ow him for; for thy power O Lorde;  
handeth not in the power of man, neither  
had thou any pleasure in the strength of his  
armes. There was neuer proude person  
pleaseth the, but in the prayer of the humble  
and make had thy pleasure her chere;  
O Lorde God of the heuens, thou maker  
of the watres, and Lorde of all creatures,  
deare me pouse woman, callinge vpon the,  
puttynge my trust in thy mercy. Remembre  
thy couenaunt, O Lorde, and my prayer  
be in my mouth, and stabi; the chere  
in my heart, that thy house maye be  
in do'ynes, and that all the Oth: in maye  
knowe and but remembre, that thou art God  
and that there is none other but thou.

¶ Judith requirith her self to go to Bethulie. The  
bridginge that the Elders made Judith. ¶ This  
is in lower with I. 2. 3. 4.

CAP. X.

**A**S when she had left of crying vnto  
the Lorde, she rose by fram the place,  
where she had layen flat before the Lorde  
and called her mayde, wente downe in to the  
house, layde the better cloth from her, put of  
the garmentes of her widdowhood, washed  
her body, anointed her self w precious oyl  
of sweete smoure, dyed a platter þ her face,  
set on hoore vpon her heade, and put on such  
apparell as becometh vnto gladiours, dyppen  
vpon her feete, armelettes, spanges, earrynges  
syngge eynges, and deckt her self with all pre-  
bell at aye.

¶ The Lorde gaue her also a speciall braue-  
rye and fayrenesse for all this cheryng  
of her selfe was not done for any voluptuous-  
nesse, and pleasure of the flesh, but as a right  
determination þ her cur, before the Lorde  
in her be beautye, so that she was certeynly  
amiable and wel fauoured in all mens eyes.

¶ She gaue her mayde also a booke of  
poue  
a p:



a pot with oyle, potage, cake bread and cheere,  
and went her waye.

**D** Nowe when she came to the poste of the  
wyte, she louned vnto the elders of the  
city weeping there. Which when they sawe  
her, they were assayed, and marvelled great-  
ly at her beauty, neuertheless they asked no  
question at her, but let her go, sayinge: The  
God of our fathers graue the his grace, and  
with his power persoume all the crueltie of  
thy heate: that Jerusalem maye stand ouer-  
the, and that thy name maye be in the nomi-  
ne of the holpe and righteous. And all they  
that were there, saye with out boye: so be it,  
so be it. Iudith made her praye vnto the  
Lord, and went out at the poste, for and his  
waye.

And as she was goinge downe the moun-  
taine, it happened that about the springe of  
the daye, the spies of the Allicians met with  
her, and toke her, sayinge: Whence comest  
thou? to whiche her goddithow she answered:  
I am a daughter of the Hebrews, and am fled  
from them, for I knowe, that they shall be  
grain vnto you to be spoiled: because they  
thought from to yeke the selues vnto you,  
that they mighte spone weep in yours sight.  
Therefore haue I deuised by my selfe after  
this maner: I will go before the pynte Ho-  
loferne, and tell hym all theyr deuises, and  
will shew hym, how he maye come by them,  
and myne them, so that not one man of his  
lod shall preye.

**E** And when these men had herde her wo-  
rds, and considered her faire face, they were  
adonnyed: for they wonderd at her excellent  
beauty and sayd vnto her: Thou hadst laued  
thy life by synnyng ouer this deuise, that  
they mighte come downe to see the Lord: and  
be the cause, that when thou comest vnto  
hym, he shall increase the wall, & then shall  
please hym at the best. So they sayd: We  
will to Holofernes paupion, and toide the of  
her. Now when she came to before hym, she  
embracede he was overcome and taken with  
her beweye. Then sayd his seruantes: who  
woulde despise the people of the Jewes, that  
haue so fayre women? Whom? We not by rea-  
son sayd agaynst them: for: He when  
Iudith sawe Holofernes synnyng in a canopy,  
that was wrought of purple, sylke, gold, suna-  
roude and precious stones, she toke a fall by  
hym, and fell downe vpon the carthe. And  
Holofernes seruantes toke her by agayne,  
at theyr Lordes commaundement.

Holofernes requyreth of Iudith the cause of her  
comynge, whiche graciously she commaun-  
deth.

CAPL XL

**T**hen sayd Holofernes vnto her: We of  
good cheere, and feare not in thyns best,  
for I neuer hurt man, that woulde serue  
Sabudodonato; the Kinge. So saye by peo-  
ple, if they had not despyced me, I wold not  
haue left by a spere agaynst them. But tell  
me now what is the cause that thou art de-

parted from them, and wherfore arte thou  
come hither?

And Iudith sayde vnto hym: My Lord,  
stande the wordes of thy handmaiden: for  
if thou wilt doe after the wordes of thy  
handmaiden, the Lord shall bringe thy matter  
to a prosperous issue. So truly as Sabu-  
donato; a Keche of the land Israhel, as  
truly as his power is with, whiche is in the  
to the punishment of all men that goe with  
all men that not onely be subdued vnto him  
thorow the, but at the bestre also of Israhel.  
For all people speake of thy prudent an-  
swere, and it hath euer bene reported, howe  
thou ouerest good and myghty in all his  
kingdomes, and thy discretion is commended  
in all landes.

For thyng is manifest also, that Iudith  
spake, and it is wel knowne what thou com-  
maundest to be vnto hym. For this is playne  
and of a surtye, that our God is so worthy  
with vs by the reason of ouer synnes, that  
he hath shewed by his prophetes vnto the  
people, how that for thy synnes he will  
spure them ouer vnto the inuery. And saye  
so much as the children of Israhel knowe that  
they haue so displeasid theyr God, they are  
soe afraide of the.

They suffer greate hunger also, and for  
want of water, they are deede nowe in a ma-  
ner. Wherfore they are appointed to spare  
all their cattell, that are dynged by the  
bloude of them: and are purposed to spinde  
all the toryonamentes of their God, whiche  
he hath forvnten them to touch for reuer-  
ence and oyle. Heringe nowe that they  
were thynges, it is a piarne wise, that they  
must needs be despyced. Whiche when Iudith  
handmaiden perceyued, she came them,  
and the Lord hath led me vnto the, to shewe  
the these thynges. For I thy handmaiden  
worshipp God, such here nowe before the,  
and thy handmaiden shall goe for the, and I  
will make my praye vnto God, and he shall  
tell me, when he will rewarde thynges thy  
synne: then shall I come and shewe the and  
bringe the thorow the wyddes of Ierusalem  
so that thou shalt haue all the people of Israhel  
as the shepe without a shepherde, that  
not so much as an one dogge hath agaynst the  
for these thynges are shewed me by the pro-  
phete of God: and saye so muche as God  
is dypleasid with them, he hath sente me to  
tell the the the same.

These wordes pleased Holofernes and his  
seruantes, whiche maruelled at the wis-  
dome of her, and sayd one to an other: there  
is not in the world a woman vpon carthe, in beauty  
and discretion of wordes. And Holofernes  
sayde vnto her: God hath done well, that  
he hath led the hither before the people, that  
thou mayest graue them, into our handes.  
And saye so muche as thy praye is good, if  
the God persoume it, vnto me, he shall my  
God also, and thou shalt be excellent: and  
great in the countre of Sabudonato; and  
thy name shall be spoken of in all the land.



that put their trust in hym, & in me his hand-  
maiden he hath performed his mercy, which  
he promised vnto the house of Israel: for in  
my hande this same night hath he slayne the  
enemy of his people.

And with that he toke forthe the heed of  
Holofernes out of the walles, and shewed it  
them, saying: Beholde the heed of Holofernes  
the capitayn of the Assyrians, and this is  
the canopy wherein he lay in his dyonactes:  
where the Lord our God hath slayne him by  
the hand of a woman.

But as truly as the Lord liueth his angel  
hath kept me, going thither, remaining there,  
and comming oute againe from thence. And  
the Lord hath not forsaken me his handmaide  
to be defiled, but withoute any filthynesse of  
syn hath he brought me againe vnto you, and  
that with great victory, so that I am escaped  
and ye deliuered. O gude thankes vnto hym  
euermore. For he is gracious, and his mee-  
cy endureth for euer.

So they praised the Lord all together, &  
gave thankes vnto hym, and so her sayde:  
The Lord hath blessed the in his power, for  
through the he hath brought our enemies to  
naught, and vnto the chiefe ruler of þe  
people of Israel, sayd vnto her: Blessed art þe  
of the Lord the hygh God, about all women  
byon this.

Blessed be the Lord, the maker of heuen &  
earth, which hath quyd the right, so that  
and to smyte of the heed of the capitayne of  
our enemies, for this day he hath made thy  
name so honourable, that thy prayse shall ne-  
uer come out of the mouth of me, which shall  
alwaye remember the power of the Lord, sa-  
ying thou hast not spared thine owne self, but  
put the in jeopardy, considering the angur  
and trouble of the people, and so hast liued  
their saluacion: God our Lord. And all the  
people said: Amen, Amen.

Then Achio also was called, and he came. The  
sayd Iudith vnto him: The God of Israel  
vnto whom thou gapest witness, þe wilt be  
reuenge of his enemies, can he done this  
night thou my hand smitten of the heed of  
all the vnfaythfull, and that þe mayst see that  
it is, beholde this is the heed of Holofernes  
which in his presumptuous pryde, despised þe  
God of the people of Israel, & dreathed the  
with destruction, saying: vnto the people of  
Israel is said, I shall cause þe also to be iudged  
with the sword. Whan Achio saw Holofernes  
heed he fell downe vpon his face to the  
ground for very angur and feare, so that he  
was drowned withall. But after þe he was come  
againe to him selfe, he fel downe before her, &  
prayed her saying: Blessed art thou of thy  
God in all the obseruances of Jacob, for all  
the people that beare of thy name, shall praise  
the God of Israel because of the.

The counteill of Iudith. Achio beinge entreat-  
ed, turneth to God. The Assyrians see a  
traitor of the Jewes.

Judith sayd vnto all the people: Wherfore  
I beate me. Litch vp this heed vpon our wal-  
les, and when the sonne is set, take euery  
man his weapon, and sal it violently: not  
as though ye wold go beside them, but to try  
vpon them with violence. When the spyes in  
the sentinell this, they shall of the walle be  
pelled to lie backward, and to raise vp their  
capitayn to the battayle. So when their capi-  
tayne come in to Holofernes puyllow, and  
fynde the heed bothe hanging in the bloude,  
feartfully shall fall vpon them, and when ye  
perceyue that they lie, let the euen without  
all care, for God shall deliuer them vnto you  
to be destroyed.

Then Achio: beinge the power of God,  
whiche he had shewed vnto the people of Is-  
rael, fell of from his brethren byrse, and  
put his trust in God, and let him selfe be cir-  
cumcised: and so was he nombred among þe  
people of Israel, he and all his posteritie vnto  
this daye.

Now as soone as it was daye, they sliche  
by Holofernes heed vpon the walles, and euery  
man toke his weapon, and to theyr vnto  
out with an horrible crye. When the spyes  
sawe this, they ranne vnto Holofernes tent.  
And they that were within the tent, came  
before his chamber, and made a great rus-  
shing to wake him vp, because they thought  
that the noise to haue waked hym, for there  
was not one of the Assyrians knocke, go in,  
or open.

But when the captaynes and prynces  
and all the chiefe in the hynde of the Assy-  
rians hoste came together, they sayde vnto  
the chamberlaines: Woo your waye in, and  
wake hym vp, for the myce are crept out of  
their holts, and haue p:duke us vnto bat-  
taye.

Then turned Achio into his chamber,  
fode before the bedde, and clapped with his  
handes, for he thought he had been sleeping in  
Judith.

But when he had wakened perfectly with  
his eyes and could perceyue no siring, he  
went nere to the bed, and lyft it vp, and there  
sawe he the heed bothe of Holofernes lying  
there without a heed, weltered in his bloude,  
vpon the carde. Then cryed he with loude  
voyce, and with wepynge rent his clothes,  
and went in to Judiths tent, and founde de-  
uote: And so he lepte out vnto the people and  
sayd one woman of the Jewes hath brought  
all Sabuchadonozors people to shame, for  
so, Holofernes lieth vpon the ground, & hath  
no heed.

Whan the chiefe of the Assyrians hoste heard  
that, they rent their clothes, and there fel an  
incolleable feare, and trembling vpon the,  
so that their mynde were sore arrayd. And  
there was an exceeding great crye in the hoste.

The flight of the Assyrians. The pursuit of Ju-  
dith after them. Achio recometh to her, & so the  
spykes of the Assyrians. Judith is praised of Isaac  
and of the people.

CAPL XV.

**N**ow when all the holle herbe that Ho-  
lofernes was herbed, they mynde and  
counsell fell from them: and such a  
feare: and upon them, that they undertoke  
to defende hem selves by fleeing away: one  
spake not to another, but hidde downe their  
beades, left all behinde them, and made haste  
to escape frome the Hebryes: for they herde  
that they were halange to come after with  
theyr weapons, and so they fled by the wayes  
of the seides, and thowow all the foreraches  
of the daies.

And when the children of Israel sawe that  
they fled, they folowed upon them, and wit  
downe withercompeters, blowyng and ma-  
kyng a great crye after them: so so: the As-  
sirian they had no ayde, and kept not them  
selues together, but fled their waye. Howe-  
ever the children of Israel fell upon them  
with one company and ayde, and discomfe-  
red as many as they myghte get, And Elias  
sent messengers unto all the citys and coun-  
treys of Israel.

**S**o all the regions and every citty sent out  
their best men after them in battelle, & smote  
them with the sword, tyll they came to the ve-  
ermost part of their borders. And so other  
were in Bethulia came in to the tents of the  
Assirians, and toke all that they which were  
fled had left behynd them, and so they found  
great good. And they that came againe to Be-  
thulia from the battaile, toke with the such  
things as had bene theirs: there was no ad-  
dyr of the cattell, and of all coslye Jewels, so  
that frome the lowest to the highest, they were  
all made ryche of the spoyles of them. And  
Jotham the bye priest of Jerusalem came to  
Bethulia with all the elders, that they myghte  
see Judith.

**A**fter when she came out unto them, they  
began all to praye her with one voyce, say-  
yng: thou worship of the city of Jerusalem  
thou joye of Israel, thou honour of our peo-  
ple, thou haste doone manly, and thy heart is  
comforted, because thou haste saved clem-  
encye and chastyte, and hast knowen no man  
but thine owne husband: therefore haue the  
hand of the Lorde comforted the, and blessed  
shal thou be for ever. And all people sayd: so  
be it, so be it.

In theyr eyes they could be the people of Is-  
rael scarce gather by the spoyles of the Assi-  
rians. But all that belonged unto Holof-  
ernes, and had ben his specially: whether  
it were of gold, of sylver, of precious stones  
clothyng and all ornaments, they gave it by  
to Judith. And all the people cryed, bothe  
women, maydens, and yong people, with pi-  
pes and harpes.

*The songe of Judith for the victory. After the  
victory obtained, the people commeth to Jerusa-  
lem, in joyfull and merry sort.*

CAPL XVI.

**T**hen songe Judith this songe unto the  
Lorde: Argu was the Lorde upon  
thyngs, sayng unto the Lorde: & the  
ymbales. O sing unto him a newe songe of  
thanksgyving, be joyfull and call upon his  
name. It is the Lorde that destroyeth waters,  
even the Lorde is his name. Which hath pre-  
ceded his tentes in the middell of his people,  
he myght deliver us from the hand of all our  
enemyes. Hisur came out of the mountayns  
in the multitude of his strengthe, his people  
stopped the water brookes, and their hazels  
covered the valleys. He purposed to have bene  
by my hand, and to see my yonge men with  
the sword.

He wolde have carryed awaye my children  
and virgins in to captivite, but the al-  
myghty Lorde hurt hym, and delivred him  
in to the hands of a woman, whiche brought  
hym to confusyon. For they myghte was  
not destroyed of the yonge men. It was not  
the sonnes of Titan that slew him, neither  
haue the greake graunters set them selves a-  
gayns hym: but Judith the daughter of Be-  
thul with her saye beautye saved us from  
hym, and brought hym to noughte. For she  
layd awaye her wydowes garment, and put  
on the apparell of gydenesse in the rejoycing  
of the chyldren of Israel. She annoynted  
her face, and bounde by her beere in an hour,  
to begre it hi. Her sylpnes raiusshed his eyes,  
her beautye captivated his mynde, with the  
sworde smote he of his necke. The Persians  
were slayed at her stedfastnes: & the As-  
siris at her boldnesse. Then howled the armys  
of the Assirians, when my symple appeared,  
dye of thur.

The sonnes of the daughters have perked  
them the: and slayn them as sugierne  
chyldren: they perished in the battaile, for  
the very feare of the Lorde my God. Let us  
singe a songe of thanksgyvinge unto the  
Lorde, a newe songe of prayse: wyll we syng  
unto our God. Lorde Lorde, thou art a great  
God, myghty in power, whom no man maye  
overcome. All thy creatures shoulde feare  
the: for thou spakest but the woode, and they  
were made, thou smitest thy spirit, and they  
were created, and no man can withstand thy  
voyce. The mountayns that moue frome the  
foundacions with the waters, the stonye ro-  
cks that melt before the hie waters. But they  
that feare the, shall be greate with the in all  
thynges. Woe unto the people that rise by  
agayns my generacion, for the almyghty  
Lorde wyll surrage hym selfe of them, and  
in the daye of iudgment wyl he visite them,  
for he shal greve the and women in to their  
fleshe, et al they maye bute and sle it so: &  
net more.

After this it happened that after the victo-  
rye, all the people came to Jerusalem to give  
praise & thanke unto the Lorde. And when  
they were purified, they offered al their by-  
sacryces, and their praymed offeryngs. And  
Judith offered all Holofernes weapons, and  
all the Jewels that the people had, yurn her,  
and the canopy that she toke frome his bed,  
and

John

John

John

John

Small  
had  
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D

64. 10. 13  
12. 10. 13

and hanged them vp into the Lo:de. The people was ioyful as the vs is: and this ioy by reason of the victo:ye with Iudith, redubed the monthes.

So after these dayes, euery man wente home agayne, and Iudith was in great reputation at Bechulis, and ryght honourably taken in al the land of Israel. Unto her husband also was chaustice ioynd, so that after her husbandes deathe he died, she neuer had any man all the dayes of her lyfe. Upon the tye solenne dayes she went out with great worship. She dwelt in her husbandes house an hundred and fyue yere, and left her handmaidens free and bred, and was buryed beside her husbande in Bechulia. And all the people mourned for her seuen dayes. So longe as she lyued there was none that troubled Israel, and many yeres also after her deathe.

The daye wherein this victo:ye was gotten, was solennely holden and reckned of the Jewes, in the nombre of the holie dayes, and it is yet greatly holden of the Jewes euer since, vnto this daye.

¶

The ende of the boke of Iudith,  
¶

THE RESTE OF THE CHAPTERS OF THE BOKE OF ESTHER

whiche are neyther found in the Hebrew, nor in the Chaldee.

The name of Mardochus.

CAPL

XI.

¶ After the last page.



Mardochus the son of Jair, the sonne of Serui, the sonne of Kisi of the tribe of Beniamin, a Jewe, whiche hadde his dwellinge in Susa, a man of greate reputation, and excellent amonge all them that were in the kynges court. Certeynly he was one of the personers whiche Nabuchodonosor the kyng of Babilon had carryed awaye from Ierusalem into Babilon with Iechonias kyng of Iuda. In the seconde yere of the reygne of greate Artaxerxes, in the fyfth daye of the month Nisan, hadde this Mardochus such a dreame: he thought he should haue a greate tempest, terrible thunderclappes, earthquakes, and greate voyces in the land: and that he shoulde see two great dragons aby to fight one agaynst another. The sight was greate: he sawe the wynde roaring and crye, all the heuens were vp to fight agaynst the rightous people. And the same daye was full of darkness, and the night like, full of trouble and angurish, yea a greate fearfulness was there in all the land. The rightous were amazed, for they feared the plage and euill that was deuysed ouer them and wente at a point with the selues to dye. So they cryed vnto God, & whyle they were crying, the lyte wel gette in to a great ryuer, and in to many waters, and wylt that it was daye, and the sunne rose vp agayne, and the lowly were exalted, and deuoyd of glory and proude.

¶

¶

Now whyle Mardochus had such a dreame he awoke, and mused sadly in his heart, what God wold do: & so he desired to knowe all the matter, and his rynde was open vpon that night.

Mardochus heere the word deuoyd agaynst the kyng, and so therfore rewarded of him.

CAPL

XII.

At the same tyme dwelt Mardochus with Xagatha and Caris the handmaidens and porters of the palace. Whyle when he herde their deuyce, and had diligently considered theye imaginacions, he perceyued that theye wente about to slaye thes cruel handes vpon the kyngs secretes, and so he certified the kyng therof. Then caused the kyng to examyn the two

¶

¶





**O** my Lorde, thou only art our kyng, help  
me desolate woman, whiche haue no helper  
but thou, for my mysery & destruction is hard  
at my bid. Fro my mouth by I haue be. d out  
of the herte of my father, that thou tokest  
Irauel from amonges al people, and so haue  
our fathers of their soye elders, & they shold  
be thy perpetuall inheritaunce, & loke what  
thou drddst p: omple them, thou haste made  
it good vnto them.

**N**owe, well Lorde, we haue sined before  
the, therefore hast thou gyuen vs in to the handes  
of oure enemyes, by cause we wo: shyp-  
ped the: goddes. Lorde thou art ryghtous.  
I sweare the, I see it satisfieth them not, that we  
are in bytter and heuie captiuitie, and op-  
pressid amonges them, but thou haste layde  
theyr handes vpon the handes of the: god-  
des: so that they begyn to take awaye the  
crosse that thou wou: thy mouth hast ordey-  
ned and appointed: to bestowe thine erche-  
rituance, to lye and to stop the mouthes of  
them that praise the, to quynche the gloyre &  
wo: shyp of thy house: and thyne aulere: and  
to open the mouthes of the death, that they  
maye pryke the pryncer and vertue of a gods  
hous, and to negatifye the fleschely kyng: for  
euer.

**L**orde, gyue not thy scepter vnto them, &  
be wo: shynge, lest they laugh vs to scoone in  
oure mysery and fall: out turne their dance  
vpon them selues, and pursh bym that hied  
hym on the fume ouer vs, and let bym to am-  
ple. I praye vpon vs, o Lorde, and let  
the: crye: in the tym: of oure distresse, and of  
oure trouble. Heerenge me, o thou kyng of  
godden, thou Lorde of al powere, gyue me an  
eloquent and pleasurable speche in my mouthe  
before the kyng. Couene his herte in to the  
herte of our mayne, to bestowe hym, and al  
suche as consent vnto hym. But desyre vs  
with thy hand, and helpe me desolate wom-  
an, whiche haue no defence no: helper but onely  
the. Lorde thou knowest all thynges, thou  
knowest that I loue not the gloyre and worship  
of the vnghtous, and that I hate & abhorre  
the herte of eye vnto circumcised, and of all  
vnghten.

**T**hou knowest and tosted my necessite,  
that I hate the token of my p: cymyance,  
and wo: shyp, whiche I beare vpon my hebd,  
what tyme as I muste shewe my selfe and be  
seue, and that I abhorre it as an vncleane  
clothe, and that I weare it not when I am  
quyet and alone by my selfe. Thou knowest  
also that I thy handmaiden haue not eaten  
at any table, and that I haue had no play-  
suer no: delyce in the kynges feaste, that I  
haue not don: the byn: roderynges, and  
that I thy handmaiden haue had no ioy:  
suer: the daye that I was broughte vnto  
vnto this daye, but onely in the o: Lorde. O  
thou God of Abraham, O thou myghty  
God aboue al: that: the voyce of them that  
haue none ocher hope, and desyre vs ouer of  
the hande of eye wyched, and deliuer me out  
of my lacc.

**T**he wordes moueth helles to go in the  
kyng, and make intercession for her people, and  
the pety: with vs: quod.

CAPL XV.

**A**s vpon the thyrde daye it happened  
that the kyng sayd alwaye the mourning  
garmentes, and put on her gloypous  
apparell, and drehte her selfe goodly: after  
that she had called vpon God, whiche is the  
beholder and fauourer of all thynges, toke  
two maydes with her: vpon the one she lea-  
ned her selfe, as one that was tender: the o-  
ther folowed her, and bare the crayte of her  
besture. The thyrde of her besture made her  
face rose colour: d. The symilitude of her  
face was cherefull and amiable, but her herte  
was so: wofull for greake feare. She wente  
in thow:we all the doores, and stode before  
the kyng. The kyng late vpon the thron:  
of his kyngdome, & was clothed in: a good-  
ly arraye all of golde, and set with p: cious  
stones, and he was verye terrible. He loked  
vpon his face that stode in the elemente, and to-  
ked grynyng vpon her. When fell the que-  
ne downe, was pale and fayne, leard her selfe  
vpon the heere of the mayde that went with  
her.

**S**ent helles God toward the kynges  
mynde, that he was glensid, that he lyste out  
of his seat for feare, and gat her in his armes  
and helde her by: vntill she came to her selfe a-  
gayne. He haue her louyng wo: shyp also, and  
sayd vnto her: I see, what is the myce: I  
am thy bro: ther, be of good chere, thou shalt  
not dye: for our commaundement toucheth  
the commons, not the. Come vnto me, and with  
the held by his golden wynd, and lard: it vnto  
her necke, and embraced her secondly, & sayd:  
take wyth me. When sayd she: I like the, o  
Lorde, as an aungell of God, & my herte was  
troubled for feare of thy mayesty and ele-  
uynesse, for excellens and wonderfull art thou,  
o Lorde, and thy face is ful of amite. And as  
he was thus sp: akyng: vnto hym, he fell  
downe agayne for fayntnes: for the wiche  
caus: the kyng was at: wyde, and all his be-  
nauces com: toged per.

**T**he copye of the letters of Artaxerxes, whiche  
by he reasoneth thole which he lyste sent for: d.

CAPL XVI.

**T**he great kyng Artaxerxes, whiche re-  
gned from India vnto Egipt, once  
au: thundred and. xxvij. landes: sent  
vnto the prynces & rulers of the land: such  
suche as loue hym, his frendly sustenour.  
There be many & for the land: & sende  
p: pes and benefices whiche are: d: uer: d: done  
vnto them for theyr wo: shyp, becaus the  
more proude and byr minded, and bydare  
not ouer to hurte oure subiectes, for: p: uer:  
ous benefices maye they not lunge, and be-  
gyne to ymagyn some thyng agaynst those  
Eccles. the

that do them good, and take not only all vnr-  
thankfulness away from men, but in pryde a  
presumption: as they that be vnrthankful and  
vnrthankful for þe good they do: they go about  
to escape the iudgement of God: but such al-  
tynge, which iudgement hateth and punish-  
eth all wickednes. To happynesse also,  
that they which be set in office by þe kynges po-  
wer, and vnto whom the busines and causes  
of the subiects are committed to be handled  
were pryde, & desyre them selues with shed-  
ding of innocente bloude, which bringeth the  
to intolerable hurt. Which also with false  
and discreffull wordes, and with synge sa-  
tis, discreff and betraye the innocent good-  
nesse of prynces.

**¶** Now is it profitable & good, that we take  
heed, make heed thereafter, and consider not  
only what hath happened vnto vs of olde,  
but the shameful, vnhonest, & notorious thinges  
that the deputies haue now taken in hand be-  
fore our eyes, and thereby to beware in tyme  
to come, þe we may make the kyngdom quiet  
and peaceable for al men, and that we might  
somtyme draw it to a change: and as for the  
thing that now is present before our eyes, to  
withstande it, and to put it downe, after the  
most fearefully manner.

**¶** Esther. 11.

What tyme nowe as Aman the sonne of  
Amadathu the Bacedonian, a stranger be-  
trye of the Iudians bloude and farre from  
our goodnesse: was come in amonge vs as  
an alyment, and hadde obserued the feare-  
ful thing that we heare towarde all people, so  
that he was called our father, and hadde in  
his honoure of euery man, as the next and  
pryncipall vnto the kyng, he coude not for-  
bear him selfe from his pryde, hath vnder-  
taken not only to rob vs of the kyngdome,  
but of our lyfe.

With manyfolde discreff also hath he de-  
syrred to despoyle Daraboch our helpe: and  
preserue, which he hath done vs good in all  
thynges: and innocente vnto the lyfe pryn-  
ciple of our kyngdome with all our people.  
So: his mynde was when he had taken them

out of the way, & robbed vs of (them) by this  
means: to translate the kyngdome of the Iu-  
dians vnto the of the Bacedonians. But the kyng  
that the Iewes (which were accused of the  
wickednes, þe they might be destroyed, are no rust  
doers, but vnto reasonable and right sayres, &  
that they be the child: vnto of þe most hie kyng  
God, by whom the kyngdome of vs, and our  
pryncipalours hath ben wel ordeyded by the  
wordes: as for the letters and commaun-  
dementes that were put forth by Aman þe son  
of Amadathu, ye shall do well if ye hold them  
of none effect: for he þe set them vp and in-  
sted them, hangeth at his owne before the  
with all his mynde, and God vnto the charyng  
all thinges in his power, hath rewarded him of  
for his discreffing.

And vpon this ye shall publish, and set up  
copy of this letter in all places, & the  
more fearely and withoute hindrance: vnto  
them selues after they shal be set, & that  
they may be helpe, and that vnto the  
day of the thirteenth day, they may be  
ged of them, which in þe tyme of their  
and trouble, wolde haue oppressed them. For  
the God that governeth all thinges hath  
ord to save the day wherein the Iudians people  
shold haue perished.

Wherfore amonge the Iudians I praye  
ye haue, ye shall hold this daye also withoute  
gladnesse: that now, and in tyme to come,  
day may be a remembrance to good, for  
suche as loue the prosperite of the Iudians:  
but a remembrance of destruction to them  
þe be Iudians vnto vs.

All cities and landes that do not the  
forcefully perserue and be despoiled vnto  
twelve and fyve, and shall not only be  
no more inhabited of man, but be  
abhorred also of the myll:  
beastes and soules.

**¶** The ende of the rest of the  
boke of Esther.

*¶*











ers, and the day is not to be compared unto her: for upon the day cometh myght. But wickednesse can not overcome wysdome, and foolyshenesse maye not be with her.

¶ The effects of wysdome.

CAPIT V III.

**W**ysdome teacheth from one ende to another myghtly, and launghly to the wyde all thynges. I haue toucht her and laboured for her euen fro my yowth up: I did my buigence to marry my selfe with her, such a loue had I vnto her braine. Whose so hath the company of God, commendeth her nobilitie, for the Roide of all thynges him selfe, Ioue her. For she is the scholemaster of the out-cout of God, and she choise out of his wayes her. If a man wold desire thynges in this life: what is thyng that wydome, that wysheth all thynges: Thou wilt saye: vnderstanding wysheth. What is it among all thynges, that wysheth more then wysdome? It a man loue vertue and vprydeuynesse, let hym labour for wysdome, for she hath greake vertues. Why? she teacheth sobrietye and iudicium, vprydeuynesse and strenght, whiche are suche thynges as men can haue nothinge more plesurable in thes world.

**I**f a man desire such knowledge, he can tell the thynges that are past, and optine the thynges that are come: he knoweth the subtilytes of wordes, and can repoude eache sentence. He can tell of tokens & wonderful thynges, as euen they come to passe, and the endes of all thynges & ages. So I purposed after this maner: I will eate her vnto my company, and euen launghly with her: she wold be, she will grue me good counsell, and speake comfortably vnto me in my carelesnesse and greife. For she sake shall I be wel and vnderstanden, amonge the comens and lordes of the world. Although I be young, yet shall I haue sharpe vnderstandynge, so that I shall be mercifulous in the syght of greater men, and the faces of wyse men shall wonder at me. When I holde my tounge, they shall bryde my leasure: when I speake, they shall take vpon me: and yf I talke much, they shall take theyr handes vpon theyr mouth.

**W**herby by the meanes of her, I shall obtayne immortalitye, and shall be vnderstande me an euerythyng immortall, amonge them that come after me. I shall see the peopill in order, and the nation shall be subdued vnto me. Wherbye thynges that be afeard, wher they do but heare of me: amonge the multitude I shall be counted good, and myghty in battayl. When I come home, I shall finde rest with her: for her companye hath no bytternesse, & hee fellowshipp hath no tediousnesse, but myght and ioye.

**F**rom when I considered these thynges by my selfe, and pondered them in my heart, how that to be ioyned vnto wysdome to immortalitye, & great plesure to haue her fellowshipp: how that with the wyshes of her handes

are infynite thynges: how that, who so keepeth company with her shall be myghty: and that he wold the same with her. So I came to knowe: I went about schynge, to get her vnto me. For I was a chyld of a type wyl, and had a good brethre and byngt.

**B**ut when I grew to more vnderstandynge I came to an vnderstandynge. For when I perceived that I could not deceyve my selfe chaffe, except God grue it me: and that was a poynt of wysdome also to knowe whose griffe it was: I steepe vnto the Leide, and bryng the hym, and such mytose here I had after this maner.

¶ The prayer of Salomon to obtayne wysdome.

CAPIT IX.

**O** God of my fathers, and Roide of my eyes (know that I am mee) all thynges with thy wyshes, and as thynges with thy wyshes, that he wold haue sompnyon ouer the creature whiche thou hast made: that he wold be vnto the wyshes accordyng to equite and vprydeuynesse, and execute iudgement with a true herte: grue me wysdome whiche is euen about thy seat: and put me not out from amonge thy chyldren: for I thy seruant and son of thy handmaiden am a feble personne of a moyse eyne, and to poynt to the vnderstandynge of iudgement, and the lawes. And though a man be sure to perfect amonge the chyldren of men, yet if thy wysdome be not with hym, he shall be nothinge regarded. For thou hast chosen me to be a king vnto thy people, & thy wyshes of thy ionnes and daughters.

**T**hou hast commaunded me to buyde a temple vnto thy holy mount, and an altare in the cytye wher thou dwellest: a place of thy holy tabernacle whiche thou hast prepared from the bygyngynge, and thy wyshes home with the wyshes knoweth thy wyshes whiche also was with the, when thou makest the wyshes, and knew what was acceptable in thy syght, and syght in thy commaundes mentes. Send her out of thy holy beautes and from the throne of thy maiesty: that she maye be with me, and laboure with me: that I may know, what is acceptable in thy syght. For she knoweth and vnderstandeth all thynges: and she shall leade me sobrietye in my wyshes, and plesure me in her power. So that my wyshes be acceptable, and then wold I gouerne thy peopill righteously, & be worthy to syt in my fathers seate. For what man is he, that may knowe the counsaill of God? Or who can vnderstande what the wyll of God is? For the thoughtes of most of men are vprydeuynable, & ouer to reason: they are but vnderstandynge. And why? a mortall and corrupcyble bodye, as they vnto the soule: and the soule by myght: an herpeth downe the vnderstandynge that wold be vnto many thynges. They saye they can be discreete, they saye they are vprydeuynable, and greake laboure haue we as we can stande the thynges whiche are before our

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synneth, by þ same also shall be be punished. For vnto the almyghty hand, that made the world of nought, it was not impossible to send among them an heape of heces, or wood Lyons, or euell beastes of a straunge kynde, such as are vnknowen, or spout fyre, or cast out a smokynge breath, or shote horrible spawles out of thre eyes, which myght not only deliuer them with hurtynge, but also kylle the with their horrible syght. Yea withoute these beastes myght they haue ben slayne with one wynde, being persecuted of their owne wynde, and leaured aboue the; or to the breath of thy power.

**D** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Acure Iesus thou hast ordeyded al thynges in measure nombre and weight: for þ hast euer had gret strenght and myght, and who may stand þ power of thine armes? And why: like as the small thing that the balace weyeth, so is the world before the: yea as a drop of the morning dewe, that falleth downe vpon the earth. Thou hast mercy vpon al, for thou hast power of al thynges, I make it sure, as though thou shouldest not the synners of men, because they shoulde amende: for thou louest al þ thynges that are, and hast al noue of them in thine hand: thou hast made: neither hiddest thou ordeyned: make any thyng of euyl wyll.

How myght any thyng endure, if it were not thy wyll? For how coulde any thyng be preferred, except it were called of thee? But thou sparest al, for al are thine, O Lord, thou louest of soules

**C** The mercy of God towards synners, the works of God are vnrspouable. God giveth life to the dead.

C A P I. XII.

**O** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Lord, how gracious and sweete is thy spirit in all thynges? Therefore charitableness thou them measurably that go wrong, I warned them concerning the thynges wherein they offend: thou speakest vnto them, O Lord, I comforted them to leaue theyr wickednes, and put their trust in the. As for those old inhabitants of thy beiry land, I mightest not away with them, for they committed abhominable works agaynst the: as wickedness, to cry and ydolatre: they slew their own chyldren without mercy, they ate vp mens bowels, and deuoured the blood: yea because of such abhominacions, misbeliefs, and silliges, thou strwest the fathers of þ desolat Ion by the habers of our fore fathers: that the land which thou louest about al other might be a dwelling for the children of God.

**D** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Acure Iesus thou spardest them also, as men, I sendest the forerunners of thine hoste into heretics to deliuer them out by lytle and lytle, that thou wouldest vnable to subdue the vngodly vnto the righteous in battle, or with cruel beastes, or with one rough word: to deliuer them to grace: but thy mynde was to dryue them out by lytle and lytle, grynng them time and place to amend, knowing well that it was an vngodly nation,

and wyched of nature, that they thoughte myght neuer be altered: for it was a cursed seede from the begynnyng, and feared no man: who hast thou pardoned their synes, for: who wilt say vnto the: why hast thou done that? who wilt stande agaynst thy judgement? who wilt come before thy face, an iudge of vngodly men? who wilt blame þ, if the people crye the vngodly thou hast made? For there is none other God but thou, that carest for all thynges: that I may be able to hold þ thy judgement is not vngodly: there dare neither hrynge ne crye aunte thy syghte requyre accomptes of them whom thou hast destroyed.

**J** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

For so muche then as thou art righteous thy selfe, thou ordeydest all thynges rightously, I punysshed euen hym that haue not deserved to be punished, and takest hym for a stranger and an alpage in the land of thy power. For thy power is the begynnyng of rightousnesse: and because thou art Lord of all thynges, therefore art I gracious vnto all. When men thynke the not to be of a full strengthe, thou declarst thy power, and boldly declareth thou them out that knowe the not. But thou Lord of power judged quietly, and ordeydest with great wyddom, for: thou maist do as thou wilt.

**D** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Why such works now hast thou taughte thy people, that a man also shoulde he iust and lowynge, and had made thy chyldren to be of a good hope: for: euen when thou iudget, thou givest to some to amend from synners, for: in so muche as thou hast punished, and with such diligence: deliuered þ enemies of thy seruantes which were worthy to be: wither: or to thou givest them tyme and place of amendment, that they mighte turne to be withered with how great diligence then punysshed thou thine own chyldren vnto whose fathers thou hast tyme and made countenances of good promyses: so where as thou dost but chasten vs, thou punysshest our sinners dryuers wayes, to the intent þ to be we punysshed, we shoulde remember thy goodnesse: when we our selues are punished, so put our trust in thy mercy.

**C** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

Wherefore: where as men haue sinned ignorantly and vngodlyly thou hast punished them sore, euen thou: or the same thynges that they were slippyd: for: they went astray very long in the way of error, and held the heauens, which euen their enemies despised for goddes, I purging as chyldren of no vnderstanding. Therefore hast thou sent a scowful punishment among them, as among the chyldren of ignorance, as for: such as wolde not be reformed by those scourges and rebukes, they felt the worthy punishment of God. For: the thynges that they sinned, they bare them vnpardonably, being not content in them, but vngodly. And where they perished by the same thynges that they: one for: goddes, they knowe they had that here was but one true God, whome also: they wolde not knowe: therefore: came: ye eade of their damnacion vpon þ hem.



Of all things by name, except the knowledge of God. Idolatry and Idols are made.

CAPL XIII

V Some are all men, whiche have not the knowledge of God: as were they that out of the good things, whiche are sent unto us, knowe not hym, that of hym selfe is surerly sayng. They that take they so moche regarde of the workes that are made, as to knowe who was the crafterman of them: but some take the lie, some the wind of ayr, some the course of the letters, some the water, some take sun and moon, or the lightes of heauen, whiche rule the earth for goddes. And though they had such pleasure in their beauty, that they thought them to have ben goddes, yet wolde they have knowen howe moche more sayre it is than made them: so; the maker of brasse hath ordeyned all these things. And if they marvelled, of the power and workes of them they shoulde have perceyved thereby that he whiche made these things is myghtyer then they.

Some be  
Idols  
Idols

So; by the greatness and beauty of the creature, the maker thereof may plainly be knowen. As standing they are the lesse to be his and that sought God, and would have found him, and yet missed, and why? for in as much as they went about in his workes, and sought after them, it is a token that they regarded not the workes of his workes that are sent, howbeit they are not folly to be excused. For perfect understanding and knowledge was so great, that they could discern the world and the creature, why byd they not rather find out the Lord thereof.

Some be

And yet they are they, and among these be in their hope that call them goddes, whiche are but the trophies of mens heares: golde, silver, and the thing that is found out by mining, the similitude of beestes, or any variete stone that hath ben made by hand of old. As when a carpenter cutteth downe a tree out of the wood, and pareth of the barke of it cunningly, and so with the one parte maketh a vessel to be used, and besteth meeke wood the residue. As so; the other part that is left, whiche is profitable for nothing: so; it is a crooked pece of wood and full of knobbes, he carveth it diligently thowto his vanitie, and according to the knowledge of his cunninge, he giveth it some proportion, fashioneth it after the similitude of a man, or maketh it like some beest, stretcheth it out with red, and paynteth it, and so he what soule spake in it, he calleth some colour upon it.

Some be  
Idols  
Idols

Some be

Then maketh he a convenient tabernacle for it, setteth it in the world, and maketh it fast with iron, pouring to so; it, lest it should fall. For it is well knowne that it can not helpe it selfe, And why? it is but an ymage, and must of necessity be helped.

And though he be and ordrith of his goodnes, he is not ashamed to speake unto it that hath no

soule, so; helth; he maketh his petition unto him that is fyth, for life: he prayeth unto him that is dead: he calleth upon him for helpe, that is not able to helpe hym selfe, and to send hym a good journey, he prayeth hym that may not go. And in all the things that he taketh in hande (whether it be to obteyne any thing or to work: he prayeth unto him that can do no manner of good,

Of the detraction and abominacion of ymages. Some of them are of him that maketh them. The curio that some of Idolatry.

CAPL XIII

A Some, an other man purposing to make, and beginning to take his journey thowto the eagering see, called for helpe unto a shoer that is saure wyther the shore that beareth him. For as so; it coulde not be made if money had founde it out, the crafterman made it with his cunninge. And by the providence, o father, governe all things from the beginning: for thou hast made a waye in the see, and a sure pathe in the midst of the waves: declaringe thereby, that thou hast power to helpe in all things, yet thought a man to come to the see without thy providence, that the workes of thy providence shoulde not be vayne, thou hadde caused an ake to be made, and therefore do men comytt they; thus to a small pece of wood, passyng over the see in a shyppe, and are saved.

Some be

Some be

For in the old tyme also when the proud grante: perswaded, he in whom the hope was left to increase the world: ment in a shyp which was governe thowto the land, and so lefte the behynd him unto the world. For happy is the see where thowto the ymages cometh: but cursed is the ymage of wood, that is made with daubes, yet both it and he that made it. For because he made it: and it, because it was called God, where as it is but a feble thing. For the vngodly and ungodly godlynesse are bothe like abominable unto God. Turne to the world and be that made it also shall be punished together. Therefore shall there a plinge come upon the ymages of the heathen, for out of the creature of God they are become an abominacion, a temptation unto the soules of men, and a snare for the feet of the unwise. And why? the setting out of ymages is the beginning of heere: and the beginning of them is the detraction of life. For they were not from the beginning, neither shall they continue for ever, as the wellthy fulness of men hath founde it out upon earth, therefore shall they come thowto an ende.

Some be  
Idols  
Idols

When a father mourned for his son that was taken away fro hym, he made him an ymage in the world of his deede son, and so began to worship him as a God, whiche was but a dead man, and denyed his servants to offer unto hym. And thus by proccesse of tyme, the same

so long custome, this error was kept as  
 a lawe, and tyrantes compelled man by vio-  
 lence to honour ymages. As for those þ were  
 so farr of, that men myght not worship the  
 present, their picture was brought from  
 farre: lyke the ymage of a kynge whom they  
 wolde honour, to the intent that with great  
 diligence they myght worship him, whiche  
 was lare of, as though he had ben present.  
 Agayne, the singular cunning of þ craftesma-  
 gaur the ignorant also a greates occasion to  
 worship ymages. For the workemaþ willing  
 to doo vnto a picture that set hym a worke,  
 laboured with all his cunning to make the  
 ymage of the best facion. And so shewing the  
 beauty of the work, the common people was  
 deceived, as so moche þ they toke ben nowe  
 for a God, whiche a lytle afore was but ho-  
 noured as a man. And this was the error  
 of mans lyfe, when men either for to serue  
 theyr own affection; or to do some pleasure  
 vnto kynge, ascribed vnto stones and stou-  
 res the name of God, whiche ought to be gy-  
 uen vnto no man.

Wherfore this was not enough for them  
 that they erred in the knowledge of God: but  
 where as they lyud in the greates warrea of  
 ignorance, chaste myre and greates pliges  
 called they pear. For either they stowe their  
 owne children, and ocked them and bad sacri-  
 fice in the nyght season, or els helde vnto  
 some water: so that they hepte nyghte  
 lyfe in maryge chaste: but either one stowe  
 an other to deale maliciously, or els greued  
 his nryghbour in aduocye. And thus were  
 all thynges myxe together: bloude, man-  
 slaught, r. chaste, dissimulation, corrupcion,  
 infarefulness, sedicion, perjurye, deliquie-  
 ring: of good men, vnto banckfuls, defiling  
 of soules, chaunging of byrth, vnto diuallis  
 of mariage, murther, of aduocye and ruel-  
 nesse. And wher the honouring of abominable  
 ymages is the cause, that begynnyng and  
 end of all euill. For they that worship ydols,  
 either they are in id when they are nyghte, or  
 p:opcey lyes, or lye vngodly, or els lightly  
 for swete the seluce: so in so moche as their  
 trust is in the ydols, whiche haue neither soule  
 nor vnderstanding, though they stowe: falsly,  
 yet they thinke it shall not hurt them.

Wherfore cometh a great plige vpon the,  
 and that worship: for they haue an euill opi-  
 nion of God, giuing heed vnto ydols, thering  
 vniustly to discerue, and despyring righteous-  
 nesse: for theyr swerunge is no victorie, but a  
 plige of them that synne, þ goeth euill with  
 the oulce of the vngodly.

The voyce of the faythfull pseruing the mercie  
 of God, for whose greates sake they shall not ydols.

CAPL XV.

But thou, our God, art swete, long suf-  
 feryng and true, and in mercy: and thou  
 art we cary, for we know thy strength, þ

we synne not, then are we sure that thou re-  
 gardest vs. For to know the, is perfect rest  
 and power, is the roote of immortalite. As  
 for to synne thir men haue founde out the  
 roote theyr enyll synce, it hath not (be-  
 cryued) as an the parynyng of the picture  
 (an vnyoyfiable labour) and cryued þ  
 myge with dyuers colours, whose synce en-  
 tyfied the ignorant: so that he honoureth  
 and loueth the picture of a dead ymage that  
 hath no soule.

Wherfore I telle they that loue such euill thin-  
 ges are warty of det: they þ trust in them  
 they that make them, they that loue them, þ  
 they that honour them. The potter also taketh  
 and tempereth softe earra, laboureth  
 it, and gyrdeth it the facion of a vessel, what  
 so euer serueth for our vs: and so of our piece  
 of claye he maketh some stene vessel for ser-  
 uice, and some other. But wher to cury  
 vessel serueth, that knoweth the potter hym  
 selfe. So with his vnyue labour he maketh a  
 God of the same clay: this doth euen he whiche  
 the a lytle afore was made of earth hym selfe  
 and within a lytle whyle after, wher he dy-  
 eth, tueneth to earth agayne.

Notwithstandyng he tareth not the more  
 because he shall labour, ne because his life is  
 shorte but stryuet to excell goldsmithes, the  
 syluence of copper smithes, and taketh  
 it for an honour to be the dayne thynges. For  
 his det is as his hope is but vnyue earth,  
 and his lyfe is more vyle toon clay: so  
 moche as he knoweth not his owne maker, þ  
 gaur hym his soule to worke, and byethed in  
 hym the byrthe of lyfe. Wher count our lyfe  
 but a passyng, and eue conuersion to be  
 but a marace, and that men shoulde eue be  
 gettyng, and that by euill means. Some  
 he that of earth maketh steyle vessels and y-  
 mages, and knoweth hym selfe to ograde a-  
 boue all other.

All the enemyes of the people and that  
 holde them in subiection, are vnyue, vnyue  
 pye, and excedyng proude vnto their owne  
 soules: for they iudge all the ydols of þ  
 theyn to be goddes, whiche neither haue synce  
 to se, no: noles to lme, ne eares to heare, no  
 synners of handes for to grepe: and as for  
 theyr site, they are to stowe to goo: so man  
 made them, the þ hath but a vnyue spirit  
 factored them. But no man can make a God  
 like vnto hym: for sting he is but mortal iun-  
 keife, it is but mortal: all that he maketh with  
 vnyue handes. Wher his lyfe is but  
 euen they whom he worshipeth, for he lyud  
 though he was mortal, but so did man: they.  
 Yea, they worship beastes also, whiche are  
 most miserable: so compare thynges that  
 can not se vnto them, as they are warty the  
 most. Yet is there not one of these beastes þ  
 with his sight can beholde any good thyng,  
 neyther can they gyuen praye ne chaunces  
 vnto God.

The punishment of Idolaters, and the vnyue  
 theyr vnyue vnyue.



at the beestes which came vpon them, and at the vyllyng of the serpentes. In so moche that with tremblinge they swoyned, and sayde they sawe not the ayre, whiche no man yet may escape.

**F**o: it is an heuy thyng, whē a mans owne conscience bereth erreorde of his wickednesse & condemneth him. And wher a beed is wounde conscience, taketh sure cruel thynges in hand. For certaynes is nothing els, but a declar-  
**7.8** **ing** that a man seeketh helpe and defence, to answer for him selfe. And loke how moche like the hope is withen, the more is the vncertainty of the mynde for the which he is punished. But they that came in the mighty night slepe the slepe that fell vpon them sed vnder and from above: some tyme were they afraid thow the feare of the wonders, & sometime they were: to myke þ they swoyned withal: for an hasty & sobeyn certaynes came vpon them. Afterwarde, if any of them had fallen he was hope & shue in poyson, but about they-  
**D** **mes.** But if any dwelt in a village, yf it had been an herd or husbandman he suffered intolerable neede: so: they were all bound to one thyng of darknesse.

**D** Whether it were a blasfange wynde, or a swete song of the byrdes amonge the wyche branches of the trees, or the vehemence of hasty running water, or great noise of the fallinge downe of stones, or the playing and ring-  
**C** **ing** of beestes whom they sawe not, or the mighty noise of roaring beestes, or the sound that answered agayn in the dre mosteaynes, it made them swoyne so: vey feare. So: al the red thynged with cleer light, and no man was byndred in his labour. Sory vpon them they fell an leupe wight, an ymage of darknesse that was to come vpon them. Yea they were vnto the felus the most heuy and horrible darknesse.

**C** The first light that the Israelers had in Egypt. The persecution of the Israelites. The Lord smote all the first borne of Egypt. The syn of the people in the world. The first borne of the house: the first and the beed, with his counte.

CAPIT. XVIIII.

**N** Euertheless they holy had a vey great light: & the cunnynge herd their voyce but they sawe not the figure of them. And because they suffered not þ same thynges, they magnified the, and they that were bred afore because they were not hurt (nowe) thanked the, and broughte the, o God, that they might be a distance. Therefo: hadde they a burning pylle of fyre to lede them in the vnknowen waye. And thou gauest them þ sunne for a free gyfte, without any hurt. Because thou it was that they wolde want light, and he put in the poyson of darknesse, which kept they sayde: in captivite, by whom the vnto:rupt light of the lawe of the world was so: to be: fereu.  
**W**hen they thought to see the babes of the

righteous: one being layd out, and preferred to be leader vnto the other, thou broughtest onto the hole multitude of the chyldren, and destroyedst the in the myghte wate. Of þ night were our fathers certayned afore that they knowyng vnto what ocher they had gyven credence, myghte be of good chere. And as thy people receyved the helth of the righteous but the vngodly were destroyed. For like as thou hast hurt our enemies, so had thou promoted vs whom thou calledst afore. For the righteous chyldren of the good were offered secretly, and ordered the lawe of righteousness: by to unite, that the iust shold receive good and evil in lyke maner, synging praises vnto the father of all men. Agayne, there was bred a disacco:dyng voyce of the enemies, and a piteous cry to: chyldren that were bewayled. The master and the servant were punished in lyke maner. For they that together, had innumerable that dyed one with.

**E** **Further** were the living sufficient to bury the beed, so: in the twinkling of an eye, the noblest name of them was destroyed. As oft as God helped them afore, yet wolde it not make them bylcue, but in the destruct: on of þ first borne, they knowledged that it was the people of God. For while all thynges were vylly, and worn the night was in the myddel of her course, thy almighty wo:de, o Lord, kept downe from true out of thy royal throne as a tough man of warre, in the myddel of the land that was destroyed: and the sharpe sword performed their deare comm: vndemite. Standing and falling al thynges with: yea it stode vpon the red, and reached vnto the beurn. Then the sight of the cruel deemes veyed them sodenly, and certaynelly came vpon them vnto warde.

**C** hen laye there one here, an ocher there, halfe beed, halfe guche, and showed the cause of his deeth. So: the visions that veyed them, showed them these thynges afore: so that they were not igno: aune wherfo: they perished.

**T** he temptacion of deeth toubred the righteous also, and amonges the multitude in the wyldernes there was insurreccion, but they wate endured not longe. So: the false-  
**lisse** man wente in all the haste, and toke the battaile vpon him, broughte so: th the weapon of his mynistracion: cury prayer, and the censours of reconcyllage: let hym selfe agaynste the wate, and so broughte the mysfere to an ende: de: layng: the beed, that he was thy seruant. So: he outcane: not the multitude with hardy power, ne with weapons of myght: but with the wo:de he subued him that veyed hym, putting the in remembrance: of the othe and conuente in: de vnto the fathers. So: when the beed were fallen downe by the vnto: vpon an other, he stode in the myddel, preyed the wate, and paried the wate vnto the fynges. And wher in his longe garmente was all the beautie, and in the four corners of the robes, was the glory of the fathers gy: uen, and thy maiestie was wy: uen in the crowne of his he: d-  
**ill. us. & c.**

Exodus

Exodus

Exodus

Exodus



Unto this the destroyer gave place, & was  
scraper of them: for it was such a tempta-  
cion wo:thy of deþ.

¶ The death of the Egyptians, and the great sore  
of the Red sea. The meate that was given of the  
drye of the people. The elemence that not only  
to the wyl of God, but also the wyl of man.

CAPL XIX.

**A** s for the vngodly, þ wylde came vnto  
the without mercy vnto the ende. For  
þr hert was what hold happen vnto the,  
howe the. when they had contended to let the  
go. & had sent them oute with great diligence  
they wold repunt and folow vpon them. For  
when they were yet mournyng and making  
lamentacion by the graues of the dead. they  
deuyled an other folyshnesse, so that they per-  
secuted them in their flying. whom they had  
cast out afore with þ; aþer. Wo:thy necessi-  
tie also brought them vnto this end. for they  
had leue so: gotten the thynge that happ-  
ned vnto the afore. But the chynge that was  
wantyng of they: punishment, was requisite  
so to be fulfilled vpon them with so: mettes:  
that they people mighte haue a maruelous pas-  
sage thro: ower. and that theye myghte fynde a  
strange death.

**C** hem was euer creature factored again  
of new. accordyng to the wyl of their maker,  
ob:ring they commaundmentes that they chil-  
dren myghte be kepte without hurte. For the  
cloude over shadowed their tentes. & the drye  
erth appered. where afore was water: so þ  
in the red see there was a waye without im-  
pediment. and the great drye became a green  
felde. where the ower of the people were: that  
were defendid with thy hand. being thy won-  
derous and marueylous workes. For as the  
ho:ies. so were they led. and lepte like lams  
bes þ: aryinge the. o Lord. which hadst deliue-  
red them. and why: they were yet myndfull  
of the thynge þ happened whyle they dwelt  
in the land: how the ground brought forth the  
spys in steede of canell. & how the riuce scru-  
led with the multitude of frogges in steede of  
fylthes.

But at the last they saw a new creation of  
of by:des, what theye as they were discry-  
ued with iuste, and deuyled deuyente meates.  
For when they were speaking of their appe-  
tite, the quaples came vnto them from the  
see, and punishments came vnto the sinners,  
not without the courtes which came to passe  
afore by the vehemence of the stormes: for  
they suffered wo:thy deuyte to their wic-  
hednesse. they deile so abhominably & chur-  
lishly with straungers. Some receyued no  
vnhonoury gesse. some brought the straun-  
gers in to bondage that did the good. & theye  
all these thynge theye were som. & not only  
receyued no straungers with their wylles,  
but persecuted those also, and did the moche  
euil. & receyued them glady. & before were  
they punished with hirudynesse. like as they  
that were covered with sodryn darkness: as  
the do:res of the rye: toun. so that euerie one  
sought the entrance of his do:re.

¶ Thus the elemences turned in to them se-  
ues. like as when one time is chaunged vpon  
an instrument of musike, and yett all the rye:  
but kepte their melody, whiche maye safelye be  
perceyued by the syghe of the chynge þ  
come to passe. The drye land was turned in  
to a watery, and þ thynge that afore swam  
in the water, went now vpon the drye ground.  
The fyre had power in the water: contrary  
to his owne vertue and the water so: gat his  
owne hert, to queneche. Agayne, the flames  
of the nor some beetles burte not the flesh of  
them that wente with them, neyther melted  
theye the fyre, whiche is metted by: haly.

In all thynge haue thou promotid thy  
people. o Lord. and brought them  
to honoure: thou hast not  
deuyled the. but alwaye  
and in all places haue  
thou stand by  
them.  
(?)

The ende of the boke  
of wysdome.

¶¶¶

Exod. xlii. a

11. Job. 11

Ben. xli. 11

11. 11. 11

D



THE BOKE OF WISEVS THE SONNE OF SYRACH, VVHICHE IS CALLED IN LATYNE ECCLIASTICVS.

The prologe of Iesus the sonne of Sirach, vnto his boke.

Wherof some pordeth and counteth of Gad. 3. Chapre of the feare of God. Myghtynesse is a deuice to come by wysdome.

CAPIT.

L

My and greate men haue declared wysdome vnto vs, oute of the lawe, out of the Propheces, and oute of other that teloweb them. In the which thynges Israel ought to be commended, by the reason of doctrine, & wysdome: Therefore they that haue it, and vnder it, vnto or not onely them selues be wise thre thowso, but serue other al to with teaching and wytyng.

Aske that my groundlathes Iesus had gyuen diligent laboure to reade the lawe, the Propheces, & other boke that were left of our fathers, and had well receyved hym selfe them: he purposed also, to wryte some thyng of wysdome, and good maners, to the ende that they which were willing to lerne and to be wise myght haue the more vnderstanding, and be the more apte to leade a good conuersation.

Wherefore I exhorte you to receyue it with joy, to reade it with diligence, and to take it as good worth, though ouer wordes be not so frequent as the same Syrachours. For the charge that is wrytten in the Hebrew tongue, soundeth not so well, when it is translated into an other speache. For onely this boke of myne, but also the lawe, the Propheces, & other boke, sound faire order wise, whi they do, when they are spoken in theyr owne language.

Some in the xxxviij. yere when I came to Egypt, in the tyme of Ptolemy Curyer, and countred there all my lyfe, I gat liberte to reade and wryte many good thynges. Wherefore I thought it good and necessary, to bestow my brighte and feynable to inscrippte this boke. And consydringe that I had eyne, I laboured and dyd my best to persourme this boke, as to bringe it vnto lycht: that the heaungers also which are disposed to lerne, myght applye theym selues vnto good maners, and true acydinge to the lawe of the Lorde.

(1)

22



All wysdome cometh of God the Lord, and heche bene such by hym, and is before all tyme. Who hath nombred the sand of the see, the dropes of the caryn, the dawns of the tyme? Who hath measured the bygthe of heauen, the bredth of the earth, & the depreneth of the see? Who hath sondred out the grounde of Gods wysdome, whiche hath bene before all thynges? Wysdome hath bene before all thynges, and the vnderstanding of prouidence from euery thyng. (Gods wyse in the begynth, is the well of wysdome, and the euerylastyng commandementes see the entranche of hie.) Into whom hath the cote of wysdom bene declared? O: who hath knowne her wyse? Into whom hath the doctrine of wysdom bene discovered? & wherof and who haue vnderstande the manyfolde sustenance of hie?

There is one: even the byghest, the maker of all thynges, the almyghty, the kyng of power of whom man saigeth to stande greatly in awe. which seeth vpo his throne, being a God of domynion: He hath created hie: that is the hiey ghoost: he hath sent hie, nombred hie, and measured hie: He hath poured hie oute vpon all his workes, and vpon all hie, accordyng to his gyfte: he graued hie sythey vnto them that loue hym. The feare of the Lorde is wysdome and triumphe, gladnesse and a ioyfull crowne. The feare of the Lorde maketh a meey harte, greeueth gladnesse, ioye and long lyfe. Who so feareth the Lorde, it shall go well with hym at the last, and in the daye of his deach he shall be blessed.

The loue of God is honorable wysdome: Ioke vnto whom it appeareth, they loue it, for they se what wonderful thynges it doeth. The feare of the Lorde is the begynnyng of wysdome, and was made with the saythfull in the mothers wombe: it shall go with the chosen women, and shall be knowen of the righteous and saythfull. The feare of the Lorde is the righte Gods seruce, that preseruech and iustifyeth the deere, and greeueth mych a gladnesse. Who so feareth the Lorde, shall be happy: and when he shall come of comfert, he shall be blessed. To feare God is the wysdome that maketh gyde, and bringeth all good with hie. She fylleth the hole house with hie gyftes: and she garnes with hie dechours. The feare of the Lorde, is the crowne of

Eccl. viij. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

B

C

Psalm 111. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Psalm 111. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Wysdome, and gentyly plentiful prync and  
bealsh. We haue lene her and nouy: sh her  
hnd wyrdz and vnderstandyng of wysdome  
hath be poured out so capre: and them that  
heir bre fall, hath be brought into honour.

**W** The feare of the Lorde, is the rote of wys-  
dome, and her branches are longe lyfe. In  
the treasures of wysdome, is vnderstandyng  
and deuotion of knowledg, but wysdome is  
ab iudice of synners. The feare of the Lorde  
dymeth out synne. In: he that is without  
feare, can not be made ryghtous, and his wyl  
ful holden: he is his owne destruction. A pa-  
tyent man wyl suffer vnto the tyme, and the  
shall be vaine the reward of ioye. A good vnder-  
standyng wyl byde his wyrdz for a tyme,  
and many mens lippes shall speake of his  
wysdome.

In the treasures of wysdome is the vnto-  
rayon of bonnyte, but the synner abhorreth  
the worship of God. My sonne, yf thou be-  
syt wisdom, kepe eue commaundment, and  
God shall gyue her vnto the: for the feare of  
the Lorde is wysdome and nuryce, he hath  
pleasure in sayd and iourng mekenesse, and  
he that is pterciures synne. Be not obstinate  
and vnwylfull to the feare of the Lorde, y  
come vs. Vnde hym with a double dote. We  
not an ypperte in the syde of men, and take  
good hede what thou speakest. Speake well  
thou thyne, so, it thou happen to fall, and  
byng thy soule to dishonour, and so God  
be count thy secretes, and call the downe in  
the myddell of the congregatyon: by cause  
thou wyldest not receyue the feare of God,  
and by cause thy tye is full of synnefulnes  
and blythe.

If he exhorteth the seruantes of God to eryghtous-  
nes, to be vnderstandyng, and patiente, and to  
receyue hym that feareth God, to bryue, to hope, and  
to loue: by cause he serueth in the vnderstandyng  
to them that trust in hym. A callye vpon the lorde  
to, feare, and unpacient in herte.

CAPL II.

Wise man  
u. x. m. a. 13  
u. 13. m. a. 13

**M**Y sonne, yf thou wylste come into the  
treasures of God, stand fast in eryghtous-  
nesse and feare, and arme thy soule to  
temptacion: sette thyne herte, and be patient:  
bowe downe thyne eare, receyue the wyrdz  
of vnderstandyng, and wynde not awaye,  
when thou arte enerysed. holde the fast vpon  
God, ioyne thy selfe vnto hym and suffer, y  
thy lippes maye increase at the last. What so-  
euer happeth vnto the, receyue it: sutfre in  
burnesse, and be patient in the trouble. For  
yke as golde and syuer are tryed in the fyre,  
euen so are acceptable men in the furnace of  
aduersityte.

Wise man  
u. x. m. a. 13  
u. 13. m. a. 13

Delure in God, and he shall helpe y: prync  
thyne maye alyght. y put thy trust in the lorde  
fall his feare, y growe lymme. We that feare  
y Lorde, take sure holde of his mercy: wynde  
not awaye fro him, that ye fall not. We that  
feare the Lorde, delure hym, and your re-  
ward shall not be emptye. We that feare the

Lorde put your trust in him, and mercy shall  
come vnto you for pleasure: We that feare  
the Lorde set your trust vpon hym, and your  
payre shall be paynted.

Canst thou see the olde generacions of men  
ye chyldren) and marke them well: was there  
cutt off and confounded, that put his trust  
in the Lorde? Who euer estournd in his grace  
and was saylaken? Who in hyme had the cure  
despyte, that called sayphully vpon hym?  
For God is gracious and mercifull, he for-  
guyeth synne in the tyme of trouble, and is  
a defender for all them that seke him in the  
touth. Who be vnto hym y hath a double herte  
wyched lippes and curll occupyd handes, y  
to the synner y goyth two wayes of wayes.  
Who be vnto hym that see looe of herte,  
wylste put not their trust in God, y therefore  
shall they not be defended of hym. Who be vnto  
them that haue lost patiente, saylaken the  
ryghte wayes, and are turned back in to fro  
warde wayes. What wyl they do, whil the  
Lorde shall begyn to vnter them?

B  
13. m. a. 13

They that feare the Lorde, wyl not mys-  
trust his word: and they that loue hym, wyl  
kepe his commaundment. They that feare  
the Lorde wyl like out the thynges, that are  
pleasent vnto hym: and they that loue hym  
shall fulfill his lawe. They that feare the  
Lorde wyl prepare their hertes, and humble  
they soules in his sight. They that feare the  
Lorde kepe his commaundmentes, and wyl  
be patient: yll they se hym selfe, saynge:  
better it is for vs to fall into the handes of  
the Lorde, then in to the handes of men: for  
his mercy is so greete as hym selfe.

C  
13. m. a. 13

13. m. a. 13

13. m. a. 13

For our father and mother oughte we to graue  
double honour. For the lorde and our father  
we feare and moter. No man oughte ouer curyously  
to searsh cut the secretes of God.

CAPL III.

**T**he chyldren of wysdome are a congre-  
gatyon of the ryghtous, and they receyue  
yke as obedyence and loue. Heare me  
your father: My deare chyldren: And God  
therafter, that ye maye be safe. For the Lorde  
wyl haue the father honoure of the chyld-  
ren, and loke what a mother commaundeth  
her chyldren to do, he wyl haue it kept. Who  
so honoureth his father, his synnes shall be  
forgyuen hym: and he that honoureth his mo-  
ther is like one y gathered lecture together.  
Who so honoureth his father, shall haue  
ioye of his owne chyldren: whil he maketh  
his prayre he shall be heard. We that honou-  
reth his father, shall haue a longe lyfe: and  
he that is obedyent for the Lorde sake, wyl  
wether shall haue ioye of hym.

13. m. a. 13

13. m. a. 13

13. m. a. 13

13. m. a. 13

We that feareth the Lorde, honoureth his  
father and moter, and both them seuffe,  
as it were vnto the Lorde hym selfe. Honoure  
thy father in dede, in word, and in all pay-  
ment, that thou mayste haue his blessing:  
for the blessing of the father buyldeth thy  
house of the chyldren, but the most, to curse  
yke as

13. m. a. 13

13. m. a. 13

reterth oute the foundaryons. Meloyre not when thy father is reprobeth, for it is no honour vnto the, but a shame. For the wo:rd of a mans father, is his stony wo:rd, and where the father is without honour, it is the dishonour of the sonne. My sonne, make moche of thy father in his age, and greue him not as long as he lyueth. And yf his vnderstanding faile, haue patience wth him, and deliue him not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgotten: and when thou thy self walt, it shall be rewarded the: and so; thy mothers office, thou shalt not be recompensed wth good. yea it shall be founded for the inryghtousnesse; and in the day of trouble thou shalt be remembred; thy synne also shall melt away, like as the yce in the saye warm weether.

**C** He that forsaketh his father, shall come to shame: and he that despyeth his mother, is cursed of God. My sonne, profourme thy wo:kes with louing meeknesse, so shalt thou be loued aboute of thy men. He geteth thou art, the more humble thy selfe (in all thynges) and thou shalt synde sauour in the spyr of God. For great power belongeth only vnto God, and he is honoured of the lowly.

**S** He that is not wth the thynges that are aboute thy capacyte, and leaue the grounde of suche thynges as are to myghtye for the: but loke what God hath commaunded the, thynd vpon that alway, and be not curyous in many of his wo:kes. For it is needfull for the to se with thyn eyes, the thynges that are secrete. Make not thou to moche searche in superfluous thynges, and be not curyous in many of his wo:kes: for many thynges are webed vnto the airdy, which be aboute the capacyte of men. For meddlynng wth such hard begyled many a man, and ragled their wyues in vanyete. How he that toucheth peryll, shall peryll the them.

**D** An herbe that goeth two wayes, shall not prosper: and he that is seoward of best, wyl euen be the woyle and woyle. A wyked herbe shall be laden wth ioyntes, and the vygodly synner wyl heape one syn vpon another. The counsell of the pryde hath no healeth, for the plant of syn shall be eated out in them. The herbe of lym that hath vnderstandinge shall perceiue hygh thynges, and a good case wyl gladly beken vnto wysdome. An herbe that is wyse and hath vnderstandinge, wyl abrayse from synne, and increase in the wo:kes of ryghtousnesse. Water queneth burning fyre, and mercy reconpletes synnes. God hath respect vnto hym that is thankfull: he thyndeth vpon hym agaynst synne to come: so that when he is lallyed, he shall fynde a strong holde.

**C** A stone must be lous wth all mekenesse. The stony of wysdome and her true. A myghty ourte to the myghty. A myghty ourte to the myghty: and to be good.

CAP.

III.

**M**Y sonne, detraude not the poore of his name, and turne not away thine eyes from him that hath neede. Dellyue not on hungry soule, and dellyue not the poore in his needes: yea gette not the brate of hym: he is helpelesse, and withoute helpe: he is the gyfte of the rebellous. Refuse not the prayer of one that is in trouble, and turne not away thy face from the needy. Cast not thyn eyes ashy: as the poore, that thou gyue him not occasion to speake euyl of the. For yf he complaine of the in the bytternesse of his soule, his prayer shall be heard: when he shalde him, shall heare him. Be curteous vnto the companye of the poore: humble thy soule vnto the eide, and bowe downe thy heade to a man of wo:rd. He is not greue to be wth in wretched care vnto the poore, but paye thy dette, and gyue him a sturdy answer, and that wth meeknesse.

**D** Dellyue hym that suffereth wronge from the hand of the oppressour, and be not saynt herth when thou synest in iudgement. Be mercifull vnto the fatherlesse as a father, and be in feide of an husband vnto thy mother: so shalt thou be as an vnto the sonne of the dryght and he shall loue the more then thy mother doth.

**W**ould some blyndeth lye into her chyldren, receyue them that seke her, and wyl go be for the way of ryghtousnes. He that toucheth her louseth liues: and they that seke her diligently, shall haue great loye. They that kepe her, shall haue the veryng of lye: for wyde we entere in, there is the blynd of God. They that honoure her, shall be the seruantes of the holy one: and they that loue her, are beloued of God. Who so gyueth care vnto her, shall subyete the heathen: and he that hath respect vnto her, shall dwell safe lye.

**H**e that belongeth her, shall haue her in possession, and his generacyon shall radere: for when he is lallyed, he shall go wth hym, before al. Feare, dylte and temptacion shall be vnto hym, and fyre hym in her doctryne: yll we haue in proued hym in his thoughtes, he comyette his soule vnto her. When shall he stablyd hym, dyngge the ryght way vnto hym, make hym a glad man, we wyl hym her secrete, and heape vpon hym the treasures of knowledge, vnderstandinge and ryghtousnes. But yf he goe wronge, we shall forsake him, and gyue hym ouer to the handes of his enemy.

**M**y sonne make moche of the tyme, esthwe the tyme that is euyl, and for thy lye, shame not to lare the truth. For there is a shame: he dyngge: synne, and there is a shame that dynggeth wo:rd and fauour, accepte no peronne after thyn owne wyll, that thou be not confounded to thyn owne detraite. Be not ashamed of thy neyghbour in his aduersyte, and hope not back thy counsell when it were so good, neither hede the wo:rd in her beautye. For in the lous is to be good.

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Some knowen, so to vnderstandynge, know-  
ledge and learning in the talking of the wyse  
and vnderstandynge in the woordes of rightous-  
nesse.

In no wyse speake agaynst the wyse of  
truth, but be ashamed of þe lyen of thyne own  
ignorance. Whome not to cause the thyne  
sore, subvert not thy selfe with surer and be  
cause of syn. Whiche and not þe sake of þe kynge  
for, and vayne not agaynst the necesse. But  
for the truche thyne thou vnto heathe, and  
God shall gyue to; the agaynst thyne surer-  
tyes. Be not halfe in thy lang, neither slack  
and negligent in thy woordes. Be not as a sp-  
oon in thyne owne house, bestourne thy  
house to be tolke, and oppressing them that  
are vnder the. Let thyne haue be searched  
out to receyue, and that when thou shouldest  
stut.

In thyne mapte we not put any confidence.  
For vengeance of God ought to be feared, and  
to reuerence mapte we not to beare,

CAPL V.

**T**rust not vnto thy strength, and say post-  
tuly, I haue strength to my lyfe. (For  
it shall not helpe in the tyme of venge-  
nance and temptacion.) Follow not the lust  
of thyne owne wille in thy strenght, and saye  
not: euell, how vaine I haue strenght, or how  
wyllyng by my hande because of my woordes  
for doubtlesse God shall auenge it. And saye  
not: I haue committed no synnes, but what  
synne hath vntempted me? For the almyghty  
is a patient rewarde. Wherfore thy syn is to  
gryuante, be not speclous withoute feare, ne-  
ther drage out syn vpon an othe. And saye  
not: I will, the mercy of the Lordes create, he  
shall forgyue me my synnes, be they neuer so  
mauyn. For lyke as he is mercifull, so geeth  
wrauth from hym also, and his indignacion  
commeth downe vpon synners.

Take no taryng to come vnto the Lord,  
and put not of from day to day: for to day  
shall his wrauth come, and in the tyme of ven-  
geance he shall searche the. Trust not in  
wylked strength, lest they shall not helpe in the  
daye of punishment and wrauth. Be not ta-  
ped about to receyue wrauth, and go not in to  
every waye: for so doth the Lord that hath  
a double tonge. Stande fast in the waye of  
the Lord, be steadfast in thy vnderstandynge,  
abide by the waye, and folowe the waye  
of peace & rightousnesse. Be gentle to be re-  
the waye of God, that thou mayest vnder-  
stande it, and make a true answer with wyse-  
dome. Be swift to heare, but slow and passi-  
ent in gyuyng answer. If thou hast vnder-  
standynge, wepe thy neyghboure an an-  
swere: If no, saye thyne vande vpon it þe  
mouth: lest thou be trapped in an indiscrete  
woorde, and so confounded. Honour and wey-  
dopp is in a mans wyle talking, but for ge  
of the indiscrete, is his owne destruction. He  
not a synner accusat as longt as he ouerlyth,  
and his re-ward is to be destroyed. For whome  
and saye to geeth oute the wyse, also an enyly

mane over hym that to double tempteth he  
that is a synner accusat as other man, that he  
hath enylyth and confounded. Be that thou  
wyllyng the small and great synne.

It is þe property of a synner to be curth tonged.  
The ouerlyth and good counsell of the wyse is to  
be receyued and wyllyng to be searched for. The  
wyse is the.

CAPL VI.

**B**e not thy neyghbours enemye for the  
synnes sake: for thou to to euell shall  
be the beste of rebuke and by shewoure  
and who so cure heareth enuy and a double  
tonge offendeth. Be not proude in the deuce  
of thyne owne vnderstandynge, lest thy leues  
wyllyng, and thy feute be destroyed, so thou  
belicte as a drye tree. For a wylked soule re-  
ceyueþ hym that hath it, maketh hym to be  
laughed to for of his enemyes: þe vnto  
hym to the portion of the vngodly. A trete  
woyde multiplyeth synnes and paynteth  
synne that be of vantage, and a thankfull  
tonge wyllyng be plentiful in a good man.

Wylked strength wyllyng many, neuerthe-  
lesse haue but one counsellor, as a thousande.

If thou gettest a feynde, proude hym synne,  
and be not halfe to gyue him credence. For  
some man is a feynde, but for a tyme, þe wyllyng  
not abye in the daye of trouble. And there  
is some synne that turneth to raimynte, and  
sareth part agaynst the: and the knowe a-  
ny wyllyng the, he seeketh it out. Agayne, some  
feynor is but a companion at the table, and  
in the daye of neede he conspaueth not. But  
a true frende wyllyng vnto the euen as thyne  
owne lile, and deale saythfullye with the  
howe he tolke. If thou suffre trouble and  
aduersyte, be it with the, and spede not  
hym: for he knowe the, departe frome thyne  
neyghes, and be wrauth of thy frende.

A saythfull frende is a strong defence: who  
so synneth seeth one, surely a noble reuerse.  
A saythfull frende hath no part, the wrauth  
of god and iustice is not to be compared to þe  
goodwille of his frende. A saythfull frende is a  
medycine of lyfe, a saythfull frende shall  
shall frende hym. Who so seareth the Lord,  
shall prospere with frende: and so he is iust  
like to shall be frende be also. If synners  
ceyue doctrine frome thy youth to, so wyllyng  
thou frende. Wyllyng thy if thou be a synner. So to  
her as one that ploweth, þe sower, þe weper  
patiently for her good frutes. For thou shall  
haue but lytle labour in her wrauth, but thou  
wyllyng rate of her frutes wyllyng soon. I haue  
exceyng wepe to wyllyng to vnto an enylyth  
an enylyth body wyllyng not to remaine in det.  
Unto wyllyng he is as if there a touchstone, þe  
he called her frome hym in all the wyllyng.  
For wyllyng to wyllyng hym but in name, there  
be put them that haue knowyng of her. But  
wyllyng them that knowe her, we abydent  
vnto the appearing of God.

Synners receyue my doctrine,  
and esteeme not my counsaile. But the wyse is

Wyllyng

Wyllyng  
Wyllyng

Wyllyng  
Wyllyng

Wyllyng

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as her synches, and take her poche upon thy  
 neck: how down thy shoulder vnder her, here  
 her patiently, and be not weep of her bitter.  
 Come vnto her with thy hole heere, and kepe  
 her wayes with all thy power. Heer after  
 her, and she shall be thy weid the: and when  
 thou hast her, forsake her not. For at the last  
 thou shalt fynde rest in her, and that shall be  
 turned to thy great ioye. Then shall her let-  
 ters be a stronge defence for the, and her yoke  
 a glorious payment. For the bewite of ipe is  
 in her, and her bandes are the couplings: co-  
 ntribue of saluacion. Yea a glorious payment  
 is it, thou shalt put it on, & the same reason  
 of ioye shall thou weete.

**E** If sonne, if thou wilt take heed, thou  
 shalt haue vnderstandinge: and if thou wilt  
 applie thy mynd, thou shalt be wise. If thou  
 wilt bowe downe thyne eare, thou shalt re-  
 ceiue knowledge: and if thou desire in hearing,  
 thou shalt be wise. Stande with the multi-  
 tude of such eiders as haue vnderstanding,  
 and confesse vnto their wysdomes: with thyne  
 heere: that thou mayest heare all godly ser-  
 mons, and that the worthy sentences escape  
 the net. And if thou seest a man of bycrite  
 vnderstandinge, get the soune vnto hym, and  
 let thy face rest vpon the kappes of his doxer.  
 Let thy minde be vpon the commaundemen-  
 tes of God, and be not occupied in dis-  
 iourne: so shall he say: We thy perie, and  
 gve the wysdomes as thyne vnto desire.

**W**isdom is the key, and not wisdom  
 is the key: out of the wyse, to weete the  
 wyse, his frend, his chyldren, his ieruauntes, his  
 father and mother, the pyldes, &c.

CAPL VII.

**D**o not say, so that there no harme hap-  
 pen vnto the. Departe away from the  
 thyng that is wycked, and no mysfor-  
 tune shall nicke with the. If sonne, so we  
 no will thynges in the sorowes of buryth-  
 iousnesse, so shall thou kepe them from the.  
 Labour not vnto man for any lordshyp, nei-  
 ther vnto the hyng for the lease of honoure.  
 Justice not thy selfe before God: for he know-  
 eth the heere) and desire not to be reputed  
 wyse in the presence of the hyng. Make no  
 laboure to be made a iudge, for it is so worse,  
 that thou couldest myghtyly put downe  
 wyckednesse: for if thou shouldest stande in  
 awe of the presence of the myghty, thou  
 shouldest saue in graunge sentence. Assende  
 not in the multitude of thy cryes, and put not  
 thy selfe amonge the people. Wynde not two  
 spynners togther, for in one syn shall thou  
 not be unpunished. Say not: I shall wy-  
 leke vpon the multitude of my vbiacions,  
 and when I shall see the hyng God, he will  
 accept it.

**B**e not saynte heered when thou makest  
 thy prayer, neither slack in gyrnyng of almes.  
 Raughe no man to see: in the deuynesse of  
 his soule, for God: whiche seeth all thynges)  
 so that can byrgge be war, and sette by a-

gayne. Except no lesinge agaynst thy brother  
 neither do the same agaynst thy sernde. Gife  
 not to make any maner of ipe, for if thou  
 thyself is not good. Make not many wordes  
 when thou arte amonge the eiders: & when  
 thou prayest, make not moche babylonyng. Let  
 no laboure vnto be tedious vnto the, nei-  
 ther the husbandrye whiche the strength  
 hath created. Make not thy house in the mut-  
 tynde of thy wyckednesse, but humble thy self  
 euen frome thyne heere: and remember that  
 the wycked shall not be longe in saynyng, and  
 that the vngraunte of the lorde at the hand  
 godly is a very feare and woyme. Gve not  
 vnto thy frend for any good, ne thy sayntfull  
 brother for the best golde.

**D**o not frame a discrete and good wo-  
 man, that is fallen vnto the for thy porcion  
 in the face of the lorde, for the gyfte of her  
 honesty is aboue golde. Where as thy ser-  
 uant wycked soules, meate him not surly,  
 ne the bysnyng that is sayntfull vnto the.  
 Loue a discrete seruant as thyne vnto soule  
 vnto him not of his bysnyng, neither leaue  
 hym a poore man. If thou haue cattell, take  
 well to them: and they be for thy profit kepe  
 them. If thou haue sonnes, bymye them vpon  
 in warriour and learyng, and helde them  
 in awe frome they: vnto by. If thou haue  
 wyghtes, kepe they: body, and do not let  
 face chereful: vnto them. What thyough  
 ter, so thou shalt profoune: a wyghty n-  
 set: but gve it to a man of vnderstanding.  
 If thou haue a wyse wyfe: thyne vnto mu-  
 ches sake her not (but committe not thy selfe to  
 the lorde).

**H**onoure thy father from the hole heere,  
 and forget not the joyefull crewyl that  
 thy mother had in the mynd: that thou  
 had doyns thow them, and how all thou  
 recomprise them the thynges that they haue  
 done for the: feare the lorde with all thy  
 soule, and honoure his mynyces. Loue thy  
 maker with all thy strength, and so: for: not  
 his seruantes. Feare the lorde with all thy  
 soule, and honoure his pyldes. Gve thyne  
 the porcion of thy fy: it sutes and increase  
 of the eare, for as it is commaunded the  
 gve them the children, and their appoynted  
 offsprynge and bysnynges. Keath thyne l-  
 vnto the poore, that God maye blesse the  
 plenteousnesse. Be thy: call vnto all men  
 hyng. If let not but do good tuen to them  
 that are dead.

**L**et not them that wepe be without com-  
 fort, but moune with such as moune. Let  
 it not geue the to vnto the lorde, for: that  
 shall make the to be beloued. What is euer  
 taken in hande, vnto: the ende, and thou  
 shalt neuer be ample.

**A**gainst the vnto the hyng. Of the lorde  
 of thyne seruante man: if you not see for: ne saynt  
 thy netyghbour, ne the wycked of the wyse.

Leig. 11  
Mart. 11  
Rom. 11

Leig. 11

Deut. 11

Eccl. 11-12

Eccl. 11-12

Deut. 11

Eccl. 11-12

Eccl. 11-12

Rom. 11-12  
Deut. 11-12



**S**erue not with a myghty man, lest thou  
 schamme to fall in to his handes. Make  
 no bargaynes with a treche man, lest he  
 happen to buyge vp an hard quacei against  
 the. For gold and siluer haue vnderuene many  
 a man, yea euen the bestes of hyngre hath he  
 made to fall. Serue not with a man that is  
 full of wordes, and laye no stiches vpon his  
 fyre: keepe no companie with the vniuersal,  
 lest he graue thy hyngre an euill expase. De-  
 spise not a man that teneith hym self aware  
 from syn, and cast him not in the seerch vnto  
 all: but remember that we alle scape euery  
 thone. Lettke the souer of no man in his olde  
 age, for we wate olde also. Be not glad of the  
 deathe of thyne enemye, but remember that  
 we must dye at the soke of vs, and same wold  
 we come in to soye. Despise not the sermons  
 of such e lodes as haue vnderstandynge, but  
 acquaynte thy selfe with the wyse senten-  
 ces of them: for of them thou wylle leme wyl-  
 some and the doctrine of vnderstandynge,  
 and how to seturgetate men withoute com-  
 plaine.

Mat. 23  
 Eccl. 10  
 Colos. 3. 12  
 & Rom. 12. 16  
 Ezech. 31. 9  
 Eccl. 10

**D**e not from the doctrine of the eldes, for  
 they haue leened it of thy fathers. For of  
 theer: thou walt leme vnderstandynge, so that  
 thou mayst make answer in þe tyme of need.  
 Reuyl not eye costes or synners, lest thou  
 be drem in the fyre flames of thy synnes.  
 Reuyl not the face of the blaipheuer, that  
 he laye not wayte for thy mouth. Reuyl not  
 vnto hym that is myghtyer then thy selfe: for  
 if thou leueth hym, couat it but loss. De not  
 succre aboute thy power: yf thou be, then  
 thyne succre is to paye it. Go not to iudge  
 the iudge, for he wyl iudge accordyng to his  
 owne honour. Trauysie not by the waye  
 wher hym is to go by, lest he do the co-  
 uyl: for he knoweth his owne wylfulnesse,  
 and so walt thou perissh thowth his toyl.

Eccl. 10  
 Eccl. 10

**S**erue not with hym that is angry and  
 cruel, and go not with hym in to the wyfde-  
 ner: for bloude is not buyge in his synne, and  
 whyte there is no pryse, he wyl murder the.  
 Take no counseil at foolcs, for they loue no  
 thyng but the thynges that please them sel-  
 ues. Make no counseil with a stouryngre, for  
 thou canst not tell what wyl come of it. De  
 pen not thyne herte vnto weep men, lest he  
 be vngynghtfull to the, and yett he se the  
 pyle.

Prover. 22  
 Eccl. 10  
 Eccl. 10

**T**he cooperes of thynesse are to be eschewed,  
 in olde tyme is to be piersed before a newe.  
 The geyt and pyle of synners, myghtyous men  
 woulde be vnto the gylt. Labour is the chere thyng  
 in a workman, and wylsome in a pypur.

**D**e not the company of a woman that is a  
 pierer and daunser, sheere deere not, lest thou  
 perissh thowth thy entyngre. Wetholde not  
 a mayden, that thou be not hurt in her beam-  
 ye. Lett not thy mynde vpon beuolles in a  
 mynace of thyngre, lest thou bristope bothe  
 thy selfe and thyne deyrage. Go not aboute  
 galyngre in euery lane of the cyte. My-  
 thy wandre thou shouldest in the dretch  
 throu. Turne awaye thy face from a brasty  
 full woman, and loke not vpon the layngre  
 of chere.

**K**anye a man hath perisshed thowth the  
 beauty of women, for thowth meet the deyrre  
 is hyubled as it wate a fyre. (An aduourous  
 woman shall be troden vnder foot as myse,  
 sheucty are that goeth by the waye. Kanye  
 a man wonderyng at the beauty of a brasty  
 woman, hath bene cast oute, for her woyses  
 hinde as a fyre. Lett not in an other mans  
 wyfe by any meanes, yf not with hys vpon  
 the bed, make no woyses with her at þe wyne  
 lest thyne herte consent vnto her, and so thou  
 wylt thy bloude fall in to destrucion. For  
 loke not an olde scoure, for the newe shal not  
 be like hym.

**A** newe frende is newe wyne: let hym be  
 olde and thou walt drynke hym with plea-  
 sur. Despise not the honoure and ryche of a  
 synner, for thou knowest not what benefite  
 is to come vpon hym. Despise not thou in  
 the chynge that the vngodly haue pleasur  
 in, vnyngre sure that the vngodly shal not be  
 accepted vnto the graue.

**K**epe the from the man that hath the power  
 to slaye, so nedeth thou not to be afraide of  
 deat. And yf thou comest vnto hym, make  
 no fault, lest he beyn to take awaye thy lyfe.  
 Remember that thou goest in the myddel  
 of thares, and vpon the butwoikes of the  
 fyre. Beware of thyne nghboure as thyge as  
 thou canst, and medle with such as be wyse  
 and haue vnderstandynge. Lett not men be thy  
 geys, let thy myght be in the feare of God,  
 let the remembrance of God be in thy mynde  
 and let all thy sayngre be in the com-  
 mendementes of the trybun. In the handes of  
 craftsmen wyl the woikes be commended  
 so wyl the wyces of the yoc; se in the wyse-  
 dome of thare sayngre. A man full of woikes  
 is petyous in his cyte, and he that is crafty  
 and payn stam in his sayngre, is to  
 be abhorred.

**O**f hyngre and iudges, pypur, and countour  
 are to be abhorred. Labour is petyous.

CAPL IX.

**A** myse iudge wyl orde his people with  
 discrecion, and wate a man of vnde-  
 rstandynge dearye rule, there goeth  
 it well. As the iudge of the people is drem  
 selfe euen to see his offensa: and loke to the  
 manace of manye ruler of the cyte is, such  
 see they that dwell therein also. An vnyngre  
 discretye his people, but wyse thyng þe in  
 auouryngre

**B**e not gelous ouer the wyke of thy be-  
 some, that the wyke not some thyng  
 payne of thyne doctryne vpon the.  
 Ceue not the power of thy lyse vnto a wo-  
 man, lest she come in thy sight, and so thou  
 be contumel. Loke not vpon a woman that  
 is belyous of many men, lest thou fall in to

Eccl. 10  
 Eccl. 10  
 Eccl. 10

auco; life are men of vnderstanding, there the city prospereth.

The power of the earth is in the hande of God, and when his time is, he shall set a profitable ruler vpon it, in the hand of God, is the power of man, and vpon the scriptures that be say his honour. Remember no wrong of thy neighbour, and medle thou with no turgytous workes. Pryde is firste vnto before God and man, and all wickednesse of the heathen is to be abhorred. Because of kynge tious be syng, wronge, blasphemyes, and brutes discrete, a reame shall be translated from one people to another.

There is nothing worse then a courtous man. Why art thou proude, o thou crafty and astute? There is not a more wicked thyng then to loue money. And to see such one hath his soule to sell: yet is he but syllye longe whyle he lyueth.

And though the prouision be made his helpe neuer so longe, yet in conclusion it goeth after this maner, to day a king, to morrow trespas: when a man dyeth, he is like the hye of serpentes, bestes and wormes. A beginning of mans pryde, is to fall away from God: why his bette is gone from his mather, for pryde is the orygynall of all syn. Who so taketh hold thereof, shall be fylled with cutthroges, and at last it shall ouerthrow him. Therefore haue the Lorde brought the congregacions of the heathen to dishonour, and destroyed them vnto the ende.

God hath destroyed the seedes of proude pryuers, and set by the maine in theyr Rede. God hath withered the roots of the proude heathen, and plained the soilie amonge them. God hath ouerthrowen the landes of the heathen, and destroyed them out of the grounde. He hath caused them to wither away, he hath brought them to nothing, and made the memoriall of them to cease for euer out of the earth. (God hath destroyed the name of the proude, and left the name of the humble of mynde.) Pryde was not made for man, neither wisdomnesse for mens children: the seede of man that seareth God shall be brought to honour: but the seede which transgresseth the commaundmentes of the Lorde, shall be named. He that is firste amonge brethren is holden in honour amonge them, and he regardeth such as feare the Lorde. The glory of the ryche, of the honourable, and of the poore is the feare of God.

Despyse not thou the iust poore man, and magnifye not the rich vngodly. Great is the iudge, and mighty in honour, yet is there none greater then he that feareth God. Vnto the seruaunt that is discrete, shall the tre be set vpon, he that is wise and well nourished, will not grudge when he is requyred, and an ignorant body shall not come to honour. We not proud to do thyr workes, and dispryse not in the tyme of aduersitie. Better is he that laboureth, and hath plentifull of all thynges, then he that is gorgeous and wanteth bread.

My sonne, hope thy soule in riches, and

gyn be, hee due honour. Who shall iustifie him that synned agaynst him selfe? who will honour him that dishonoureth his own lifer? The poore is honoured for his faithfulness and truth, but the ryche is had in reputation, because of his goodes. He that orberth him selfe honestly in pouertie, how much more shall he behaue him selfe honestly in riches, and to be so orberth him selfe dishonestly in riches, how much more shall he behaue hym selfe dishonestly in pouertie.

The proude of humyryte. After the outward appearance ought we not to iudge. Of the by and cold iudgement. The ryche is met without offence. All thyngs come of God. All men are not to be taught in thy house.

CAP. XI.

The wisdom of hym that is brought low, shall lyft up his head, and shall make hym to be amonge great men. Comend not a maid in his beautie, neither helpe a king in his vices appearance. The deer is but a small beest amonge the soules, yet is her fruite exceedingly sweete. Be not proude of thy rayment, and exalt not thy selfe in the day of thy honour: for the workes of the byrd only are wonderful: yea glorious secretes and vnknewen are his workes. Many eyerentes haue ben sorne to be downe vpon the earth, and the vniuersally haue borne the croone. Many myghty men haue ben brought lowe, and the honourable haue ben deliuered in to other mens handes. Comend no man before thou haue tryed out the matter, and when thou shalt make equytye, the resonable right to thee. And put no sentence before thou haue heard the cause, but let the men tell oute theyr tales.

Strive not for a matter that toucheth not thy selfe, and trouble not in the iudgement of synners. Say thou, medle not with many matters: yet thou wilt be ryche, and thou shalt not get it: and though I trauele thy waye also, yet shalt thou not escape. There is some man that laboureth, and the more he worketh hym selfe, the lesse he hath. Agayne some man is contentful, hath neede of help, wanteth strength and hath greates pouertie. Gods eye looketh vpon hym to good, setteth hym by from his lowe estate, and lyfteth up his head, so that many men maruell at hym, and greeue honour in to God.

Prosperitie and aduersitie, life and death, poertie and riches come of the Lorde. Wisdom, nurture and knowlege of the lawe are with God: loue, and the wayes of good are with hym. Frowne and darkness are made for synners: and they that exalte the selfe in curl, were orde in euyl. The gift of God remayneth for the righteous, and his good wyll shall haue prosperitie for euer. Some man is ryche by lyuyng vngodly, and that is the poore of his rewarde, in that he sayth nowe haue I gotten reue, and nowe wyll I stand by the of my goodes my selfe alone.

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And yet he countydrich not, that the tyme bea  
 meth nre, that he must leaue al these thinges  
 vnto other men, and bye hym selfe. Staude  
 thou fast in thy countaunt, and receyue thy  
 selfe therein, and remaine in the wo:ke vnto  
 thy age, & continue not in the wo:kes of yu-  
 nners, but put thy trust in God, and byde in  
 thyne estate: for it is but an talye thyng in  
 the syght of God, to make a poore ma riche,  
 and that sodenly. & be desyryng of God ha-  
 nest to the reward of the ryghteous, and  
 makech his frutes some to slopyde and pro-  
 spre. Say not: what desyret it me? & what  
 shall I haue the whyler agayne, saye not: I  
 haue ynough, how can I want? For en thou  
 arte in wylfare, forget not aduersitie: and  
 when it goeth not wel with the, haue a good  
 hope: for it shall be better. For it is but a small  
 thyng vnto God in the daye of deathe to re-  
 ward euerie man accordyng to his wayes.  
 & be aduersitie of an hour maketh ouer to for-  
 gett all pleasure: and when a man dyeth, his  
 wo:kes are discoverd. Prays no be dye be-  
 fore his deathe, for a man shall be knowen in  
 his chyldren.

**W**hyng not euerie man in to thyne house,  
 for the dyscreetful sayeth awaite dyuersite.  
 Lyke as a partryche in a maunde, so is the  
 deit of the proud: and lyke as a spye that lo-  
 keth vpon the tal of his neighbour, for he eue-  
 neth good vnto euil, & schoundyrd the chofe.  
 Of one sparke is made a greate fyre, and an  
 vngodly ma laicth waye to: bloud, & swa-  
 re of the dyscreetfull, for he rmyngreth wiche-  
 thynges to hymne the in to a ppetua: shame.  
 If thou takest an account vnto the, he shall  
 destroy the in vngodlynes, & byr the from  
 thyne owne wayes.

¶ It is a vngodly we ought to do good. ¶ Countre-  
 ought to be cheswed.

CAPL XII.

**W**hen thou wyll do good, knowe to whō  
 thou doest it, & so shall thou be greatly  
 thankyd for thy benefites. Doe good  
 vnto the righteous, and thou shalt fynd great  
 reward: though not of hym, yet no doubte  
 the Lord: by hym selfe shall reward the. He  
 standeth not in a good case that is alway oc-  
 cupyd in euyl, & greeueth no almes: for the  
 byest hateth & fruners, and deeth merrly vpon  
 them that shew the workes of repeneunce.  
 Gyue thou vnto suche as feare God, and re-  
 ceyue not a frunere. As for the vngodlye and  
 frunere, he shall recompence vengeance vnto  
 them, and kepe them to the day of w:ath.  
 Gyue thou vnto the good, and receyue not  
 the frunere: do wel vnto hym, that is lowly,  
 but gyue not vnto the vngodlye. & it not the  
 byest be gyuen hym, that be he not myghty  
 than thy selfe therin. For so shall thou receyue  
 thyselfe as morbe euyl, in all the good þ thou  
 doest vnto hym: and why? the byest hateth  
 fruners, and shall reward vengeance to  
 the vngodlye.

In prosperitie a frende shall not be kno-  
 wn, and in aduersitie an enemy shall not be  
 byd. For when a man is in welth, it greeueth  
 his enemies: but in heuracelle and trouble  
 a man shall knowe his frende, & truste  
 thyne enemye, for lyke as an yron sufferyth,  
 so doth his wyrdnes. And thoug he make  
 moche crouchyng and ha: lyng, yet he shal  
 by mynde, and beware of hym. For him not  
 by the, neither let him spee at thy right hand,  
 lest he counte hym, get in to thy place, take  
 thy rowme and take thy leaue, and so thou shal  
 the last remembre my wo:des, & be p:ychid  
 at my sayynges.

Wynde not two synnes together, for there  
 shall not be one vnpunyschid. Who wyll haue  
 pryde of the charmer that is stunged of the scorp-  
 ion, or of all such as come nre the heedles?  
 Euen so is it with him that kepeth company  
 with a wyrd man, and lappeth hym selfe in  
 his frutes. For a caton wyll be byde with  
 the, but if thou stonble, he careyth not. & an  
 enemy is swete i his tpyce, he can make ma-  
 ny wo:des, and speke many good thynges:  
 Yea he can wepe in his eyes, but in his herte  
 he rmyngreth how to thow the into the pit,  
 and if he may fynde op:ortunitie, he wyll not  
 be satisfid with bloude. If aduersitie come  
 vpon the, thou shalt fynde hym there fryll, &  
 though he pretend to do the help, yet that he  
 vndermeth: for he shall take his need & flap  
 his hand: & our the for ver gladnesse, & no  
 whyll be maketh many wo:des, he shall dis-  
 gysse his countenance.

¶ The companyes of the proude and of the vyche  
 are to be rethred. The loue of God, & the com-  
 pany with the vyche.

CAPL XIII.

**W**ho so toucheth vyche, shall be fylld  
 withall: and he that is famylar with  
 the proude, shall clothe hym selfe with  
 pryde. He taketh a burthen vpon hym, that  
 accompanyeth a more honourable man than  
 hym selfe. & before hepe no familiaritie w-  
 one þ is tricher then thy selfe. How age the  
 kettle and the pot together: so: if the one be  
 smitten agayn the other, it shall be broken.  
 & he vyche drieth vngodly, and chyst-  
 ned wydall: but the poore being opp:ressid  
 and wrongously del: withal, suffereth scarce-  
 nesse, and greeueth say: wo:des. If thou be  
 so: his pryde, he vsch the: but if thou be  
 nothyng, he shall so: take the. As long as thou  
 hast any thyng of thyne owne, he shall be a  
 good felowe with the: yea he shall make the  
 a bare man, & not be so: for the. If he haue  
 mede of the, he shall des: the: and with  
 a pryde moche: shall be put þ in an: ope, and  
 gyue the all good wo:des, and say: what  
 wantest thou? & thus shall he shame the in  
 his meate, vntill he haue super: the: &  
 thyselfe as thyselfe, and at the last shall he lough  
 the to so: me. After we be vnto he shall: the  
 eyes

thou hast not bynge, he shall so; take the, and take his heed at the.

**B**eware thou be not discerned & brought down in thy simplicity. Be not so humble in thy wisdom, lest when thou art brought low, thou be discerned cho; so foolishness. Yf thou be called a mighty man, absent thy selfe, so shall he call the to hym the more oft. P;aise not vnto hym, that thou be not shot out: and go not farre of, lest he forget the. With; drawe not thy selfe from his speache, but be ieruen to his manye wo; des. For with moche communication shall he temper the, & (with a p;ure moche) shall be quely on the of thy secrettes. The vnnecyfull mynde of his that marke thy wordes, he shall not spare to doo the hurte, and to put the in p;ison, to weare, and take good hebe to thy selfe, so; thou walkest in p;erill of thy ouer; b;oung.

**E**now to the thou heare his wo; des, make as though thou were in a denie, and wake vp. Loue God all thy lyfe long, & call vpon him in thy need. Every beest loueth his like, euen so let every man in loue his neyghbour. All flesh wil reioyce to their lyke. And every ma; will hope companye with such as he is him selfe. But as the wolfe agreeth to the lambe, so doth the vngodly with the righteous. What fellowshipp sholde an holpe man haue with a dog;? How can the ryche and the poore agre together? The wyld ass is the Lyons praye in the wyldernesse, euen so are poore men the meate of the ryche. Like as the poude may not away with solowynesse, euen so doth the ryche abhorre the poore. Yf a ryche man fall, his frendes set hym by agayne, but when the poore falle, his frendes forsake hym. Yf a ryche man fall in to an error, he hath many helpe;rs, he speaketh poude wo; des, and yet men iustifye him.

**D**ut yf a poore man go wrong, he is punished: yea though he speke wisely, yet can he haue no p;er. When the ryche man speaketh every body holdeth his tong, and loke what he sayeth, they praise it vnto the cloudes. But yf the poore man speak, they saye: What fellowe is this? And yf he doo any p;er, they shall bestrope him. Ryches are good vnto him that hath no synne in his conscience, and poortie is a wyched thynge in the mouthe of the vngodly. The heart of ma; chaungeth his countenance, whether it be in good or curll. A cheerefull countenance is a sphe; of a good herte, for tis it is an harde thynge to knowe the thought.

**E**The offence of the tongue. When is but a vaine thynge. Wherof is he that is called in wisdom.

CAP. XIII.

**B**lessed is the man, that hath not fallen with the word of his mouth, and is not pyched with the conscience of synne. Happy is he that hath no brounne in his mynde, and is not fallen from his hope. If

becommed not a courteous man & a mygards to be ryche; and what sholde a mygards doo with golde? He that with all his carcutines beapeth together vnyght; soulye gathereth so; other folkes, and an other ma; shall make good chere with his goodes. He is wyched vnto hym selfe, howe sholde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothing worse then when one disfaoureth hym selfe, and this is a reward of his wickednesse. Yf he do any good, he doth it not knowyng thereof, & agayne his wyll, and at the last he declareth his vngodlynesse. A mygards hath a wyched eye, he turneth away his face, and despyceth his owne soule. A courteous mans eye hit; neuer ynough in the portion of wickednesse, vntyll he be wyched awaye, and haue losse his owne soule.

Don. 1111. 1. 1111

**A** wicked eye speeth breed, & ther is scarce net; vpon his table. My son, do good to thy self of that thou hast, and geue the Lord his due offerings. Remembre that both sayeth not, and that the countene of the ge;ne is shewen vnto the: for the countene of theis wo;rdes shall dye the deeth. Do good vnto thy frend, so; thou dye, and according to thy hab;ite, sette out thy hand, and geue vnto the p;er. Be not dispo;rted of the good day, and let not the portion of the good day euer passe the. Shalt thou not leaue thy tearyles and labours vnto other men? In the banding of the p;er; age geue and take, and sanctifye thy soule. Woe;nt thou ryght; out; net; before thy deeth, so; in the deeth there is no meate to fynd. All flesh shall fade away like grassse, and like a flourishyng tale in a grene tree. Some growe some are cutt downe: euen so is the generacy of flesh and blond, one cometh to an ende, another is borne.

Eccl. 11. 1. 1111

Eccl. 11. 1. 1111

**E**ll transitory; thynge; shall faile at the last, and the maker thereof shall go withall. Eue;re tholen & o;he shall be iustified, and be the; med;erly withall, shall haue honoure therein. Blessed is the ma; that heareth hym in wisdom, and correcteth hym selfe in vnder standyng, and with discretion shall he thinke vpon the so;rknowlege of God. Which considered the wayes of wisdom; in his herte, hath vnderstandyng in de; secrettes, goeth after her, as one that seeketh her out, and considered in her wayes, she lokeeth in at her windows, and barreth at her doores: she taketh his rest by; her house, and fasteneth his name in her walles: she shall p;eche by eue;re vnto her hand, and in his tent shall good thynge; rest for euermore: she shall see his chry;sten vnder her couerage, and shall dwell vnder her daungere. Under her couerage shall he defende h;e; the herte, and in her glory shall he rest.

**E**The goodness to which followeth him that fear; the Lord. God voucheth and collect; at the last. God is not the author of curll.

CAP. XV.



Wch. iii. b

John. vii. b

**H**e that feareth God, wyl do good: and wyl so kepe the lawe, shall obtayne wysdome. As an honourable mother hat she wylde him, and as a virgin shall we revere hym. With the breed of life and vnder standing, shall she fede hym, and gyve him the water of consoling wysdome to drynke. If he be constant in her, he shall not be moued; and if he hold him fast by her, he shall not come to confusion. She shall byring him to honour among his neyghbours, and in the myddell of the congregation shall she open his mouth. With the spirite of wysdome and vnderstandyng shall she syt him, and clothe hym with þe garment of glory. She shall heape the treasure of mych and toy vpon him, and gyue him an increasynge name to heritage. Folow me wil not take hold vpon thee, but suche as haue vnderstandyng, will mete her, for she is far frō pryde and dyscreit. For that go about with eyes, wyl not remember her: but me of truth shall be found in her: eue vnto the beholding of God. Praise is not sely in the mouth of the vngodly, for he is not trust of þe Lord. For of God cometh wysdome, and þe prayse shall stand by the wysdome of God, and shall be plentiful in a faithful mouth, and the Lord shall gyue her vnto him.

**S**ay not thou: It is the Lords fault that I am gone by, for thou shalt not do the thing that God hateth. Say not thou: He hath caused me: to go wronge, for he hath no neede of the vngodly. God hateth all abominacions of rroure, and they that feare God haten thou none suche. God made man at the begynnyng, and left hym in the hand of his counsell. He gaue him his commaundementes and preceptes, if thou wylst obserue the commaundementes, and hepe acceptible faythfulnes: thou shalt, thy shall prosper the. He hath set a mercie and fyre before the, sende out thyne hande vnto the: hecht thou wylt. Before man is life & deeth, good and euyl: thou shalt knowe by kynde, shall be giuen him: for þe wysdome of God is getal and myghty in power, and behalbeth all men continually. The eyes of the Lord are vpon them that feare hym, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, neyther hath he gyue any man leue to fynde.

¶ Of vnderstandyng and wysdome christen. As man is from byre hym selfe from God. In the holy scripture is the re- ceptynge of wysdome.

CAPIT. XVI.

**D**elyte not thou in the multitude of vngodly chylidren, and haue no pleasure in them, for they feare not God. It will not thou to their lyfe, and regarde not theys labours: for one tomyght hateth God, is better then a thousand vngodly. And better it is better for a man to dye wout chylidren, then to leaue behynde hym suche chylidren as are vngodly. For by one thre hath vnderstandyng, may a tose city be vpholde, but though

the vngodly be manye, yet shall it be wasted: for so shall they. Many such thinges hath mine eye seene, and greater thinges then these haue I herd word in myn eares. In the congregation of the vngodly shall a fyre burne, and amongen vnfaithfull people shall the wyath be kynded.

**A** be olde gyauantes obteyned no grace for their synnes which were destroyed, trusting to their owne strengthe. They were spared to them amonges whom Lot was a stranger, but smote them, and obtoied edem by cause of the pryde of theys woordes. He had no pry upon them, but destroyed all for people that were so stout in synne. And so: to moche as he overfawne not the fire hundred thousande that gathered them selues together in þe hardnesse of their herte, it were maruell if our being hardnedd wold be see. For mercy and wyath is with him: he is both myghty to so: gyue, and to poure out displeasure. For his mercy is great, such so is his punishment also, he iudgeth a man accordyng to his workes. The vngodly shall not escape in his sport, and the long pacience of hym þe sheweth mercy, shall not byde behynde. His mercy shall make place vnto curyng and accordyng to the desceyryng of his woordes, and after the vnderstandyng of his pryngmage.

**S**ay not thou: I wyl fynde my selfe from God, for who wyl stryke vpon me from a houe? I shall not be hurt in so grete a heape of people, for what is my soule among so many creatures? What is the leuen, for the breuen of heuene, the depe, the carthe, and all þe therein is shall be moued at his pryng: the mountaynes, the hylles, and the foundations of the earth shall quake for feare, when God vntoucheth them.

**A** be these thynges dothe no hert vnderstand, but he vnderstandeth euery herte, and who vnderstandeth his wayes? No man seith his soule, and the most part of his woordes are secreete. Who wyl declare the woordes of his rightousnesse? He: who shall be able to abyde them? For the countre is full of some, and the tryunge oute of men is in the fullyfing, he that is humble of herte, thynketh vpon such thynges: but an vnwylful and rrouerous man calleth by his wynde vnto soolythynges.

**S**ay sonne harken thou vnto me, and seme vnderstandyng, and marke my woordes with thyne herte: I wyl gyue the a sure doctrine, and plainly shall I indreue the. God hateth set his woordes in good order from the begynnyng, and parte of them hathe he tumberd from the other. He hath garnished his woordes from eueryfing, and theye begynnyng is, accordyng to theye generacions. For one of them is adreced, in other, wyl the was anye of them dischorded vnto his woordes. After this, God looked vpon the erth, and fylled it with his goodes. With what maner of tryung he hath had he countred the grounde, and they all shall be counted vnto erth agayne.

CCX





good honest gyfte: but a gracious man gy-  
 ueth them bothe. A foolc shall cast a man in  
 the teeth, and that roughly, and a gyfte of the  
 tongue be puffed out the eyes. Get the right  
 countenance before thou come to iudgement: let me  
 knowe thou speake, and goe to physyche or  
 cure thou be syche: examyn and iudge thy  
 selfe before the iudgement come, and so shall  
 thou synde grace in the syde of thy god. I am  
 blythe by selfe before thou be syche, and in tyme  
 of thy disease shewe thy conuersation. Lette  
 not to praye alwaye, and stande not in feare  
 to be resourmed vnto death, for the reward  
 of god endureth for euer. Beware thou pray  
 re prepare thy soule, and be not as one that  
 tempteth god. Thinke vpon the wrathfull  
 indignacion that shall be at the ende, and the  
 hour of vengeance, when he shall turne a-  
 waye his face. When thou hast ynough, re-  
 member the tyme of hongre, and when thou  
 art syche, thinke vpon the tyme of pouertie  
 and carelesnesse.

**P** From the morning vntyl the euenyng the  
 tyme is changed, and all such thyngs are  
 done in the sight of god. A wise man se-  
 archeth god in all thynges, and in the dayes of trial  
 gression, he heareth hym selfe from syn. A dis-  
 crete man hath pleasure in wysdom, and he  
 that syndeh bet, maketh moche of her. They  
 that haue had vnderstanding, haue deli uise  
 ly in wordes, haue vnderstande the trust and  
 right countenance, and haue soughte out wyse  
 sentences and iudgements. Followe not thy senses  
 but turne the from thine owne wyll, for if  
 thoue thy soule be desired, it shall make thine  
 enemies to laugh and to scoone. Take not thy  
 pleasure in great voluptuousnes, and medle  
 not to make shall. Make not to great etre  
 of the thyng that thou hast won by auan-  
 tage, lest thou fall in to pouertie, and haue  
 nothyng in thy purse.

**W**ine and hoordome bringeth men to pouertie  
 in this worldes maner thou wile reueren. The by-  
 lessnes of the wysdom of god and man wherby  
 thou more knowest what is in a man. Repentance  
 must be had without anger.

CAPL XIX.

**A** Labouryng man that is gyuen vnto  
 bronchicall, shall not be syche: and  
 he that maketh moche of smal thin-  
 ges, shall fall by lytle and lytle. Wyne and  
 women, make wyse men renuagates, and put  
 men of vnderstanding to trypp, and he that ac-  
 companieth aduourtees, shall become a wic-  
 ked man. Wothe and woymes that haue brn  
 to heringe, yet he shall be set vp to a greater  
 example, and his soule shall be rooted out of  
 the wombye. He that is dally to gyue credence  
 is lyght mynded, and doth agaynst him selfe.  
 Who so to reioyseth in wickednesse that he pun-  
 ished: he hathred to be resourmed, his lyfe  
 that he hojened: and he that abhorreth ba-  
 blyng of wodes, quenched wyckednes, he  
 that offendeth agaynst his owne soule, shall re-

pent it: and he that reioyseth in wickednesse  
 shall be punyshed.

**R**euerbe not a wyched and charlysh word  
 wyse, and thou shalt not be hindered. Shewe  
 thy secrettes, myghte to freudent soo, and yet  
 thou hast offended, yet it not out, for he that  
 harken vnto the and make the, and when he  
 findeth oportunitie, he shall hate the. Yet thou  
 hast herde a word agaynst thy neyghbour,  
 let it be deed within the: and be sure thou shalt  
 haue no harme thereby. A foolc reuayseth  
 a word, lyke as a woman is paryed with  
 dearyng of chyld. Like as an arrow that in  
 a dogges thogh, so is a word in a foies bert.  
 Tell thy frend his fault, lest he be ignozant,  
 saye: I haue not done it, or yet he haue done  
 it, that he do it no more. Keep out ther neygh-  
 bour, that he herp his tong, yet he haue spo-  
 ken, that he say it no more.

**T**ell thy neyghbour his fault, for ofte tyme  
 an offence is made, and gyue not credence  
 to eury word. A man falleth some tyme with  
 his tonge, but not with his wyll. For what  
 is he that hath not offendid in his tonge?  
 Gyue thy neyghbour warning before thou  
 threathen hym, and gyue place vnto the lawe  
 of the Lorde. The lawe of god is all wyf-  
 dome, and he that is a righteous man heareth  
 the lawe. As for the doctrine of wickednesse  
 it is no wysdome, and the prudence of syn-  
 ners is no good vnderstandyng: it is but  
 wychednesse and abhominacion, and a blas-  
 phemyng of wysdome. A simple man of smal  
 vnderstandyng that seareth god, is better  
 then one that hath moche wysdom, and that  
 greddeth the lawe of the byell. A crafty sub-  
 tyll man can be wyse, but he is vnyghtyng,  
 and with gyfte he wycedeth the open and ma-  
 nifest lawe. A wyched man can behaue hym  
 selfe humblye, and can daunce with his bred,  
 and yet is he but a disceyner within. He by-  
 deeth his face, and disguyseth it: and because  
 he shoulde not be knowen, he preuenteth  
 the.

**A**nd though he be so wyche that he can  
 doo the no harme, yet when he maye synde  
 oportunitie, he shall doo some euyl. A man  
 maye be knowen by his face, and one that  
 hath vnderstandyng maye be perceyued by  
 the loke of his countenance. A mans gar-  
 ment, laughter, and goryng, declare what  
 he is.

**O**f covetyse and reuerenace. Of the gyfte of  
 the wyse man and of the foolc. Of thynges.

CAPL XX.

**S**ome men reproveth his neyghbour offe  
 tymes, but not in due season. Agayne,  
 some man holdeth his tonge, and he is  
 wyse and discrete. It is worthe better to  
 gyue warning, and to reprove, then to heere  
 euyl wyll: for he that knowledgeth hym  
 selfe openly, shall be pfectred from burte  
 and destruction. Like as when a geibed ma  
 shoyoweth drye and sull defilyth a mayden,  
 such

Wise man  
 Rule  
 Rule  
 Rule

Wise man  
 Rule  
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 Rule

Wise man  
 Rule

Wise man  
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Wise man  
 Rule

turne to it with him that blyth bypasse, and  
buerge bow: nelle in the same: & how good a  
chynge is it, a man that is expoued, to shewe  
openly his repentance, so; so make thou et  
scape wyful syn.

Some man hepeth silence, and is sounde  
wyse: but he that is not a warned what he  
sayth: is wastfull. Some man hepeth his  
senge, because he hath not the vnderstandyng  
of the language: and some man hepeth speeche,  
waypynge a convenient tyme. A wyse  
man wyll holde his tonge tyl he se oportu-  
nitye, but a wanton and vndiscrete body wyll  
regarde no tyme. & that blyth manne wo-  
des, shall hurt his owne soule: and he that  
taketh auctorytie vpon hym vngodlyly shall  
be hated. Some man hath oft tymes prosper-  
ite in wyched chynge: Agayne, some man  
getteth moche, and hath the paine and losse.  
There is some gyfte that is not byng worth:  
Agayne, there is some gyfte, whose seruaite  
is double. Some man getteth a fall, so; be-  
yng to proude, and some cometh to wey-  
shyp from the lowe estate. Some man bryeth  
moche for a myle pyce, and must paye for it se-  
uente fold.

A wyse man with his wordes maketh him  
selfe to be loued, but the launche of toolen  
shall be pouerd out. He is wyse of the dumpe  
shall do the no good, for his eyes are frans  
solde: he shall gyue lyte, and saye he gaue  
moche: he openeth his mouth and cryeth out,  
as it were one that cryeth out in paine. To saye  
he sendeth, so moche he sheweth agayne,  
and such a man is to be hated. The soule  
sayeth: I haue no seruaite, I haue no chaunge  
for all my good dedes: forcum they that  
eate my bread, speake no good of me. How  
oft, and of how many shall he be lauged to  
scorne? We take a most venious sal by such  
wordes, when ye be fall vpon the ground: e-  
uen so shall the talles of wyched men come  
darselye. In the mouth of him that is taughte,  
are many wicoun: nunt and vniuersal wordes.  
A wyse sentence shall not be allowed, at the  
mouth of the toole, for he speaketh it not in  
due season.

Some man spowth not, because he hath  
not wher to; shall, and in his tyme he shall be  
stronge. Some man there is that despoyleth  
his owne soule with shame, and let an un-  
wyse bodye saie, despoyleth he it, and with  
acceptyng of persons, shall be vndo himselfe.  
Some man promyseth his: sende a gyfte for  
bespe shame, and getteth an emper of hym  
for nought. A lyfe is a wyrded shame in a m-  
yde shall it be ever in the mouth of a unwyse.  
A chere is better then a man that is accus-  
med to lye, but they bothe shall haue dretu-  
ation to heritage. The condicions of lyres  
are vnbonded, and they; shame is euer with  
them.

A wyse man shall bynge him selfe to ho-  
nour with his wordes, and he that hath un-  
derstandyng shall be set by amonge greate  
men. He that spileth his lande, shall encrease  
his drap of corne: he that worketh eyghen  
welle, shall be exalted, and he that pleaseth

gesace me. What chaunge moche euill. What chaunge  
and gyfte blynde the eyes of the wyse, and  
make him dum, that he can not tell men chyr-  
sautes. Wyfdomes that is byn, and treasure  
is heuened by, what profit is in the both?  
Wetter is he that hepeth his ignorance se-  
crete, then a man that byderth his wyfdomes.

Clarke  
Dr. v. b.  
Cris. p. 16

Of the repentance of synne we may not haue  
synne vpon synne. The boldnes of an heretike.  
The cure of synners. Of the first and of the wyse  
man. Of him that curseth the dumpe.

CAP. XXI.

My sonne if thou hast synned, be it no-  
mo;: but praye for thy forsynners, that  
they maye be forgyuen thy. A lye  
come synne, euen as frans a serpent: so; the  
thou comest to wyth her, she will bite the.  
The teth the of are as the teth of a lyon,  
to see the soules of men. The wychednes of  
men is as a waspe two edged swerde, which  
maketh such woundes that they can not be  
healed.

A wyse and wyngons healyng shall waite  
awaye a mans goodes: and the towe pryde  
a ryche house shall be brought to nought: so  
the ryche of the proude shall be rased oute.  
The pryde of the poore goeth out of the  
mouth, and cometh vnto the rase, and his  
vengraunce: of defence, shall come, and that  
hathelfe. Who so hateth to be reformid it  
is a token of an vngodly person: but he that  
feareth God, wyll remember hym selfe. A  
myghty man is knowen a far of by his tonge  
but he that hath vnderstandyng perceyuet  
that he shall haue a fall.

Who so buydeth his haust with othe  
mens toll, is lyke one that gathereth stowe  
in winter. The congregation of the vngodly  
is lyke stubbe gathered togyther, then ende  
to a flame of fyre. The waye of the vngodly  
is set with stones, but in their ende is hell,  
dardurs a payne. He that hepeth the lame  
wyll holde sake the vnderstandyng, cheref  
and the ende of the feare of God is wisdom.  
He that is not wyse, wyll not be taughte in  
good: but the unwyse and aboundeth in wic-  
kednesse: and where differens is there is no  
vnderstandyng. The knowledge of the wyse  
shall as the lyke water that runneth oute,  
and his counsell is lyke a fountayne of lyfe.

The best of a toole is lyke a broken vessel,  
he can kepe no wyfdomes. When a man of  
vnderstandyng bracth a wyful word, he shall  
commende it, and make moche of it. But if a  
deluptuous man drave it, he shall haue no  
pleasur therein, but cast it behynde his backe.  
The talkyng of a toole is lyke an drap bur-  
den by the waye: but to drave a wyse man  
speake it to a pleasur. Where a dubler is in  
the congregacion, it is as he is at the mouth  
of the wyse, and they shall pouerd his wo-  
des in their heeres. Like as a house that is  
sloped, euen so is wisdom into a toole: so  
for the knowledge of the vngodly, it is but  
a chere of synne. A chere is bute him that  
he;.

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16. 16

hath no vnderstandynge, euen as he sees a  
house his selfe, and saye manacles vpon his  
ryght hande. A foole is feyth by his voyce to  
laughe, but a wyse man shall laughe  
secretly.

Eccl. 1. 17

**R**emynge to vnto a wyse man a swell of  
golde, and lyke an armlet vpon his ryght  
arme. A fooleth manns fate is loose in his  
neighboures house, but one that hath expe-  
rience, shall be assemed at the persons of the  
wyghtire. A foole wyll pepe in at the wyne-  
dore in to the house, but he that is wri-  
mured, wyll stande without. A fooleth man  
sanctly beehning at thy doore, but he that is  
wyse, wyll be a wamed.

The wyse of the vntwyle wyll be telling  
fooleth thynges, but the wyse of iube as  
hour vnderstandynge, shall be weyed in the  
balace. The best of folles is in theyr mouth,  
but the meurd of the wyse is in theyr tere.  
When the vngodly curseth the blasphemet,  
he curseth his owne soule. A pryue enemy  
of oedre men shall desyre his owne soule, and  
be hated of euery man: (but he that hureth  
his tongue and is discrete, shall come to ho-  
nour.)

Eccl. 1. 18

The purgation of the southfull. Of the fooleth  
soule and thought, we must haue discretion, he  
and in whom we ought to paye, of sojournynge  
vpon the deere. A toke is mores be moche talked  
withal. Inuyses and wjones do bysake frende-  
shyp and swyfte.

C A P I XXII

**A** bloutful body is moued of a floure  
of claye: he that toucheth him, must  
wash his hande agayn. A misnured  
sonne is the dishonour of the father. A foyle  
daughter shall be yfell regarded. A wyse  
daughter is an heritage vnto her husbande  
but he that cometh to dishonesty, byngeth  
his father in to heynesse. A daughter that  
is past hym, dishonestly hath her father  
and her husbande: she hugodly shall regarde  
her, but they barde shall supple her, the play-  
inge of myghte is not mete to these heuynes  
is, euen so is the correction & doryne of wis-  
dome euer vnylcasant vnto folles.

Who so teacheth a foole, is euen as one  
that giveth a spot of wyde together: no one  
that telleth a tale to hym that heareth vpon  
not, and as one that capeth a man out of an  
deupt depe. Who so telleth a foole of wyf-  
dome, is euen as a man, whiche speaketh to  
one that is a G. yf. When he hath to tolde  
his tale, he sayth what is the matre? When  
one dyeth, lamentacion is made for hym, he  
cause the lyght fayleth vnto: euen so let men  
moune ouer a foole: for he wanteth vnder-  
standynge. Make not lyse wepyng because  
of the deere: for he is come to rest, but the life  
of the foole is worse then the deere. Fewer  
dayes do men moune for hym than is deere,  
but y lamtacyō ouer the vntwyle and vngod-  
lyr shoulde moune all the dayes of theyr lyf.

Eccl. 1. 19

**R**athe not tache with a foole, and go not

with hym that hath no vnderstandynge. Be-  
ware of hym, lest it tume the to trauple, and  
thou shalt not be dryfled with his frons. Be  
pate from hym, and thou shalt fynde rest, &  
shalt not be wjosed back into his solidnes.  
What is heuycer then leader? And what shall  
a foole be called els but leade? Sande, salt,  
and a lump of pyon is easer to beare, then an  
vntwyle, foyleth, and vngodly man. Like as  
the bande of wyd bounde together in the  
foundacion of the house can not be loosed, so  
men so in it with the deere that is dablyth  
in the thought of counsell. The thought of  
the wyse, shall neyther feare me be offendid  
at any tyme.

Eccl. 1. 20

Like as a large playneth wall in a tope-  
ter house, and an hygh duplunge, may not  
abide the wynde and nois: euen so is a fo-  
le here as a spe in his ymaginacion: he sta-  
neth at euery turyng, and can not endure.  
He that suppleth a mans eye, byngeth his  
frons: and he that pryeth the best, byng-  
geth foyle the meynge and thought. Who  
so catcheth a stone at the bydres, feareth them  
awaye: and he that blasphemeth his frende  
breaketh the frendshyp: though thou be with  
a frende at thy frende, yet despayre not, for  
thou mayst tume agayne to thy frende. If  
he speake to wyse, feare not, for ye maye  
be agreed together agayne: excepte it be  
that thou blasphemest hym, bysorne him a-  
pen his secretes & wound him trayterously  
for all such thynges, shall dyue awaye a  
frende.

Eccl. 1. 21

He saythfull dooth byr neyghboure in his  
pouerty, that thou mayst reioyce with hym  
also in his prosperite. Whiche Acosall vnto hym  
in the tyme of his trouble, that thou mayst  
be hepye with hym in herlage. Like as the  
dapsus and smake goeth out of the oven be-  
fore the fyr, euen so euill wordes, rebukes  
and threathynge go before bloudshyng.  
We not assemed to desende thy frende: as  
for me, I wyll not hyde my face from hym,  
though he shall do me harme. Whiche  
frendth it shall beware of hym. Who shall see  
a watche byr wyre mouth, & a lare leate vnto  
my lyppe, that I shall not with them, and  
that my tonge dreioye me not.

Eccl. 1. 22

It pparet agayn the pryde, lechery, and gloriou-  
snesse, blasphem, and of wyse communication.  
Of the thre hydre of frons. Whiche lymet pro-  
cede of aduertyse. Of the searce of h. c.

C A P I XXIII

**O** Lorde, father and generouse of my  
lyfe, leaue me not in theyr ymyr-  
nacion and counsell. Whiche let me not fall  
into such reprose. Who wil hepe my thought  
with the searce, and the beeryne of wyf-  
dome in wyne here? that he spare not my  
ignouance, that I shall not with them, lest  
myne ignouance increase, that wyne shall  
ere be not many in nombre, and that my lyf  
shall excorde not a lare I sal bysore myne  
myne

Eccl. 1. 23







**Proverbs.** In an honorable people, such as the possession of the Lord is in his heritage, and he is the man in the bulwark of the laynes. I am set up on the like a Cedar upon Libanus, and as a Cypress tree upon the mount Hermon: I am raised like a palm tree in Cedar, and as a rose plant in Jericho: As a Sapphir stone in the tribe, and as a scabbard like a plantain tree by the waters side. I have spoken a smill in the herbes, as the Cinnamon and Balme, that is like in good favour: yea a winter house have I spoken, as is were Myrror of the best.

**E** I have made my dwellings to smell as it were of cypre, Salsabum, & lotus, and Incense, and as Libanus when it is not broken downe, and myne odour is as the pure Balme. As the Creeper have I received out my br: anthesis, and my br: anthesis see by br: anthesis: as of myne and souper's favour. As the byll, but I brought to the steele of a swisse hawke, and my flowers are the fruit of vapour and trechis. I am the mother of br: anthesis, of love, of state, of knowledge and of holy hope. In me is all grace of life & courage. In me is all hope of life and detime. I come into me, all ye that be helious of me, and fill your letters with my fruit: for my wrete is sweeter than honey, and is to myne myrror: canke more than the honey combe: the reward: annce of me endureth to successe. For your sake me, shall have the more hunger: & they that be helious of me, shall have the more. Who is drunken with me, shall not come to confusion: and they that worke in me, shall not offend. They that make me to be knowe, shall have eternall life.

**Job**

**Job**

**Proverbs**

**Proverbs**

**Proverbs**

**Proverbs**

All these thynges are the boke of life, the courtour of the best, and the knowledge of the truthe. Moses commoudeth the law in the preceptes of rightconscience, for an heritage unto the house of Jacob, and commyted the promysse unto Isaac. Out of David his seruante, he ordeined to saye up a mouth myghty byng, sitting in the seat of donour for successe. This is like with wisdom, like as the house of Myson, and as the house of Egipt, when the new creatures are growinge.

This bringeth a plenteous understanding like Cuphate: and fillthy thy as Jordan in the tyme of haue. This maketh murous to break forth as the ryde, and as the water Myson in the haruck. The syll hath not known her perill, nor shall the last see out the ground of her. For her thought is fuller than the see, and her counsell is profounder than the great depe.

I wisdom have call out founteyns. I am as a great water brook out of the crite. I am as the ruyt Dore, and as a water conbyte am I come out of the garden of pleasure. I sayd: I will water the garden of my younge plantyn, and fill the fruce of my br: anthesis. So my water brook became exceedingly great, and my ruyt approached unto the see. For I make downe to be unto all men, as light as the sa; it mouer, and I will make it in

become the cleare, I will pearle the whole all the lower partes of the cache, I will come upon all such as flye, and I will all them that put their trust in the Lord. I will yett pour out doctrine, like as prophecy, and leaue it unto such as like the best wisdom, and their yerrations shall I cease saye, unto the holy meetallunge woulde. Who shall knowe that I have not laboured for my selfe only, but for all them that like the best the truth.

**O**f the thynges which please God, and of the which he is pleased. Of myne thynges the best is to be loved, and of the worst: the best of the malice of a woman.

CAPL XXXV.

**T**he thynges there are, that my spirite & fauour, which be also allowed by the Lord and men: The myrror of the best, the love of my neighbours, and men and wyfe that age well to yfide.

**Proverbs**

The thynges there be which my soule beareth and I desire above the life of myn. A poore man that is proude. A rich man that is a lyer, and an olde bodye that doeth, and is vnclean.

**Proverbs**

If thou hast gathered nothyng in thy pouch, what wylle thou haue then in thyne eye? O howe pleasaunt a thyng is it when grace beades men see dilect, and when the slydes can graue good counsell? O howe comly a thyng is wisdom unto age men: yea by beconstant and counsell is a glorious thyng. The crowne of olde men is to haue much experience, and the feare of God is their most wyf.

There be some thynges, which I have taken in my heart to be happye and the truth wylle I tell forth vnto you with my tongue. A man that wylle be liueth, hath hope of his chyldren, and seeth the fall of his enemyes. Well is open that dwelleth with an housewylde of understandinge, and that hath not lalif with his sonne, and that hath not bene sayne to serue such as are vniuersal for hym. Well is hein, that syneth a saythful serant, and well is hym, which hath lalif of wisdom to an ear that heareth hym.

O howe great is he that syneth wisdom and knowledge? Yet is he not above hym, that feareth the Lord. The feare of God hath set it like about all thynges. Whilke is the man, unto whom: is granted to haue the feare of God. Into whom shall he be lyth: and that heareth it sake? The feare of God is the beginninge of his love, and the beginninge of sapen is to cleare sad unto it. The burnes of the best is all punishment, and the wyldebees of a womans gorty about all. All punishment and plege is nothyng in comparison of the playe of the best, even so all wyldebees is nothyng to the wyldebees of a woman.

What is ever happened unto a man, is nothyng in comparison of it, that his earl wylle





How we ought to be our money, and be almes. Of a faithfull man entreying for his friends. Of phylitric and hepytalicus.

CAPL XXIX.

Who so will shewe mercy, let hym lende vnto his neyghbour: and he that is hable let hym kepe the commaundment. Lende vnto thy neyghbour in tyme of his orde, and paye thou thy neyghbour agayne in due season. Lape thy word, & heale faithfully with hym, and euou thalfe alway frade the chynge that is necessarye for the. There haue ben many, that when a thynge was lent them, recembred it to be founde, and made the teampyle and labour that had helped them. While they receiue any thyng, they hylle the handes of suche as gyue them, and for their neyghbours good theye humble their voyce. And when they would paye agayne, they kepe it backe, and gyue euill wordes, & make maner of excus by reason of the tyme: and thoughte he be hable, yett graue he feare euill agayne, and rechancye the other to be founde. And yf he withdold be not his money, yett hath he an enemye of hym, and that be desired.

We payeth hym with euylsng and rebuke & gyue hym euill wordes for his good dede. There be many one, whiche are not glad for to lende, not because of euill, but they feare to lose the chynge that they lende. Yet haue thou patience with the simple, and wholde not merue from hym. Helpe the poore for the commaundmentes sake, and let hym not go emptye from the: because of his necessitye. Lett the money for thy brother and neyghbours sake, and hurie it not vnder a stone, where it rulett and corrupteth. Rather thy treasure after the commaundment of the best, and so shall it bringe thee more profyete than golde. Lape by the almes in the hande of the poore, and it shall kepe the from alle euill. A mans alme is a pure with hym, and shall kepe a mans fauour. The people of my eye: and afterwarde is all it aryle, and pure luccy man his rownd vpon his heed. It shall frothe for the agernd thynne enemyes, better than for chylde of a graunte, or spere of a myghte.

A good honest man is surety for his neyghbour, but a wicked man licteth hym come to shame. Forget not the frendshyp of thy suretye, for he hath gyuen his soule for the. He voydly despised the good dede of his suretye, and the wickedfull and ignorant ketch his suretye in daunger. Some man promyseth for his neyghbour: and when he hath lost his honesty, he shall forsake hym. Suretyshyp hath destroyed many a ryght man, and remoued them as the waues in the see. Wight eye people hath it byruyn alwaye, and euil sed them to wandre in strange countreies. The ungodly man, transgreth the commaundment of the Lord: he will fall in to an euill suretyshyp: and though he force hym self to gett out, yett shall he fall in to iudgement.

Helpe thy neyghbour out after thy powere, & drewe that thou thy selfe fall not in such dre. The chiefest chynge that kepeth in the life, is water and bread, clothyng and lodgyng to couer the shame.

Wetter is it to haue a poore luyng in a mans owne house, then delicate fare amonge the strunge. We it lyke of moche that thou had, hold the contente weiche, and thou shalt not be blamed as a varabounde: for a mytable lyfe is it to goo frome house to house: and where a man is fremde, he dare not open his mouth. Though one be lodged, and haue meate and drynke, yett shall he be taken as a voyd: and hence many bytter rough wordes, namely thus: Go thy waye thou stranger, and prepare a table for thy selfe, and fede me also of that thou hast. Whyt thou strunge: so that he regardeth his honoure no more, my brother cometh in to my house, and so he sellet hym the necessitye of his house: these chynge are hurie to a man that hath vnderstandyng: namely the sochd-lyng of the house, & that the lender calleth hym in the seepe.

Of the correction of chylde. Of the commaundment of helpe. De-ty is better then a sorrowfull lre. Of the myghte. Of the toy and joye of the here.

CAPL XXX.

Who so lourt his chylde, holdeth hym vntill vnder correcti, that he may haue toy of hym afterwarde, and he be greoe not after his neyghbours doers. The chere teacheth his sonne, shall haue toy in hym, and neede not to be ashamed of hym amonge his neyghbours. Who so insourntly and eche chere his sonne, getteth the enemye: and he for his frendes he maye haue toy of hym. Though the father dys, yett is he as though he were not dys: for he had left one vnto hym, that is lyke hym. In his lyfe he sawe him, and had toy in hym, and was not sore in his deathe, neyther was he ashamed before the enemyes. For he left behynde hym an enemye agaynst his enemyes, and a good doer vnto the frendes. For the lyft of chylde: in he shall brude the woundes together, and his heart is greued at euery crye. An vntamed horse wyl be hard, & a woman chylde wyl be wyllfull. Yf thou bringe by thy some delicately: he shall make the stryde: and yf thou playe with hym, he shall bringe the to heynesse. Laughe not with hym, leest thou wepe with him also, and leest thy teche be set on edge at the last.

Woe hym no libertie in his youthe, and excuse not his colpe. Woe done his necke wyle he is yonge, byt hym vpon the sydes wyle he is yett but a chylde. Leest he wylle stubborne, and giue no more foote of ebe, and so shall thou haue deuente of soule. Woe the chylde, and be dilygent therein, leest it be crye.

Eccl. 27. 1

Eccl. 27. 1

Eccl. 27. 1

Eccl. 27. 1

Eccl. 27. 1

thy name. Better is the poore being hole & strong, then a man to be ryche & not to haue his bellye. Wylthe and weisare is aboute all good, and a hole bodye aboute all treasur. A tree is no ryche aboute a sound body, and no toyf aboute the toyf of the tree. Death is better then a wylthebed lyfe, or contruall sycharite. Of the good thynges that are put in a close mouth, are like as when meat is layd vpon the graue.

David. xiiij

What good dothe the offerynge vnto an ydell? For he can neither eate, taste, nor smell. Euen so he that is charid of the Lord, and heareth the rewardes of iniquite. He seeth with his eyes, and groweth lyke a gribed man, that cryeth with a virgin and sygheth. Gyuie not out thy mynd in to bewaile, and bere not thy self in thyne owne coshel. The toyf and cheerefulness of the tree, is the lyfe of man, and a mannes gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and comforte thyne brete: as for sorrowe and bewynesse, bypue it farre from the, for bewynesse haeth slayne manye a man, and bypyngeth no prosyte. Zeale and anger bozoren the dayes of the life: carefulnessse and sorrowe, bypynge age before the tyme. A woe a myrr brete eurye thyng haeth a good taste, that he eateth.

¶ We ought to gyue bypynge here to honeste. Of the man that taketh payne to gather ryche. The payne of a ryche man, is withoute a fault. We ought to bypynne honeste, and to folowe lobyslawe.

CAPL XXXI

¶ Eccles. xiiij

**T** Kaupyle and carefulnessse for ryche the taketh awaye the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh curt vp, lyke no great ryche mans byaketh the slepe. A be ryche haeth grente labour in gatheringe his ryches together, and then with the pleasure of his ryches, he taketh his rest, and is referibed: but wlio so laboureth and prospereth not, he is poore: and though he leue of, yet is he a begger. He that toucheth ryches, shall not be iustified: and wlio so foloweth corruption, shall haue ynoughe thereof. Many one are come in grente myffortune by the reason of golde, and haue founde thrye destruction before the n. It is a tree of fallynge vnto them that offere it vp, and all suche as be foolys: the fall therein.

Wylked is the ryche which is found withoute blemyshe, and hath not gone after golde, he hoped in monny and treasures. Where is there suche one, and we shall commynde him, and cal him blessed, for grent thynges dothe he amonge his people. Wlio so is tried, and so in be perfect in suche thynges, shall be commynde and prayed. Wlio myght offend, & hath not offende: who could do euill, & hath not done it? Therefore shall it be good be it blessed, & the hole congregacion shall declare his almes. If thou lye at a great mannes sa-

ble, open not thy mouth byde vpon it, and make not manye woordes. Remember that an euill eye is a byrte.

What thyng created is worse then a wylked sytthetefore? It is before eurye mans face: Lape not thyne hande vpon eurye thyng that thyne eye seeth, and a ryche with hym in the byche. Wonder by thy selfe what thy neyghbour wolde saye haue, and be discrete in eurye wyse. Eate the thyng that is set before the manerly, as it becometh a man, and eate not to morche, lest thou be adbozed. Leane thou of thy selfe of all by cause of nourture, lest thou be he wioth no man maye satisfie, whiche maye tourne to thy decaye. When thou syttest amonges manye men, teach not thyne hande oute of thy selfe of all. Howe well contente is a myle man with a lyte wyne: so that in slepe thou syttest not be syche therof, nor fele anye payne. A swete holsome slepe shall suche one haue, and fele no inward grete. He syteth by hym selfe in the mornyng, and is well at ease in tyme selfe. But an vnfacible eate sleepeth ynquietly, and hath ache and payne of the bodye. If thou fressh that thou hast eate to moch, as ife go thy way, call it of thy stomache, and take thy rest.

¶ Eccles. xiiij

By sonne, heare me, and despyse me not: and at the laste thou shalt fynde as I haue tolde the. In all thy woordes be diligente and quyet, so shall there no ircknesse happen to the. Wlio so is lyche in dealinge oute his meate, manye men shall blisse hym, and prayse hym with theyr lippes: and the same is a sure token of his loue and carefulnessse. But he that is vnfacible in meate, the hole cytise shall complayne of hym: and that is a sure experyence of his infidelitie and wickednesse. Be not thou a wyne bybber, for wyne hath destroyed manye a man. The syre pyneth the barde yron. euen so dothe wyne pyneth the hertes of the proude when they be byonken.

¶ Eccles. xiiij

¶ Eccles. xiiij

Wyne sobrely byonken, quyeteth the lyfe of man. If thou bypynest it measurely thou shalt be temperate. What life is it, that maye continue withoute wyne? Wyne was made frome the beeryngge, so in the man glad, and not for byonkenesse. Wyne measurely byonken, is a reioyng of the soule and bodye. But if it be byonken wioth excess it maketh byternesse and sorrowe vnto the mynde. Byonkenesse fyllet the mynde of the foolish with thame and tyme, miffeth the strengthe, and maketh woundes. Webe not thy neyghbour at the wyne, and despyse hym not in his myrth. Gyuie vpon no despytfull woordes, and preale not vpon hym with contrary saynges.

¶ Eccles. xiiij

¶ Eccles. xiiij

¶ Of the byschoption and bypynge of the mynde, and of the heare. Of the thare, lapp, and contid of god.



**Y**f thou be made a ruler, extoll not thy selfe therein, but be thou as one of the people. Take diligent care for them, and loke well thereto: and when thou haue doone all thy dutye, saye the downe, that thou mayst be myte with them, and receyue a crowne of honoure, saike thyselfe and honestly, for thyldome becommeth thy right will, thynder not musyke. Speake not where there is no audyence: and pouce not for the wysdome oute of tyme, at an importunitie. Lyke as the Carbuncle Stone shyneth that is set in golde, so dothe a souge garnyssh the wyne scall: and as the Smaragde that is sette in golde, so is the sweetelle of musycke by the myght of wynt.

**W**hou souge in man, speake that becommeth the: and this is profitable, and yet feareth when thou art wyse thyselfe. Comprehende moche with fewe wordes. In manye thynges be as one that is ignorant, gye care, & hold thy tonge withall. If thou be amonges men of hie auctorytie, desire not to compare thy selfe vnto them: and when an eldye speker make not thou many wordes therein. Be for the shonder goeth thynges, and be so: nureoure and shamerallnesse geeth loue and honour. Stand by bysynes, and be not selfish, but get for some sone, and there cause thy pitypur, and doo what thou wyll: so that thou do no euyl, and haue no man. But for all thynges gye thankes vnto hym that hath made the, and replenysshed the with his goodes.

**W**ho so feareth the Lorde, wyll receyue his doctryne: and they that get them to run bysynes, shall fynde wxtor. For that feareth the Lorde, shall be fylled withall: as for him that is but feyned, he wyll be ostruded therat. They that feare the Lorde, shall fynde the iudgement, and they: tyghouinnesse shall be kindred as a lyt. An ungodly man wyll not be reforme, but can helpe hym selfe with the example of other in his purpose. A man of vnderstandinge delpyeth no good counsell: but a wyld and proude body with no feare. My soune, do not bynge without aduysement, so shall it not repene the after the dede. So not in far waye where thou mayst fall, ne where thou mayst stumbl agaynst the stone. Gye not thy selfe in to a laborious slyppery way, and beware of thyne chynne chyldren. In all thynges put thy trust in God frome thy boie herte, for that is the keepinge of the commaundementes. Who so discurth Gods word catcheth hede to the commaundementes: and he that putteth his trust in the Lorde, shall want not bynge.

**The detruer souce of him that feareth God. The enuies of the wyse. The lytel receyption of a roole. Man is in the hande of God, as the earth is in the hande of the porter. We ought not to dispole oure selues, to become subiect to other.**

**T**here shall no euyl happen vnto hym that feareth God, but when he is in temptation. The Lorde that deliuereth him. A wyse man hateth not the lawe, but an vpo cryte is as a shyp in a ragyng water. A man of vnderstandinge gyeueth credence vnto the lawe of God, and the lawe is sayehfull vnto hym.

**Be sure of the matter, then take therof: We fynde well instructe, then mayst thou gye answere. The herte of the scolethe is lyke a carte wheel, and his thoughtes run about lyke the arel tree. Lyke as a wyld to: se that neyeth vnder cury one that seeth vnto hym, so is it with a fearefull seinde. Why both one daye excell an other, sernge all the dayes of the yere come of the sunne? The wysdom of the Lorde hath so parted the asonber, and so hath he ordyned the tyme and so some feates. Some of them haue be chosen and halowed before other dayes. And all me are made of the ground, and one of the earth of Adam.**

**In the multitude of science hath the Lorde sundred them, and made they: wayes of diuers facyons. Some of them hath be blessed, made moche of them, halowed them, and clymed them to hym selfe. But some of the hath be curted, broughte them lowe, and put them out of they: estate. Lyke as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are me also in the hande of hym that made them, so that he may gye them as he lyketh hym best. Agaynst euyl is good, and agaynst deathe is lyfe: so is the ungodly agaynst suche as feare God. Beholde thus all the workes of the hight, and there are euer 3 two agaynst two, and one set agaynst an other. I am awared vnto all of all, is one that gattereth after in daye. In the gyftes of God and in his blyssing I am increasid, and haue fylled my tyme: lyke a grape gatherer. Beholde how I haue not laboured onely so; my selfe, but for al: suche as loue nureoure and wysdome.**

**Behold me. O ye great men of the people, and hearken with your eares ye rulers of the congregacyon. Gye not thy soune, and wife, thy broder and terna power ouer the, while thou lyuest: and gye not awaye thy substaunce, and good to an other, lest it repene the: and thou be sayre to begge therfor: thy selfe. As longe as thou lyuest and had bryth, let no man change the: so: better it is thy chylidren to praye the, then that thou shouldest be sayre to lode in they: synnes. In all thynges be excellent, that thy honoure be note douned. At the tyme when thou shalt end: thy dayes, and franshe thy lyfe, distrebut: thyne encreasance. The sodder, the wypp, and the burden belongeth vnto a fe: Weate, correction, and wothe vnto the seruaunt.**

**If thou set thy seruaunte to labour, thou shalt fynde rest. But if thou let him go vnde, he shall see lybertye. The yoke and the whyp bowe downe at the necke, but came thou thy**

euill seruante wiled bondes and correction. And hym to labour, that he go not yblyss: yblyssesse byngeth moche euill. & et hym to moze, for thet belongeth vnto hym, and becommeth him well. Yf he be not al:edynt, hynde his sefe, but do not so moche vnto him in any wyse, and without discrecion to no:tyng. Yf thou haue a saychfull seruant, set hym be vnto the as thyne owne soule, for in bloud hast thou gotten hym. Yf thou haue a seruante, holde hym as thy selfe, for thou hast the neede of hym as of thy selfe. Yf thou surrendrest hym euill, and kepest him hard, and mahest hym to be proud, and to run awaye from the, thou canst not see what waye thou shalt see hym.

Rich. viii

¶ Of dysmes, bynnynges, and enchauntynges. We ought to conuulse borne hope, and praye. The prayer of them that feare God. Of dysmes workes of men. & of they not alone the wo:kers of an vn saythfull man.

CAP. XXXIII.

Dysmes

**V**erlye people begyle them selues wiled sayng and byscrepfull hope, and soles truist in dysmes. Wdo so regat derch dysmes, is lyke hym that wil take holde of a wyndowe, and folow after the wynde: & when so is it wiled apperynges of a dysme. Wdo the face is the lyknesse of a face. Who can be elyced of the byscrep? What trouth can be spoken of a trayt bothe sayng, wiled the rafe, so: cery: and bynnyng is but banell: lyke as when a woman trauplet with a hyde, and hath many saynges in her brest. Where as such bysions come out of God, siter not thyn best vpon them: for dysmes haue discrepud many a man, and they saile that pnt their trull thern.

¶ The lawe that be knyspilled without lye, & wordom is sufficient to a saythful moue. A wyse man that is well instruct, vnderst. and derch moche, and be that hath good exper: der can talke of wordom. He that hath to ex: p: sence knoweth lye, and he that ex: cecy can lye moche wy: chedness.

When I was yet in reuouce, I le: and moth also: yea I was so lerned, that I could not ex: p: esse it all, and came oft in preyll of death: the rouer, yll I was deluyred to some it. Nowe I see that they whiche feare God, haue the ryght sp: ite: for they hope standeth in hym that can help them. Wdo so feareth the Lo:de, standeth in awe of no man, & is not asrayde, for the Lo:de is his hope and comfote.

¶ Blessed is the soule of hym that feareth the Lo:de: In whome puterch he his reu: Ar who is his strengthe? For the eyes of the Lo:de haue respect vnto them that loue hym. He is their myghty protection and strong ground: A defence for the heate, a refuge for the boie none daye, a succoure for non bynnyng, and an helpe for falling. He setteth vpon the soule, and sygh: teth the eyes: He gy: ueth health, lye, and blessing. He that gy: ueth an offering

of vnyghteous good, his offeringe is refused: and the sco: nefull dealynges of the vnyghteous please not God. God hath no de: lyte in the offeringes of the vngodly, wiled waye synne be reconyred in the multitude of oblations. Who so byngeth an offeringe out of the goodes of the poore, dothe turne as one that kylleth the soune before the fathers eyes.

¶ The by: red of the needful is the lye of the poore: he that defraudeth hym therof, is a man of bloude. Who so robbeth his neygh: boure of his sayng, dothe as greate synne as though he be set vnto hym to deathe. He that defraudeth the labourer of his by: e, is a bloude shedder. When one burydeth an other by: keth downe, what profyte haue they then but labour? When one prayeth, and another curseth, whose voyce wyl the Lo:de heare? He that wasteth hym selfe because of a dead hope, and dothe toucheth the deed agayne, what dothe his wastbyng? So is it wiled a man that fasteth for his synnes, and dothe thern agayne: who wyl heare his prayer? O: what dothe his fastyng helpe hym?

¶ It is well done to praye and to do sacrifice. The prayer of the fatherlesse, and of the wydow: and of hym that humbleth hym selfe.

CAP. XXXV.

**W**ho so kepeth the lawe, byngeth offeringe ynough. He that holdeth fast the commaundment, offereth the right best offering. He that is thankfull, and recompenseth, offereth the flower. Who so is merciful and gy: ueth almes, that is the ryght edho: syng. God hath pleasure wdo one depareteth from synne, and so: saue vnyghteousnesse, recony: leth vs with hym.

¶ Thou walke not appere empty before the Lo:de, for all suche is doone because of the commaundment. The offeringe of the vnyghteous maketh the aulter fat, and a sweete smell is it before the hysell. The offeringe of the vnyghteous is acceptable vnto God, and shall neuer be forgotten. Gy: ue God his honoure with a cherefull eye, and hepe not backe the sy: gnynges of thy handes. In all thy gyftes shewe a my: countenance, and halowe thy eyes vnto God with gladnesse. Gy: ue vnto God, according as he hath enyched and p: spected the, and loke what thyn hande is do: ble, that gy: ueth with a cherefull eye, for the Lo:de recompenseth, and gy: ueth the ten times as moche agayne.

¶ Gy: ue no vnyghteous gyftes, for suche wyl be not receyue. Wdo a: ce of wongous offeringes, for the Lo:de is a vnyghteous iudge: and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the opp: sessed. He dyspyseth not the besy: e of the fatherlesse, nor the wydow, when he pouerth oute her prayer before hym. Doth not God see the teares that come downe the chekes of the wydow? O: prayeth

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sondyr conynge thynges, and his herde ymagyneth, howe he maye conynge cast an ymage his dyligence also and watchynge performeth the worke. The ymagyneth in yhermaner doeth by his spyte, and bothe his dyligence to labour the yon. The vapour of the spyte dyueth his hylow, and he must frygh with the deate of the soynack. The noyse of the hammer soundeth euen in his eares, and his eyes soke wyl upon the thyng that he maketh. He hath set his mynde there vpon, that he wyl mak out his work, and therefore he watcheth, how he maye set it out, and bynge it to an ende.

So doth the potter spe by his worke, he turneth the whele about with his feet, he is diligent and careful in all thynges, and his labour and work is without nombze. He sayth wroneth the claye with his arme, and with his feet he tempereth it. His best ymagyneth how he maye make it pleasaunt, and his telypence is to cleanse the ouen. All these hope in thyng handis, and eury one tynketh to be conynge in his worke. Without these maye not the cytes be manteyned, inhabited ne occupied: yet come they not bygh in the congregacion: they vnderstand not the conynge of the lawe: they can not declace equite and iudgement: they can not fynde out þe bakke sentences, but to some them shall the creature of the world be manteyned: they praye conynge only the work and labour of conynge.

If I were man. The works of God. Into the good things do praye: but into the world men good thynges are sayd.

CAPL XXXIX

He that aplyeth his mynde to haue vnderstande the lawe of God, doth diligently like the best of the olde tyme, and receyved vpon scilicet in the prophetes. He heareth the saynges of famous men, and prayeth in the vnderstandynge of darke sentences of wysdome. He seeketh out the mystrye of secreete saynges, and receyved him self euer continually. He doth serue amonge greate men, and appeareth before the kynge. He goeth into a straunge countrey, and is accepted thowm it: like what good as enyll is among men, he prayeth it and seeketh it out. He purpoth in his heart, to refuse eury vnto the Lorde that made him, and to pray before the byrd of God.

He openeth his mouth in prayer, and prayeth for his synnes. When þe great Lord wyl, he shall be spild with the spere of vnderstandynge, that he maye thensoure out myse sentences, and gvee charite vnto the Lorde in his prayer. He shall wyse to deuyse and ieh his knowledg aright, and gvee him vnderstandynge of secreete thynges. He shall wyse forthe science of his leorning, and reioyce in the counseill of the lawe of the Lorde. The hole creature of man shall conynge in wysdome, and shall neuer be wyse out. The vnder-

standynge of hym shall neuer be forgotten, and his name shall conynge some our generacion euen to an other. His wyse shall be spok of, and the hole congregacion shall openly declare his prayse. Whyle he lyueth, he hath a greater name then a thousande byrds: and after his death, the same name remayneth vnto hym. For wyl I speake of me men of vnderstandynge, for I am full as the moon.

Wether vnto myre holy verryuous chylde bynge for thyng, as the rose that is planted by the dykes of the feilde, and gyue þe a swete smell as Rybanus. Flouryng as þe rose garden, spryng a fonge of prayse. For it shal be vnto God euer al his workes. Gvee gloze and concur vnto the Lorde, with his prayse with your tynnes.

þe euen truth þe song of your tynnes, with harpes & playng, and in graine thanke to hym, say after this maner: All the morning of the Lorde are creadyng good, and all his commaundmentes are mete and conuenient in due season.

And neke not to say: what is that? what is that? for at tyme conuenient they shall all be sought. At his commaundment the water was a wall, at the worde of his mouth the watter stode styll. In his commaundment is eury thyng acceptable and recoveryd, his health can not be mynyshed. The workes of all the world are before hym: there is no thyng heyd from his eyes. The scyth cometh a vnto thyng to euer a thyng, and there is no thyng to wonderfull or bygh vnto hym. A man neke not to say: what is this? what is this? for he hath made all thynges to be good vnto man. His blessing shall reue out as the streame, and maye floure the earth lyke a fount of water. Like as he maketh the water to be brought, so shall his word fall vpon the delthen.

His wyse are playne and right vnto the end, but the vngodly nombze as eberm. For the good are good thynges created from the begynnynge, and euil thynges for the vngodly. All thynges necessarye for the lyfe of man are created from the begynnynge: watter, fyre, yon and salte, meie, wheat, and honny myke and wyne, oyle and clothynge. All these thynges are created for the tith to the saythful: but to the vngodly shall all these thynges be turned to the hurt and harme. There be spyttes that are created for vngraunce and in their vngraunche haue they fastened their conynge. In the tyme of the ende they shall pouce out their strength, & prayse the wyse of hym that made them. Fyre, dayle, hongre, and death: all these thynges are created for vngraunce.

The scyth of wyde noysome beastes, the fro: yon, scypanes, and the swerde are created also for vngraunce to the destruction of the vngodly. They shall be glad to in his commaundmentes: and whyned they shall be: ready vpon rath: and when their houre is come, they shall not overpasse the iudgement of the Lord.

Whetsoze haue I taken a good conynge to

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to me from the begynnyng, and thought to put this charyge in my wynges, and to leane them be bynde me. All þe wynges of the Lozde are good, and he spyrith cury one in due season, and when he is, so that a man neede not to saye: this is worse than that. For in due season they are all pleasaunt and good: And therfore praye the Lozde with bold heert and mouth, and greeue thy hart wnto his name.

¶ Many myghtes light in a mans lyfe. It chyngeþ pale owre, but aspyre and dable saye to remapure. ¶ The blessing of the ryghtous, and ptephete of the feare of God.

CAPL XL

¶ Many myghtes light in a mans lyfe.

**A** Great example is reserved for all men, and an heape poike upon all mens chyldren, come our daye that they go out of thyr mothers wombe, till they be buried in the earth; the mother of all chyldren: namely, they thoughtles and imaginacions, feare of the heere, counsell, medycynes, longynge and desyre, the dore of deathe from the brydd that lyeth upon the glorious heere, vnto the lowest and most simple upon the earth: from hym that is gloriously crayed and wreath a crowne, vnto hym that is but homely and simple clothed. There is nothyng but wretched, feare, fearefulness, vncertaintye, and feare of deathe, vngodly angre and rype and in the myghte upon one the other rest and slype upon his bedde, the slype chaungeth his vnderstanding and knowledg. Myghte is nothyng in his rest, in thy slype as well as in the daye of labour.

**B** We are reb and is disquered in the wyng of I is best, as out that cenneth out of a bacefapic; and in the tyme of healt by a wretched, and marneled that the feare was nothyng. Such thynges happen vnto all floure, bothe man and best: but feare to deathe to the vngodly. Myghte deathe, vnto the vngodly, rype and wretched, of pynson, hunger, destruction and punishment: these thynges are all creaced agaynst the vngodly, and for theyr sake come the floure alle. All that is of the earth, shall come to earth agayne: and all water shall ebbe agayne in to the see. All vyrges and vncouthness shall be put awaye, but saythfulness and trust shall endure for euer. The substance and goodnes of the vngodly shall be dreyd up, and frake awaye as a water floure, and they shall make a founde: I praye a greate thondre in the tyme.

¶ Many myghtes light in a mans lyfe.

¶ Many myghtes light in a mans lyfe.

**C** As he as the ryghtous receyfh to when he openeth his haube, so that the canyng houre be saynte, when theyr goodnes ben: the aub renuine a way. The chyldren of the vngodly shall not oba: ne many bountes: and the vngodlye vnto the vngodly, shall be receyde oute before the gralle by the woare slyde, and upon the tyme heere.

¶ Many myghtes light in a mans lyfe. It chyngeþ pale owre, but aspyre and dable saye to remapure. ¶ The blessing of the ryghtous, and ptephete of the feare of God.

endureth to; euer. No labour to be content to that a man hath, is a sweet pleasaunt lyfe: and that is to fynde a creature about all thynges. No beget chyldren and to repayre the tyme, which is a perpetuall name: but an honest woman to moze worth than they be. Myghte and myghte receyfe the best, but the iout of wyrdome is above them both.

¶ Many myghtes light in a mans lyfe. It chyngeþ pale owre, but aspyre and dable saye to remapure. ¶ The blessing of the ryghtous, and ptephete of the feare of God.

The feare of the Lozde wanteth nothyng and needeth no helpe. The feare of the Lozde is a pleasaunt garden of blyssynge, and no thyng so beautifull as it is. Myghte, heere not a beggers lyfe, for better is to be thyng to begge. Myghte so to thet to an ordre mans table, sheweth no thought for his owne tynunge to be to be his lyfe, for he feareth hym selfe with other mens meate. But a myghte and wel noureth: I praye to be the vngodly, but in his hely tyme burneth a tyme.

¶ Of the remembrance of deathe. Deathe is to be feared. I praye you to be the tyme of deathe of God, and not to be. In the tyme of deathe heere vnto wyrdome. ¶ What thynges a man ought to be a wretched.

CAPL XLII

**O** Deathe, howe bytter to the vngodly. ¶ Of the, to a man that feareth the tyme of deathe in his substance and tyme, vnto the man that hath nothyng to bece him, and that hath nothyng in all thynges, vnto hym that yet is hable to receyue meate? ¶ Deathe, howe acceptable and good is thy iudgement vnto the needfull, and vnto hym whose strength faileth, that is nowe in his age, and that in all thynges is full of care and fearefulness: vnto hym also in thynges, and hath no hope in thynges? ¶ Heere thou a field of deathe: remembre them I haue bene before the: a that come after the, this is I iudgement of the Lozde oure al floure and why woldst thou be agaynst the pleasure of thy vngodly? ¶ Whether it be ten, an hundred, or a thousand yeres: deathe sheweth not how long one hath luyd.

The chyldren of the vngodly are abhominable chyldren and so are they that theye can praye with the vngodly. The tyme of deathe of vngodly chyldren shall come to the, and theye shall be receyde oute before the gralle by the woare slyde, and upon the tyme heere.

name and confusion. The child's complaine of an ungodly father and wyfe for his sake they are rebuked and despyed. We be unto you as ye ungodly which have forsaken the lawe of the highest God: yf ye be borne, ye shall be borne to cursynge, yf ye dye, the curse shall be your porcyon.

All that is of the earth, that turne to earth againe: so go the ungodlye also out of the curse to be destruction. The sowes of men is in their body: but the name of the ungodly shall be put out, for it is nothyng worth. Laboure to get the a good name, for that shall countur sure by the, when a thousande great treasures of golde. A good lyfe untho a doze of shapen, but a good name endureth last.

Thy chyldren, kepe wysdome in prync, for wysdome that is byow, and a treasure that is not lene, what profit is in them both? A man that in tery his fool; wysdome, is better then a man that wyth his wysdome. Therefore be ye wisard as thy wyf; desirous it is not good, in all thynges and alwaye to be ashamed. Thus sayth myn yowre and measure it.

We are ashamed of our soure before father and mother: We are ashamed of saying before yowre and men of our pryde: Of offence, before the judge and ruler: Of offence, before the countrey and people: Of offence, before the countrey and frende: Of offence, before the neighbours. So for the trowth of God and his covenante, be not ashamed thereof.

We are ashamed to be with thorne eldowes upon the hed: We are ashamed to lene upon our laces: We are ashamed to turne awaye the face from thy frende: We are ashamed to take, and not to geve: We are ashamed also to lene upon an other mans wyfe, and to make many trespasche wordes with her mayden, or to stande by her bysypde. We are ashamed to vnderstande thy frende, when thou speakest any thyng, that thou not in the teryt wyf shall.

Secretes maye not be opened. The lawe of God must be brought. I thought, I would, and had woerth all thynges, for I was the heretic of the here.

CAPL XLII.

Reverent a thyng to wyfe, and disclose not for wordes, that thou hast lene in freete. Be shamefull and well managred in detyr, so shall every man favour the. Of these thynges be not thou ashamed, and accept no prynces to offend. Namely, of these thynges be not ashamed: Of the lawe of God, of the countrainte, of judgement: to byng the ungodlye to come his ungodlye: to byng the countrey, and to make hym a good man: to beale saythfully by thyne yowre a company: to distribute thy heres to vmo thy frende: to be diliget to kepe tene measure a wyf: to be shent, to gether thou getteth much as thyre: to beale truly with thyne: all goodes in byng and sellynge: to byng by thyne wyf diligence: to correct an evill teryt man, to hope that thyne to trowne an evill wyf: to set a

teche where many hartes are: what thou despyerest and gresseth out to be kept, to set it and to waye it: to wyte by all the our geuynge, and receyvinge: to enquire the learned and unwise: Of the aged, that are subged of the yonge. Yf thou be diliget in these thynges, truly thou shalt be learned y wise and accepted of all men.

The wyghter maketh the father to watch secretly: and the carelesnes that he hath for her, taketh awaye his slepe: yf a in the pouch, lest she shoulde ouergrowe hym: And when she hath an husbande, lest she shoulde be shaden: lest she shoulde be despyed as a wyf: lest in her byng, or gotten with chyld in her father's house: yf when she cometh to the ma, lest she shoulde be left not right or contrarie unsefulfull. If thy daughter be wyrdon, kepe her chastly, lest she cause thine enemies to laugh thy to scorn, and the wyf: to geve the an ennyll report, and so thou be sayne to beate thy name of curte man, and be confounded before all the people. We hoide not curte bodys beauty, and have not much dwellinge amonge womer. For lyk as the worme and moche cometh oute of clothyng, so doth wyche herde com of wo men.

It is better to be with an capill man, the with a feendly wyfe: rather one to name and rebuke. I wyl remembre the wordes of the Lord, and declaie the thyng that I have sene. In the wordes of the Lord are his wordes: The sunne ouerletheth all thynges with his wyne, and all his wordes are full of the clearenes thereof. Such not the Lord brought to passe, that his sayntes shoulde tell out all his wonderfulles, which for thynges the Lord hath wyllynged: all thynges in here in his glorie.

We seeth out the grounde of the hepe and the beste, and he knoweth all thier ymaginacion and wysdome. For the Lord knoweth all science, and he seeth in to the loken of the tyme. We declaith the thynges that are past and to come, and declaith the thynges that are secret. For thoughre maye escape hym, neither may any wyf be byd from hym. He hath gennynged the byng excellent wordes of his wysdome, and he is led sweete wyng to sweete wyng. Lene hym in anye thyng he added neither can he be mimmed: he hath no neede also of anye teryt. Whom anye be all his wordes and as a sparke to lene upon: They lyue all, and endure for ever: and when fouer neede is, they are all obedyent vnto hym. They are all subbie, one teryt an other: he hath made nothyng that hath sauce or blynde: he hath shaden the goodes of everye one: and who maye be satisfied with his glorie, when he seeth it?

The summe of the reacyon of the wordes of God.

Psalm

**T**he glory of the height, is the sayre and cleer symment, the beuety of the brauen in his gloruous cleeruel. The sun when it appeariu, beclateth the rays in the gorge out of it, a marvelous wyke at the byrd. He noone it burneth for sayre, and who more abyde to: the peace therof? Who so he pccu all ourn when it is hoie, the syne: more: eath the sunne burne upon the mounte: capre, wyen it bysatorf out the trye beames and wyndy: with the byrd. helic of it, it by whety th: rym. Great is the Royd that made it, and int to commaundment he cau: feth it to see vantage.

Gen. 11

The wynde also is in all, and at conuene: ent reason it dwery the tryne, and is a to: ken of the spure. The token of the soleme: head is token of the wynde, a byrd that mys: pithly and merrily agayne. The wyndy is called after the wynde, it groweth won: derfully in her chaulyngs.

Gen. 11

**T**he auncy of hwen also is in the hergeth, mter symment of beauntye such a cleer and joyous wyne. This is the cleeruel of the beuety, the beuety: will apperit of beuety, the apperit that the Royd syghereth in p: deryd. In his key: wyke they conpue: ce in wyke, and not one of us in sayrely in his walye. Look vpon the sayre bowe, and praye him that made it: key: byrd: as it is in his wyne. For conpue: ce by: wyne about his byrd: cleeruel and glory, the hande of the tryed haw: dynd it. Thow: his com: maundment he maketh the knowe to fall, and the thowde of his iudgement to lurye: hawly Thow: his commaundment the trea: surer are opned, and the cloude are as the foules. In his power vnto he lurye: haw: the cloude, and by: haw: the haw: haw: haw.

Gen. 11

The wey: ayne met at the byrd of him, the wynde blaw: byrd: acceptyng to his wyll. The fow: of his thowde bracty the earth to toky the fow: with the noyde: the whyle bynde also syghereth downe as a fethered fow: it, callerth oute and syghereth fow: a: bynde: and as the geyt: opper that be: thow: all, to fether: it downe. The eye marucler: at the beuety of the whyt: cull: that: and the best is at: at the sayre of it. The pou: erth euer the fow: vpon the earth, is he faw: e, and when it is fow: it, it is as wyne as y: with of a thow:.

When the colde Northwynde bloweth, harde thow: all comueth of the wate. He luryeth downe byn all the g: thow: rges souther of wate, and pulleth on the wate: as a by: plot. He luryerth the moun: tyn: and by: the wy: cull: it, and lone what to gaw: he pulleth it oute like fow: The macty: of all: is, when a cloude comueth by: and when a betwe: com: vpon the wate, it wate be refect: agayne.

In his wate he fether: the wynde. In his coun: ill: luryeth the wate, and the wate: Jesus p: at: it. This that sayre our: the fow: tell of his peple and haw: and when he beate it with our: eace, we macty: the:

at. For thre be strange wondrous wyke: byrd: maner of wyke: bracty, and whyle: the: Thow: him are at chenges set in good: wyke: a p: faw: and in his wate: at thow: g: eace.

I praye much, but I can not suffy: ently: at: vnto it, for he hym selfe onely is the p: faw: of all wate: s. We macty: praye the Royd: afeer al our power, for he is ure: at in all his wate: s. The Royd is to be lurye: haw: yea beer gaw: to be, and is macty: haw: to be power. Praye the Royd, and macty: haw: as much as ye maye, yet doth he lurye: haw: exceede all p: ayre. O macty: haw: lurye: haw: fow: rges, and l: by: eace: eace: eace, yet are ye taw: wil. haw: lurye: haw: to praye: him. Who haw: haw: haw: that he macty: haw: call: haw: Who can macty: haw: to gaw: as ye lurye: For there are byrd: yet gaw: thow: then eace: be: as to: us, we haw: fow: but fow: of his wate: s. For the Royd lurye: haw: all thow: s, and gaw: wate: to such as faw: God.

The praye of scer: haw: men, Dmoth, Ros, by: haw: Isaac, and Jacob.

CAP. XIII.

**L**et us commend the noble famous men and the generayon of our: loy: e: there a fathers. Many more gloruous arce: haw: the Royd: lone, and be: haw: his gaw: power: eace: the be: gaw: gaw: The noble famous me: ayne: in: the haw: daw: s, l: haw: eace: haw: eace. In thow: to: fow: and to: haw: haw: gaw: they folow: the coun: ill: wate: in the p: p: caw: s. They led the fow: thow: the eace: lurye: haw: of the fow: of the peple. Wate: haw: are fow: in thow: macty: haw: They soug: the fow: and melody of l: wate: and brought fow: the pleauante: lurye: in thow: p: caw: s. They were thow: also, and lurye: haw: com: haw: and p: eace: thow: that dwel: with thow: s. All thow: were very noble and haw: able: in thow: generayons and were well: eace: of in thow: tynes.

These haw: lurye: a name be: haw: thow: so that thow: praye: shall alwaye be spow: of. Afterwate: thow: were some, whow: com: by: haw: is gaw: They came to nought: and p: haw: s, as thow: they haw: new: haw: s: and became as thow: they haw: haw: haw: haw: haw: and thow: thow: s: also with them.

It curerth: these are lurye: men whose eyre: haw: s shall never be fow: gotten, but eace: haw: by thow: haw: s. These thow: s are a holy good haw: gaw: thow: haw: haw: in the coun: aune. For thow: faw: s shall thow: thow: s and lurye: haw: lurye: haw: and thow: praye: shall never be pul: downe. Their haw: s are buye: in p: eace, but thow: haw: haw: haw: fow: haw: s. The peple can praye: of thow: haw: s, and the cony: gaw: s call: eace: of thow: praye: s. Thow: macty: haw: s and thow: s: lurye: haw: the Royd: thow: s: was he lurye: haw: s.

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Rated for an example of a mendicant to the generations. For he was a steadfast & righteous man: and in the time of youth, he became a reconciling. Therefore was he left a remnant: unto the earth, when the flood came. In the last time covenant was made with him, that all flesh should perish with the water.

Abraham was a greete father of many people, in gloire was there none like unto him. He kept the lawe of the highest, and came in to a covenant with him. He set the covenant in his soule, and when he was tempted, he was founde faithful. Therefore swore God vnto him with an othe, that he wou'de bless all people in his seed, that he wou'de multiply and increase him as the bush of the desert, and to raise his seed as the stars: and that his seed wou'de haue the possession and inheritance of the lande for ever, and from the sturc vnto the borders of the lande.

With Isaac did he stablish the same covenant, for Abraham his fathers sake. Yet that gracious blessing and heale of all men, and covenant vnto he stablished with Isaac, and made it to rest vpon the bred of Jacob. We knowe him, in that he prospered hym so well and richly, and gaue hym an heritage, and sunders his portion to it selfe, and parted it among the twelve tribes. Precious men broughte he out of him, which founde sauour before all flesh.

The people of Moles, Jaron, and Phineas.

CAPIT. XLV.

Moses beloved of God and men, whose remembrance is in every place: hym hath the Lorde made like in the gloire of seruaunt, and magnified him, so that he reueres God in awe of him. Therefore his wonders he did great wonders. He made him great in the sight of kynge, gave him commandment before his people, and shewed hym his glorious power. He stablished hym with his holynesse and mekenesse, and chose hym out of all men. For he heere his voyce, and led hym in the dark cloud, and there he gaue him the commandmentes, that he might teache Jacob the covenant, and Israel his lawes.

He chose vnto hym brother also out of the tribe of Leui, called him and made him such like. In reuelation covenant made he with him: and gaue hym the priesthood in the people. He made hym glorious in bewyfull array, and clothed hym with the garment of honoure. He put perfect love vpon hym, and grinded hym with strengthe. He deckt hym with syde clothes, and a tunicke, with an ornament of robe also and a greete. Round about made he hym belles of gold, and that many: that when he went, the soules might be heard, that they might make a noise in the sanctuary, and give the people warning. The holie garment was wrought with gold, sallowe, purple, and in purple.

For there was a goodly worke, wherein was fastened light and perfectness.

Vpon the same also there was a worke fastened, & set with costly precious stones, all bound with gold: and this he brought in his admiration. The stones were fastened for a remembrance, after the. xiiij. tribes of Israel. Vpon his mitre there was a plate of pure golde, a graue image of holynes, a famous and noble worke, garnished, and pleasant to lake vpon. Before hym were there none no such fayre ornaments, & these he bestowed hym alway to vie: that might not euer put them on, but only his children and his childrens children perpetually. Daily he scourged he his vnto the synners the tyme. Moses spyled his handes, & anointed hym with holy oyle.

This was now confirmed hym with an everlasting covenant, and to his seed, as the dayes of braun: namely that his children wou'de alway mynister before hym, and persourne the office of the priesthood, and doo the people good in his name. Before all men spure he hym, that he should offer before the Lorde, and make shew for a swete sauour and remembrance, that he wou'de reconyfe the people of the Lorde: and hym againe. He gaue hym auoyse also in his commandmentes and in the covenant that he wou'de teache Jacob the statutes and ceremonies, and to instructe Israel in his lawe.

Therefore there stode by certayne against hym and had enuy at hym in the wilderness: namely, they that were of Dauban, and Jarams tribe, and the surpys congregacion of those. This the Lorde sawe, and it displeasid hym, and in his wrathful indignacion were they consumed. A great wonder did he vpon them, and consumed them with the fier. Besides this he made Aaron yet more honourable and glorious. He gaue hym an heritage, and departed the spyle of the lande vnto hym. Vnto hym specially he appointed the bred for sustenance for the priestes ate of the offerynges of the Lorde: this gaue he vnto hym and his seed. Other heritage or portion he had none in the land, with the people. For the Lorde hym selfe is his portion and inheritance.

The thirde noble and excellent man is Phineas the sonne of Eleazar, which pleased the God of Israel, because he had the sele and feare of the Lorde. For when the people were turned backe, he put hym selfe for the right soone, and that with a good will, to persure the wrath of the Lorde towards Israel. Therefore was there a covenant of peace made with hym, that he wou'de be the priest amonge the righteous and the people that he and his posterity wou'de haue the offer of the priesthood for euer. Like as there was made a covenant with Darius of the tribe of Juda, that from among his sonnes only there wou'de be a kynge and that Jacons also and his seed shou'de be the heretakers, to give the wyrdome in ouersee, so was it so

God. xlviii

Leu. xlviii

D

Deut. xlviii

Num. xlviii

Exod. xlviii

Leu. xlviii

Num. xlviii

Deut. xlviii



people in righteousness: that his goods shuld not come in: so Ioynt in Israel, and that they: belious might culture for euer.

¶ The people of Iuda, Galil, and Beniamin

CAPL XLVI.

**M**ansip and Stronge in battayle was Ieremias the sonne of Hania, which in Acadie of Aias the prophete, was giuen to be captayne of the people, which accordyng vnto his name, was a great iustour vnto the elect of God, to punish the enemyes that rose vp agaynst Israel, that Israel myghte obtayne their libertaunce. How greace, noble, and excellent was he, when he lyft by his hand, and by his on his sword agaynst the enemyes. When he so was by before hym: For the Lorde hym like brought in the countre. Stood not the Sunne still at his commaundment, and one daye was as long as two: he called vpon the highest and most myghty, when the enemyes prayed vpon hym on every syde: and the Lorde byde hym with his hande. They smote the Wepeyners and people myghtely, and in fallinge downe they lewe all the aduylages, so that the Wearden hurwe his booke, and at his deliuer, that the Lorde hym selfe soughte agaynst them, so he lewed vpon the myghty men of them.

Iuda. 11. b. Eru. 11. b. Iuda. 1. a.

Iuda. 1. a.

**I**n the tyme of Moses, alle he had Calde the sonne of Rechem, by a good wyche, which he agaynst the enemyes, with the the people frome syn, and still the wyche murmuring. And of his hande: the house of people of Iuda, they were vnto the heroyne, namely, a lande that doth with wyche and honor. The Lorde gaue strength vnto him: Calde, which was named vnto him: so that he wente up in to the high places of the land, and his lode collected the same for an heritage: that all the wyche of Israel myghte, how good a thyng it is, to be obedient vnto the Lorde. And the iudges of euerie countrey after his name: whose herte went not a houre, he departed frome the Lorde, and that for he not the Lorde byde, whose remembrance hath a good report: Yea they bones floure out of theyr place, and every name shall neuer be chaunged.

**S**amuel the prophete deloued of the Lorde, dyed not a houre, and anoynted the kynge ouer the people. In the laste of the Lorde was he, and iudged the rangers: iron, and the Lorde had respect vnto Jacob. The prophete was founde diligent in his sayntines: for in his sayntines was the left vnto the of his honoure. He called vpon the Lorde the myghty, when the enemyes prayed vpon hym on every syde, what tyme as he with the wechynge laboure. And the Lorde thouded his deuyse, and made his voyce to be heard with a ueray worde. He discomfited the iudges of Eze, alle the iudges of the idylles. And so he had made, he made protestacion in the syde

Iuda. 11. b.

Iuda. 11. b.

of the Lorde, and his anoynted, that he take wither suba vnto the good of any man, no not so much as a houre: so no man myghte accuse hym. After this he tolde, that his ende was at hand, and he toke the the hynde also his ende and breath: and from the earth lyde he by his voyce to the prophete, that the vngodly people shuld be perly.

¶ The people of Nathan, Dauid, and Salomon

CAPL XLVII.

**A**fterwards in the tyme of kynge Dauid, there rose vp a prophete called Nathan: for he as the fact is tolde, that he was from the offsprynge, so was Dauid: so sent out of the chydren of Israel. He toke his payme with sheeps and with byders, and he beate like as with lamber. Sitwe he not a graun when he was yet but yunge, and he away the rebuke fro his people: what tyme as he toke the stone in his hande, and smote downe proude Goliath with the sling: for he called vpon the highest Lorde, who gaue hym strength in his right hande, so that he overcame the myghty Goliath in the battayle, that he myghte let by the hore of his people agayn. Thus brought he him to worship aboute al pynce, and made hym to haue a good report in the people of the Lorde, that he shuld be a crowne of glory. For he byde the enemyes on every syde, toke out the the peynes his vnto larye, and brake theyr bones in sundre lyke as it is tolde in the bap. In alle the tyme he prayed the highest and holde, and obeyed the hore vnto hym. He was bold here by the pynce: so was tyme by the made lode. He was fringes also before the auer, and in that tyme he was, swee longer. He ordered to houre the holy dares with full, and to the soleunne feastes of euer the hole year shuld be honourably holden, with praying the name of the Lorde, and with his syn song by him in the morninge in the Sanctuary.

**T**he Lorde toke always bys synne, and exalted his hore for euer. He gaue hym the countaunce of the kyngdome, and the stone of worship in Israel. After him there rose by the worde of the Lorde: Salomon, and for his sake he shuld be encreas swaye of. This Salomon ragged with pray in his tyme: for God gaue hym tell stowe his tyme: for he was for, that he myghte ruyne in an house in his name, and prepare the Sanctuary for euer. Like as he was not in the synne and spild with wyche: so and vnto the bing, as it were with a water floure, he comend and fylled the hole lande with synners and vnto the prudente sculters.

**H**is name wente aboute in the Jers, because of his pray he was beloued. All landes were full of his songe, and euerie synner, and at his pray, and the name of the Lorde God, which is called the God of Israel. He gathered golde as synne, and he had

Iuda. 11. b.

Iuda. 11. b.

Iuda. 11. b.

Iuda. 11. b.

Iuda. 11. b.

Iuda. 11. b.



as moche syluer as leade. He was moued in  
 vnoybinde loue toward women, and was  
 surcome in affection, he stayed his honour  
 and woyshep: for his posteritie despyed he  
 also, in bysing the wash of his face upon  
 his capite: and sozow after his yore: so his  
 kyngdome was decayed, and Ephraim  
 became an vnknowen and an vnconstrue  
 kyngdom. For the sake of God forsake not his  
 mercy, whether was he bitterly despyed be-  
 cause of his woyshep, that he shoulde leaue hym  
 no posteritie.

As for the febe that came vpon him which he  
 loubd, he brought it not better to nought,  
 but gaue it a remnant vnto Jacob, and a  
 rote vnto Dauid oute of hym. Thus rested  
 Salomon with his fathers, and oute of his  
 side he left behynde him a verye foolyshe-  
 ness of the people, and such one as had no vnder-  
 standyng: namelye Koboam, whiche turned  
 away the people thowm his counsell, and Je-  
 roboam the son of Sabat, which caused Je-  
 raxel to synne, and schewed Ephraim the way  
 of vngodlynesse: In so moche that theye syn-  
 ned, and misdeedes had the vpper hand so loze  
 that at the last they were dyscussid oute of the  
 lande for the same: Yea he soughte oute and  
 broughte vp all the wychebushes, tyl the vngod-  
 graunce came vpon them.

¶ Thyrtye of Ezechiel, Helias, Esaias, and  
 Elye.

CAPIT. XLVIII.

Then shode by Elisha prophet as a fire  
 and his woyshep: he was lyke a crechit. He  
 brought an hunger vpon them, and in  
 his self he made them frowe in nombre. For  
 they myghte not awaye with the commande-  
 ments of the Lorde. Howe the woyshep of  
 the Lorde be that the heuen, and the tymes  
 broughte he the fire downe. Thus became E-  
 lish honorable in his woyshep. Who  
 more make his hood to be lyke hym? One  
 that was dead raysed by vp from death, and  
 in the woyshep of the hysell he broughte him out  
 of the graue agayne. He cast downe knynges  
 and destroyed them, and the honorable led  
 theye that. vpon the mount Syon he berde  
 the purgament, and vpon hoyshep the iudge-  
 ment of the vngodlynesse. He propheted red-  
 dyng into knynges, and o: dyed proph-  
 etes after hym. He was taken vp in the forme  
 of fyre in a chariot of hoyses of the Lorde. He  
 was ordeyned in the reppoynges in tyme to  
 pacifye the weath, to turne ene heartes of the  
 fathers vnto the chylidren, and to see by the  
 trykes of Jacob agayne. Willed were they  
 that late the, and were gacurysed in loue  
 for the lue in lyfe.

Elisha was courted in the forme, but  
 Helias was tryed with his mounche. While  
 he lued, he was aseye of no p:nce, a  
 man in myghte surcum: bym. There could  
 he woyshep, he was taken, and after his deid his  
 bodye propheted. He did wonders in his lyfe

and I drth were his woyshep instructous. For  
 all this, the people amended not, neither re-  
 pented they from theye synnes, till they were  
 carryd awaye ppysoners oute of the land, and  
 were scatered abrode in all countreys. In that  
 of them there remayned but a verye litle pro-  
 ple, and a p:nce vnto the house of Dauid.  
 How be it some of them dyd by right, and some  
 decayed by vngodlynesse.

Ezechias made his cite strong, conuered  
 water in to it, digged thowm the stony rock  
 with yron, and made vp a well by the water  
 syde. In his tyme came Sennacherib by. and  
 sente Rabshach, lyte by his hande ag-  
 ynst Syon, and despyed them with greale p:nce.  
 Then trembled theye heetes and handes, so  
 that theye sozowed lyke a woman traucting  
 with chylde. So they called vpon the Lorde  
 which is merciful, and lyte by theye handes  
 before him. Immediately the Lorde berde theye  
 oute of the heuen, and destroyed them by the  
 hand of Slay. He smote the host of the Assy-  
 rians, and his aungell destroyed them. So E-  
 zechias had done that thinge p:nced the Lorde,  
 and remayned stedfastly in the woyshep of Da-  
 uid his father. Whiche Ezechias was great and  
 faithfull in his visions. In his tyme the sunne  
 went backward, and he lengthened the knynges  
 lyfe. With a right spytus propheted he,  
 what shoulde come to pass: at the last: and to  
 suche as were sozowfull in Syon, he gaue con-  
 solacyon, wherewith they myghte comforte  
 them selues for evermore. He shewed thinges  
 that were for to come & secrete, o: euer they  
 came to pass.

¶ Of Josiah, Ezechias, Dauid, Jeremias, Ezechiel,  
 Daniel, Iesus, Artaxanus, Enoch, & Joseph.

CAPIT. XLIX.

The remembrance of Josiah is lyke as  
 when the spottary maketh many p:nc-  
 cious wyse iustlynges thynges toge-  
 ther. His remembrance that he was as bo-  
 dy in all mouthes, and as the playing of mus-  
 syk by the wynde. He was appoynted to turne  
 the people agayne, and to take awaye all ab-  
 dominacions of the vngodly. He directed his  
 heete vnto the Lorde, and in the tyme of the  
 vngodlyte he set vp the woyshep of God a-  
 gayne. All knynges excepte Dauid, Ezechias  
 and Josiah, committed wychebushes: for e-  
 uen the knynges of Iuda also forsoke the lawe  
 of God. So they gaue their borne vnto o-  
 ther, theye honoure and woyshep also vnto a  
 strange people.

¶ Before was the elect cite of the San-  
 ctuarye bilt with fyre, and the stetes thereof  
 laye desolate and waste: for theye interested  
 Jeremie eurl, which neuertheless was a p:ph-  
 et o: dyed sed his mothers wombe, that  
 he myghte rote out, bynne of, and destroy, and  
 that he myghte buyde vp, and plante agayne.  
 Ezechiel sawe the gloire of the Lorde in a  
 vision, whiche was shewed hym vpon the  
 charyot of the Cherubyns, for he thoughte  
 In byp

1. Pet. 3. 12

¶ 1. Pet. 3. 12

¶ 1. Pet. 3. 12

¶ 1. Pet. 3. 12

upon the countrey in the rayne, to doo good vnto such as had sorded euer wayes aright. And the houses of the twelue prophetes flooyd the from out of thre place, so they gaue comforte and consolation vnto Jacob, and deliuered the faultfully. How that we praise To:obabel, whiche was as a spage in the ryght hande.

299. 11. 2  
1. 11. 1. 11. 2  
11. 11. 1. 11. 2

So was Iesus also the sonne of Iosides: these men in their tymes buylded the house, & set vp the Sanctuarie of the Lo:de agayne, whiche was prepared for an euerlasting worshipp. And Archimede is alwaye to be commended, which set vp for vs the walles that were broken downe, made the postes and barene agayne, & buylded oure houses of the new. But upon the earth is there no man created lyke Enoch, for he was taken vp fro the earth. And Iosiph whiche was lo:de of his house, and the vpholder of his people: his house were courged and kepte. Seth and Sem were in great honour amonge the people: and so was Adam about all the beastes whan he was created.

300. 11. 2  
11. 11. 1. 11. 2  
11. 11. 1. 11. 2

301. 11. 2  
11. 11. 1. 11. 2  
11. 11. 1. 11. 2

¶ Of Simon the sonne of Oniah.

CAP. L.

1. 11. 1. 11. 2  
11. 11. 1. 11. 2

Simon the sonne of Oniah the by: priest, whiche in his lyfe sette vp the house agayne, and in his dayes made faste the temple. The height of the temple was founded of hym, the double buylding and the by: waller of the temple. In his dayes the wells of water flowed out, and were creedyng full as the see. He took care for his people, and deliuered them from destruction. He kept his cite and made it stronge, that it shoulde not be besieged. He dwelle in honour and worshippe amonge his people, and enlarged the entrance of the house and the court. The gyrdeth lyghte as the morninge: stee in the myddes of the cloudes, and as the Moone whan it is full. The gyrdeth as the sunne in the temple of God, he is as byghte as the daye: how in the face cloudes, and floweth as the flowers and roses in the sprynge of the yere, and as lynes by the ryces of water: Lyke as the braunches vpon the mount Zebanus in the tyme of sommer: as a fyre and incense thate is kyndled: Lyke as an hole of p:reious stones: and as an oylur tree that is fructfull, and as a Cypress tree whiche groweth vp on hygh.

When he put on the garment of honour, and was clothed with all beuery: when he went to the holie aulter, to gyrd the the couerage of the Sanctuarie: when he took the portions out of the prestes hand, he him selfe stode by the hart of the aulter, and his brethren rounde aboute in ordre. As the bracelets of Ced: set vpon the mount Zebanus, so stode they rounde about hym. And as the bracelets of the oylur tree, so stode all the sonnes of Aaron in their gloire. And

that he myghte sufficiently perswaine his seruyce vpon the aulter, and gathre the offeringe of the best God, he stred oute his hande, & toke of the by: rhyng offeringe, and poured in of the wynt: to be poured vpon the bottomes of the aulter good smell vnto the hyghest prayre.

Then began the sonnes of Aaron to synge, and to blowe with trumpettes, and to make a great noyse for a remembrance and prayse vnto the Lo:de. Then were the people afraid and fel downe to the earth vpon their faces, to worship the Lo:de they: God, and to giue thanks to the almyghty God. They songe goodly also with their voyces, so there was a pleasaunte noyse in the greate house of the Lo:de. And the people in their prayre besought the Lo:de the best that he wolde be mercifull vnto the honour of the Lo:de were praised. Thus ended they their ministracie and seruise. Then went he downe and stred out his handes oure the hole multitude of the people of Israel, that they shoulde giue prayse and thanks out of their lippes vnto the Lo:de, and to reioyce in his name. He began yet ones also to praye, that he myghte openly shewe the thankes gyrdinge before the best, namely thus: O giue prayse and thanks yea all vnto the Lo:de our God, which hath curte doone noble and gerate thynges: whiche hath increased our dayes from oure mothers wombe, and dealt with vs accordyng to his mercy: that he will gyue vs the ioyfulness of herte, and peace for oure tyme in Israel. Whiche saydfully kepte his mercy for vs euer more, and alwaye deliuereth vs in due season.

There be two maner of people that I abhorre fro my herte: as for the chryde, whom I hate, it is no people: They that sate vpon the mountaine of Samaria, the Philistines and the soothsayer people that dwelle in Sichesime.

I Iesus the sonne of Sirach Elitarius of Jerusalem, haue taken vp these instructions and documents of myrdom and vnderstanding in this boke, and poured out the wisdom of my hert. Welle: it is that receiue him selfe therein: and who so taketh heed to hert that he wyle. If he do these thynges, he shall be strong in all. For the gyrd of the Lo:de ledeth hym.

¶ The prayer of Iesus the sonne of Sirach.

CAP. LI.

I thank the, O Lo:de and kyng, and prayse the, O God my sauour. I have yelded prayse and helper, and hast preserved my bodye fro destruction, from the tyme of tearyeous sennes, and from the lippes that are occupied with lyes. Thou hast ben my helpe, from such as stode by against me, and hast deliuered me after the multitude of thy mercy. And for thy holy names sake: thou hast deliuered me from the toyngage of them that perswade

them selues to deuour me oute of the bandes  
of iudgement soughte after my lyfe: frome the  
multitude of them that troubled me. I went  
aboute to set fyre vpon me on euery syde. so  
that I am not burnt in the myddest of fyre:  
frome the depe of hel, frome an vnclene song,  
frome tryng wordes, frome the wyched hring,  
and frome an vnrighteous song. My soule shall  
praise the Lord vnto death, for my life drew  
nye vnto hell.

They compassed me round about on euery  
syde. & there was no man to helpe me. I looked  
about me, yf there were any man that wolde  
succoure me, but there was none: the thought  
I vpon thy mercy, O Lord, & vpon thy actes  
that thou deliuerest such as put their trust in  
the, and riddest them out of the bandes of the  
prouer. Thus I beseech the Lord by my prayer  
that thou deliuerance frome death. I called  
vpon the Lord my father, & he wolde  
not leaue me without helpe in the daye of my  
trouble: & in the tyme of the prouer. I praised  
thy name continually, prising honour & than  
kes vnto it, & so my prayer was heard. Thou  
sauest me frome destruction, and deliueredst  
me frome the vnrighteous tyme. Therefore wil  
I acknowledge and praise the, and magnifye  
the name of the Lord.

When I was yet but yong, as sure I went  
astray, I desired wisdom openly in my prayer  
I came therefore before the temple, & soughte  
her vnto the last. & he showed me vnto me  
as a grape that is sone ripe. My heart reioy  
ced in her, then went my foote the ryght way,  
yea led youch vpon, soughte I after her: I bowed  
downe myne eare and receyued her. I found  
in me moche wisdom, and prospered greatly  
in her. Therefore wil I ascribe the glory vnto  
to him that graunteth me wisdom: so I am ad-

vised to w thereafter. I wil be gelous to cleue  
vnto the hring that is good, so that I not be  
confounded. My soule hath trusted in her,  
and I haue ben diligent to be occupied in her.  
I left vpon mine hddes on byr, the was my soule  
lightened thorow wysdome, & I knowleged  
my fooslynesse. I obeyed my soule after her,  
she and I were one here frome the beginning,  
and I found her in cleuence. And therefore shal  
I not be so taken.

My heart longed after her, & I got a good  
treasure. Therefore shee the Lord hath giuen  
me a new song, wherewith I wil praise hym.  
Come vnto me ye vnlearned, and dwelle in  
house of wysdome: wil drawe not your selues  
frome her, but take a common of these thinges,  
for your soules are very chere. I open  
ed my mouth and spake: Come, & byr wil  
dome without money, bowe downe your necke  
vnder her yoke, and your soule shall receyue  
wysdome. She is hard at hand, and is contie  
to be founde. Beholde with your eyes, how  
that I haue hadde but lytel tyme, and yet  
haue founde moche rest. O receyue wysdome,  
and ye shall haue plenty: ouercome of siluer &  
gold in possession. Let your mynde reioyce  
in his mercye, and be not ashamed of  
his prayer. Make his worke  
byrymes, and he shall giue  
you your rewarde  
in due tyme.

(1)

The ende of the booke of Iesus  
the sonne of Syrach, whi  
che is called in latyn  
Ecclesiasticus.

122

THE BOKE OF THE PROPHETE BARUCH.

These are the wordes of the boke that Baruch the sonne of Nerias, the sonne of Maasia, the son of Serubbababel the sonne of Sedai, the son of Belchias wrote at Babylon, in the fifth yere, the tenth day of the month, what tyme the Laidres was Jerusalem, and burnt it.

CAPL I.

Baruch rebeth the boke before the kynge and all the people, whiche sende it with money to Jerusalem.

**B**aruch dyd reade the wordes of this boke that Jeronias the sonne of Joasin king of Juda myghte heare: and in the presence of all the people, that were come to heare the boke: pra and before all the noble kynge's counsels, before the lordes of the countie and cities: and before the hole people, led the lordes into the highest: before all them that dwelt at Babylon by the water of Euphrate. Whiche whene they herde it, wepte, fasted, and prayed before the Lorde.

They made a collection also of money, according to euerie mans power, and sent it to Jerusalem unto Joasin the sonne of Belchias the sonne of Salon Preech, with the ocker Decretes, and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornaments of the temple of the Lorde: that were taken away out of the temple: that they myghte bringe them agayne into the lande of Juda, the tenth day of the month Eloban: namely, silver vessels (whiche Sedechias the sonne of Josiah king of Juda had made): silver chalice Nabuchodonosor kynge of Babylon had taken Jeronias with all his princes, lordes, and all the people, and led them captiue from Jerusalem unto Babylon.

And they sayde: Beholde, we haue sente you money to buye you burnt offeringes and incense withall: in that you vnderstande byed and care for it: as upon the sulter of the Lorde our God. And praye for the prosperitee of Nabuchodonosor kynge of Babylon, and of Belchias his sonne: that they maye be prospered, as the dayes of heuyn: that God also maye geue vs strength and lighten our eyes: that we maye lye vnder the shadowe of Nabuchodonosor kynge of Babylon, and vnder the protection of Belchias his sonne, that we maye longe dayes scapen, and spede sauietie in theyr cytye.

Praye for vs also vnto the Lorde our God, for we haue sinned agaynst the Lorde our God, and vnto this daye is not his mercie toward vs: as yet we haue not seen the shadowe of his helpe: whiche we haue sente into yowre heuyn in the temple of the

Lorde) vpon the hie dayes, and at a tyme of venturall.

Thus say ye: The Lorde our God is righteous, but we are worthy of confusyon and shame: lyke as it is come to passe this daye vnto all Juda, and to euerie one that dwelleth at Jerusalem: to oure kynge's, princes, prieres, prophetes, and to oure fathers. We haue sinned before the Lorde our God, we haue not put our trust in him, nor geuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundmentes that he gaue vs. Sithens the daye that he broughte oure fathers oute of the lande of Egypt vnto this present daye we haue bene euer a mysbyleynge, and an vnfaithful people vnto the Lorde our God: destroyinge oure selues utterly, and sorynginge ourselues with he, that we shoulde not heare his voyce.

Wherfore there are come vpon vs greate plagues and byrns curses, lyke as the Lorde expressed by Moyses his seruante: whiche broughte oure fathers oute of the lande of Egypt, to geue vs a lande that floweth with mylke and honny, lyke as it is to se this daye. Surely beleeue, we haue not harkened vnto the voyce of the Lorde our God, according to all the wordes of the Prophetes whom he sent vnto vs, and vnto our rulers, but euerie man folowed his owne minde and wicked ymagination: to offer vnto straunge goddes, to do euill in the sight of the Lorde our God.

The Tewes confesse that they sinned against the Lorde, and that they were worthy of punishment, although they be curd, the prieres that be worshipped against the people from captiue, and geue them a newe and curiall page of Saman.

CAPL II.

For which cause the Lorde our God hath performed his deuyce, wherof he certifiyd vs and our heedes that ruled in Jerusalem: yea and oure kynge's, our princes, with all Israel and Juda. And suche plagues hath the Lorde broughte vpon vs, as neuer came to passe vnder heuyn, like as it is fulfilled in Jerusalem, according as it is written in the lawe of Moyses: that a man shold cate the flesche of his owne sonne, and the flesche of his owne daughter. Wherfore he hath deuised them in to the handes of all kynge's that are rounde aboute vs to be consumed and desolate: and scattered them abroad in all landes and nacions. Thus are we broughte here: and not aboute, for we haue sinned agaynst the Lorde our God, and not been obedient vnto his voyce: wherfore the Lorde our God is righteous, and we haue sinned: as remainis are broughte to open as it is to se this daye.

Baruch the sonne of Nerias

Baruch

Baruch

Baruch

Baruch





sinful, before as thou haste scattered vs, so be an abomination, curse, and synne: lyke as it hath happened vnto oure fathers also, by cause of all theyr wickednesse and depredations from the.

Psalm 137

Israel heare the commandementes of life: ponder them wel with thyn eares, that thou mayste learne wysdome. But howe happeneth it Isteat that thou art in thyn countreys land? thou art warren old in a strange countrey, and despyed with the deed. Why arte thou become lyke them that goo downe to theyr graues? Euen by cause thou haste forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shouldst haue remayned still safe in thyn owne lande.

Jeremias 17

Learn euen where discrecion is, where vertue is, where vnderstandyng is, that thou mayste knowe also from whence cometh longe lyfe, a necessary tryung, the light of the eyes, and quyetnesse. Who cure found oute her place? or who came cure in to her treasures?

Prover. 14

Where are the pyures of the sheeld? become, and such as ruled the bestles upon the earth? they that had the pastyme with the foules of the ayre, they that hooded up silver and gold wherein men trust so much, and made no end of theyr gatheringe. What is become of them that copied silver, and were so carefull, and coude not byng their wozkes to passe? they be rooted oute, and houe downe to sell, and other men are come vp in theyr stede. Yonge men haue sened light and dimlyte upon earth: but the waye of reformation haue they not knowen nor vnderstande the pathes thereof: neyther haue theye chryd: in receyued it: yea ygher large is it frome them. Je hadde not ben herde of, in the lande of Canaan, neyther hath it ben sear at a heiman.

Psalm 137 and 138

The Agreens sought after wysdome, but that which is earthly, like as the marchantes of the land do. they of Chemd are cunning also, and they labour for wysdome & vnderstanding, but the way of true wysdome they know not, neyther do they thinke vpon the pathes thereof. O Israel, howe greates is the house of God? and howe large is the place of his confession? Great is he, and hath no ende: hyge and vnmeasurable. What is become of those famous gyantes, that were so great of hobyss, & so nothyng of wozke? those had not the Lorde chosen, neyther haue they found the way of reformation: therefore theye they distressed: and for as muche as they had no wysdome, they perished because of theyr souly knelle.

Prover. 14 and 15

Who hath gone vp in to heuē to see the wysdome there, & brought her downe to the. Ioudeas? Who hath gone ouer the see to find her, and hath chose her aboute gold, & so brought her byeces? No man knoweth the wayes of wysdome, neyther is there any that se wele her pathes. But he that wozke: all theyngs knoweth her, and he hath sold her out with his sojurnowledge. This same is he which

Psalm 137

prepared the earth at the begynnyng, & fylled it with all maner soules and bestes. When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth hym to feare. He secrett hys their watche, & gyue theyr lyghte, yea and that gladly. When he calleth it, they saye: here we be. And so with thre kyndes they shew lyght vnto him that made them. & his is our God, and there shall none other be compared vnto him: he is he that found oute all wysdome, and hath gyuen her vnto Jacob his seruant, and to Israel his beloved. Afterwarde byd he shew him selfe vpon earth, and dwelle among men.

Psalm 137

The reward of them that hepe the lawe, and the punishment of them that despyre it. 2 comp. vnto of Jerusalem, and vnder the figure thereof, of the church.

CAPIT. III.

This is the booke of the commandementes of God, and the lawe that endureth for euer. Al they that hepe it that come to lyfe: but such as forsake it, shal come to death. Turne the, o Jacob, and take hold of it: walke by this waye thou, we his brightnesse and shine. Gue not thyn honoure to an other, and thy wozship to a strange people. O Israel, howe happy are we, sith that God hath shewed vs such thynges as are pleasaunt vnto him? It of good cure thou people of God, O thou ancient Israel. Howe are ye solde amonge the heathen, howe he is not for your vnter destruction: but because ye prouoked God the Lorde to wozth and displeasure, therefore were ye deliuered vnto your enemyes: so ye displeasid the euerylastyng God that made you, & kinge vnto dryya, & not to God. Ye haue forgotte hym that brought you vp, and your noure Jerusalem haue ye grued.

Psalm 137

Whye the lawe that the wozth of God was commynge vpon you, the sayde: I haue. O ye that dwell aboute Hyon, for God hath brought me in to great buynesse: and whye I se the captiuite of my people, of my sonnes and daughteres, which the euerylastyng God wil bring vnto them. With ioye did I noy them, but now must I leue the with wepyng and soyn.

Psalm 137

Let no man reioyce ouer me widow & so: taken, which so: the sinnes of my chyldren desolate of euery man. For whye theye prested the lawe of God, theye wold not knowe his righteousnesse, nor walke in the waye of his commandementes: and as for the pathes of the trouthe and goodnesse, they had no lust to go in them.

Psalm 137

O ye dwellers aboute Hyon: come, and let vs call to remembrance the expensyue that the euerylastyng God hath broughte vpon my sonnes and my daughteres. O: I haue broughte a people vpon them from Cartee, an brentena people, & of a strange language, which theye yet regard the olde, nor pryce the ponge.

Psalm 137

These haue caried awaye the best be-  
lowe of me a wyrdow, leauyng me alone, both  
desolate and chyldelesse. What alas, what can  
I helpe you? Howe be that hath broughte  
these plagis vpon you, deliuer you also from  
the handes of your enemyes.

Go your waye? O my chylde(n) go your  
way: for I am desolate and forsaken I haue  
put of the clothyng of peace, & put vpon me  
the sacke cloth of payre, and for my tyme I  
will call vpon the most hysd. Be of good chere  
O my chylde(n): crye vnto the Lord, and he  
shall deliuer you from the power of the pyn-  
nes, your enemyes.

For heertly, I haue euer a good hope of  
your prosperous health & a very gladnesse  
is coue vpon me from the holy one, because  
of the mercie that ye shall haue of our cur-  
rencyng Sauiour.

With mourninge and wepyng bid I let  
you go from me, but with ioye and perpetuall  
gladnesse. Shall the Lord bringe you agayne  
vnto me. Like as the neighbours of Sion  
saue your captiuitie fro God: Euen so shall  
they also se howly your health in God, whi-  
che shall come on you with great honour and  
currencyng maytypp.

O my chylde(n), suffice patiently the wey-  
th that shall come vpon you. For the enemye  
hath persecuted the, but wherly thou shalt se  
his destruction, and shalt teche vpon his neck.  
Wher deliuyges haue gone rough wayes, for  
they are led awaye as a flocke that is scatterd  
abrode with the enemyes. But be of good che-  
re: O my chylde(n): and crye vnto the Lord:  
For he that led you awaye, hath you yet in  
remembraunce: and like as ye haue bene min-  
d to swaue from your God, so shall ye now  
returne siluer ten tymes more, so shall ye  
agayne, and to see him for he hath broughte  
these plagis vpon you, shall bringe you e-  
uercurencyng agayne with your health.  
Take a good hert vnto the, O Ierusalem: for  
he which gaue the that name, exhorted the  
so to do.

The wyched doers that now put the to  
troubie, shall pene: and such as haue escap-  
ed at thy fall, shall be punysshed. The cypres  
whom thy chylde(n) scur, and that haue car-  
ied awaye thy sonnes, shall be correcte. For  
lyke as they be now glad of thy decaye, so  
shall they mouene in theyr owne destruction.  
The ioye of theyr multitude shall be taken  
awaye, and theyr chere shall be turned to sor-  
rowe. For a fyre shall fall vpon them from  
the currencyng God, longe to endure: and  
it shall be inhabited of drugges for a grea-  
t season.

Ierusalem is moued vnto gladnesse, for the re-  
turne of her people, and vnder the tygare ther of,  
the church.

Ierusalem loke about the toward the  
east, and beholde the ioye that cometh  
vnto the from God. For lo, thy wyrdow

(to whom thou hast forsaken, and that were  
scatterd abroad, come gathered together fro  
the East and West, respyng in the froth  
of the holie one, vnto the honoure of God.

Put of thy mourninge clothes: O Ierusa-  
lem) and thy sorowe, and berke the with the  
weythypp and honoure, that cometh vnto  
the from God, with currencyng gloze. God  
shall put the cloke of rightousnes vpon the,  
and set a crowne of currencyng maytypp  
vpon thyne heade: for vpon the will God  
declare his byghnes, that is vnder the hea-  
uen: for an currencyng name shall be giuen  
the of God, with pray of egyptiannes, and  
the honoure of Gods seate.

Reple O Ierusalem, stand by on high: loke  
about the toward the east, and beholde thy  
chylde(n) gathered from the east, vnto the wey-  
thypp which resiole in the holie word, burnge  
God in remembraunce. They departed from  
the on sale, and were led awaye of theyr ene-  
myes: but now shall the Lord bringe them  
caried with honoure, as chylde(n) of the king  
home. For God is purposed to bygge down  
all hieute mountaynes, yea and all high ro-  
kes to spill the bellies, and so to make the  
euen with the ground: that Irael maye be  
biligent to lye vnto the honoure of God.  
The woddes and all pleasant trees that  
are vnder Irael, at the commaundement  
of God, for theyr shall God bringe Irael  
with ioyfull mytth, and in the ioye of his  
marcye: with the mercie and syghnes  
that cometh of hym self.

CAP. VI.

A Coppe of the epistle that Ieremy sent vnto  
the Jewes, which were led awaye pryso-  
ners by the kynge of Babilon: wherein he  
cretyfyeth them of the thyng that was com-  
maunded hym of God.

Because of the synnes that ye haue done  
agaynst God, ye shall be led awaye cap-  
tyue vnto Babilon vnto Nebuchad-  
bonosor the kynge of Babilon. So when ye  
be come into Babilon, ye shall remayne there  
many yeres: for a ldy season: namely, to ge-  
neracions: and after that will I bringe you  
awaye peaceably from thence. For I will  
se in Babilon goddes of golde, of siluer, of  
wood, of stone: whome vpon mens wondres  
to call out a scaturis befoze the wythen.  
But loke that ye do not as the other: be not  
ye afraid, and let not the feare of them ouer-  
come you.

Therefore wher ye se the multitude of peo-  
ple weythyppinge them beynde and befoze  
sape ye in your heales: O Lorde, it is thou,  
that oughtest only to be weythypped: wher  
sunget also shall be weythypped, and I my self  
will care for your soules. As for the tymber  
of those goddes, the carter shall be weythypped  
them: for a sylid be theyr, I larede on: & wher  
siluer yett are they: but dayn thyngs can  
not speke. Lyke as I weythypped I souerayn  
moues is to myghte decthe, euen so are they  
made

childe  
to  
to  
to  
to

D

childe

childe

B

Jer. vi. 1.

to

CAP. V.

Ierusalem loke about the toward the  
east, and beholde the ioye that cometh  
vnto the from God. For lo, thy wyrdow

made and hangen with golde. Crownes of golde haue theye goddes upon theyr heedes: so the pyetes them selues take the golde and spylle from them, and put it to theyr stons: yea theye greeue of the same haue castles, and crymes theyr hoodes withall: egerre theye take: from the hoodes, and herke theyr goddes aboute. Yet can not these goddes helpe them selues from rust and rotyng. When they haue couered theym with change of purple, theye wyte theyr faces for the dust at the temple, wherof there is much among them. One hath a swyre in his hand, as though he were iudge of the country: yet can he not stur such a swyre bym. In other hath a swerde of an axe in his hand, for all that, to be usyng: he is to defende hym selfe frome battaile, no; frome muchyces.

By this ye maye vnderstande, that theye be no goddes, the cause is that ye heere theye worship them, no; feare them. For lyke as a benefitt that a man doeth, is not vniuersallye wher it is; when, euen so is it with theyr goddes. When theye be set by in the temple, their eyes be full of dust, the eyes of those that come in. And lyke as the boxes are wher the sounde aboute upon hym that hath offended the kynge: As if it were a dead body kepte besyde the geare: euen so the pyetes kepe the boxes with barres and lockes, lest theyr goddes be spoyled with robbes. Theye set by candles before them: yea theye say that many: wherof theye can not see one, but as blacke, so stande they in the temple. It is sayd: that the iherosolymites whiche come of the east, gaue out theyr heere, eatinge them and theyr clothes also, and yet theye saie: not. Theyr faces are blacke, theye shoue the smokes that is in the temple. The wyche, the wyche, and bydes theye upon them, yea and the castles wherof theye heere.

By this ye maye be sure, that theye are not goddes, the cause is that theye see theye not. The golde that theye haue, is to make them bewtefull: and yet neuerthelesse, unless some bodye wyte of theyr rust, theye will greeue no wyne: and when theye were call in to a soueraine, theye feele it not. Theye are bought for money, and haue no birth of theyr wyche in them. Theye maye be borne upon mens shoulders, as those that haue no feet: wherby theye declare vnto men, what theye be notwithstanding. Confounde theye then, thate worship them. For if theye fall to the grounde, theye can not rise by the gyfte of them selues. Yea though one helpe them vp and set them right, yet are theye not able to stande alone: but must haue proper feet vnder them lyke dead men. As for that thing that is offered vnto them, theye praye for it, and abuse it: yea theye praye for it take thereof, but vnto the gyfte of godde theye greeue nothing of it, the women with child and the murtherous laste hands of their suttynge. By this ye maye be sure, that theye are no goddes, therefore be not ye strayed of them. From wherof somethyng is then, that theye be called goddes.

The women theye before the goddes of syria, gold and wood, & the pyetes theye in their temples, haunge open clothes, whose heedes and breedes are shauen & haue nothinge upon their heedes: crownges and cryinge vpon theye goddes, as men do at the sea, when one is dead.

The pyetes also take alwaye the garmente of the pyetes, and vnto their wyche & chyldeyn withal. Wherbye it be good or euill that any man do vnto them, theye are not able to receyve it: theye can neyther set by a kynge nor put him downe. In the maner theye maye neyther greeue, ne; reioyce: wherof. Though a man make a bowe vnto them and kepe it not, theye will not requyre it. Theye can not see a blynde man to his feare, he helpe any at his neede. Theye can receyve no money to be wyche, nor doo good to the iherosolymites. Theye goddes of wood, golde and siluer, are but euen as other stones, that be betwene of the mountaynes. Theye that worship them shall be confounded. Howe shal theye then be taken for goddes? yea howe haue men call them goddes? And though the iherosolymites worship them not, hearyng that theye were but wood and coule not speake: yet theye demaunde ofre vnto Bel, and wold saye haue him to speake: as who saye, theye coulede teile, whate were not moue. But when these men come to vnderstandyng, theye fall forsaue the, for theye goddes haue no helpe.

A greete lost of women gyfte with crownges in the stetes, & euens theye drye. From one of them be considered as a godde: yet is anye such as come by: the cause is that theye house in the teche, because the wyche not so worshippe as theye do, ne; her wyche broken. What so ever is done for the, it is but vayne & lost: Howe maye it then be thought as sayd that theye are goddes? Carpenter and goldsmithes make them, ne; theye be theye anye of theye thinge, but euen what the workmen will make of them. Yea the goldsmithes selles that make them, are of no longer companye: howe woulde then the thinges that are made of them, be goddes? Claret heere: e see the thinges: yea by the waye: so it, that theye leaue behind the for their possidit. For so soone as there cometh anye warre or paye vpon them, the pyetes praye for wher theye maye byde them selues with them: so to can men thynke then theye be goddes, whiche neyther maye defende them selues frome wyche: nor be spure them to myllistone? For theye are theye but of wood, of stone, of syluer and of golde: as people and thinges that haue no life, that theye be but vayne thinges: yea it shall be openly declared, that theye be no goddes: but euen the wyche of men: as heere, that God hath nottill to do with the. Theye can set no kynge in the lande nor greeue vnto man. Theye can greeue no sentence of a matter, ne; theye defende the lande frome wyche: For theye are not able to do so much as a centur, that flyeth betwene heauen and earth.

17  
Ieremye 17

Deuotione  
of candles  
before  
the gods.

**W**hen three happeth a trye to the  
 soule of those goddes of wood, of siluer and  
 of golde, the which wyl scape and save the  
 selues, but the goddes burne as the bakers  
 eberin. They can not withstande any hyng  
 or battayle: how maye it then be thought as  
 granted, that they be goddes? Wherefore,  
 these goddes of wood, of stone, of golde and  
 siluer, maye neither defende them selues fro  
 theues nor robbers: yea the very wyched are  
 stronger then they. These theye them out of  
 theye apparell, that they be clothed withall,  
 these take theye golde and siluer from them,  
 and so set them a way: yet can theye not helpe  
 them selues. Wherefore it is much better for a  
 man to be a hyng, and to drewe his power:  
 or to be a profitable drifell in a house, wher  
 he hath orerwith it, myght haue pleasures: yea as  
 to be a doer in a house, to kepe such thynges  
 safe as be therein, them to be such a dayne god.  
 The Sunne, the Moone, and all the staries  
 when theye gye theye Wyne and light, are so  
 bedyent, and do men good: When the light  
 myng gylteth, all is cleere: The wynde blow  
 eth in euery countrey, and wher God com  
 manderth the cloudes to go counte aboute  
 the hole world, theye do as theye are byden:  
 when the fyre is sent downe from aboue  
 commaunded, it burneth vp byllies & woddes.

But those goddes are not lyke one of these  
 thynges, neither in beuty nor in strength.  
 Wherefore men shall not thinke nor say that  
 theye be goddes, for theye can neither gye  
 sentence in iudgement, nor do men any good.  
 Wherefore for asmoche as ye be now aduised,  
 that theye be no goddes, so ye feare them not:  
 for theye can speake neither good nor euill of  
 honore. Theye can drewe no teares in hea  
 uen for the Wylde, neither Wyne as the  
 Sunne, ne quie light as the Moone. Yea the  
 vntreasonable bestes are better then theye, for  
 theye can get them vnder the shade, and ha  
 uen them selues good. So can ye be certyfyed by  
 no maner of meanes, that theye be goddes:  
 therefore feare them not. For lyke as a frap  
 bore rede in a garden of cucumbers heperth  
 nothyng, euen so are theye: goddes of wood,  
 of siluer & golde: and lyke as a wyperchase  
 in an orchard, that eury brude syteth vpon:  
 yea lyke as a hebd body that is cast in shadde:  
 And so is it with those goddes of wood, siluer  
 and golde. Wher the purple and scarlet wyche  
 theye haue vpon them, and soone taken away,  
 theye maye vnderstande, that theye be no goddes:  
 yea theye them selues shall be consumed at  
 the last, which shall be a great confusyon of  
 the gentes. Blessed is the godly man,  
 that hath no pynges and moze.  
 Wherwith none, for he shall  
 be safe from tryale.

**The ende of the Prophete  
 Baruch which is not in  
 the Canon of the  
 Hebrew.**

**The songe of the thre chyldren,  
 whiche were put in to the hore  
 byrnyng ourn. The con  
 uent translation, readeth  
 this songe in the viij.  
 chap. of Daniel.**



**A**d they were led in the  
 myddes of flame, byrnyng  
 And magnifying the Lord  
 Asaiyah God by, & prayd on  
 this maner. And in the myddes  
 of flame opened he his mouth, & said  
 be thou O Lord God of oure fathers)  
 wyche worthy to be praised and honoured  
 is that thy name, for surmount: for thou art  
 righteous in all the thynges that thou hast  
 done to vs: for faithfull art all thy workes  
 thy mayes are right, & thy iudgements true.  
 In all the thynges that thou hast brought  
 vpon vs, and vpon the cite of oure fa  
 thers: euen Ierusalem: thou hast receiued  
 true iudgement: yea accordynge to right and  
 equyte hast thou brought these thynges vpon  
 vs, because of oure synnes.

For wher we haue offended, and done tre  
 kely, byrnyng from the: is all thynges  
 haue we trespassid, and not abryd thy com  
 mandmentes, ne kept them, neither done  
 as thou hast bidten vs, that we myght pros  
 pite. Wherefore all that thou hast brought  
 vpon vs, and curseyd: yng that thou hast  
 done to vs, thou hast done that true iudge  
 ment: as in deluyceperth vs in the synnes  
 of oure enmyes among vngodly and wiche  
 abhominacions, and so an brightous light  
 yea the most forward vpon earth, and now  
 we maye not open our mouth: so, we are be  
 come a shame and reproche vnto thy seruantes  
 and to them that were with vs. Yet for thy  
 names sake, we beseeche the: that vs not oure  
 for euer, break not thy couenaunt, and take  
 not away thy mercy from vs, for thy seruante  
 Abrahams sake, for thy seruante Ihsas sake  
 and for thy boy Ihsas sake: whom thou  
 hast spoken, and promysed that thou woldst  
 multiplye thre seds as the staries of heuen,  
 and as the sand that lyeth vpon the sea wyse.  
 For we O Lord are become lesse then anye  
 people, and be kept vnder at this daye in all  
 the world, because of oure synnes: So that  
 now we haue neither pynce dyke, prophe  
 t, buen: offeringe, sacrifice, oblation, incense, ne  
 Sanctuary before the.

Neuer beleue, in a conspeite here and  
 an humble sperte lette be circurid that  
 we maye obtayne thy mercy. Weke as in  
 sacrifice of rammes and bullocks, and in  
 thousandes of fat lambes: so lette our offer  
 ynge be in the sighte this daye, that we maye  
 please the, for there is no confusion vnto the  
 that put their trust in the. And now we solow  
 the world all oure feete: the least the, and seche  
 thy face. And vs not to shame, but drawe vs to  
 be after thy souerayn kyndnesse: & accordynge  
 to the multitude of thy mercyes. Deluyce

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105  
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107  
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111  
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Daniel  
Baruch  
Ieremy  
Genes  
C. xiiij

1. Pet. 1. 6  
Rom. 8  
1. Cor. 13. 8  
1. Tim. 2. 4







THE HISTORIE OF SVSANNA VVHICHE IS THE .XIII.  
CHAP. OF DANIEL AFTER THE LATYNE.

**A**nd dwelle a man in Babilon, called Joachim, that toke a wyfe whose name was Susanna, the daughter of Helchias, a braye layte woman, and such one as feared God. Her father and her mother also were goodly people, & taught theyr daughter a crosdunge to the lawe of Moyses. Joachim her husbande was a great eye the man, & had a fayre orcharde adjoining vnto his house. And to hym belonged the Jewes courtusly, because he was a man of reputation amonges them. The same yere were made two iudges, suche as the Lozde spakeh of: All the wyphelnesse of Babilon, cometh from the elders; that is: from the iudges, whiche seme to rule the people. These came oke to Joachims house, and all suche as had any thyng to do in the lawe, came thither vnto them.

**S**ome when the people came agayne after noone, Susanna wente in to her husbandes orcharde, to walke. The elders seinge this, that she went in dayre, and walketh they were enuouered vpon her, & each were almost ouer of theyr wyphes, and cast downe theyr eyes, that they should not be brauen, ne remembre that God is a righteous iudge. For they were both wounded with the loue of her, neither durst one shew an other his grete. And so: came they durst not tell her, theyr inordinance last, that they wolde sayne haue had to do w<sup>th</sup> her. Yet they sayed w<sup>th</sup> her: that they mighte see: that she leaue to go: that they mighte see: the leaue, haue a sight of her. And the one sayd to the other: Myr, let vs go howe, for it is hure tyme. So they went theyr way to her.

When they returned agayne, they came together, enquire out the matter betwene them selues, for the one tolde the other of his walke last. Then appointed they a time when they mighte take Susanna alone.

**I**t happened also that they espyed out a convenient tyme, when she wente to the walke (as her maner was, and no body with her, but she in yarden, and thought to traue her self in the garden. For it was an hote season: and there was not one person there, save she two elders, that had byr them selues, to be with her. So they sayd to her maydens: go tell me oyle and sope, and put the orchard door, that I maye waite me. And they byr as we had sayd, that the orchard door, went oute them selues at a bakke doore, to see the thyng that she had commaunded: but Susanna hure not, that the elders were there byr with her. Now when the maydens were gone forth, the two elders gat them by: and can toon her, sayng: now the orchard door is shut, that no man can see us: we haue a iudgement to see, whether thou wilt be true, or false. If thou wilt be true, we will be true to thee: but if thou wilt be false, we will be false to thee: and thou shalt see the same.

**I**f thou wilt be true, we will be true to thee: and thou shalt see the same.

felow with the, and that thou had sent a maye thy maydes to the for the same cause. Susanna sayed, and sayde: Alas, I am unteable on euery side. Though I follow your mynd, it will be my death: and if I can not vnto you, I can not escape your hands. Well, it is better for me, to fall in to your hande without the dede boynge, then to syn in the sight of the Lozde: and with that, she ceph out to the a loud voice: the elders also ceph out agaynle her. Then can there was go the orchard door, and smote it open. Now when the seruantes of the house herbe the eye in the orchard, they runned in at the bakke doore, to see what the matter was. So tolde the elders tolde them the seruantes were greatly awamed, for toby there was neuer such a report made of Susanna. On the morow after came the people to Joachim her husbande: the two elders came also, full of mycheuous ymaginations agaynst Susanna, to bynng her vnto death, and spake thus before the people: Send for Susanna the daughter of Helchias, Joachims wyfe, and immettally they sent for her. So she came in her father: and her, the elders: al her kindred, now Susanna was a cerides peris, a maruelous lady of face. So: those the wyched men commaunded to take of the clothes she had on: for she was couered: for she leaue, they mighte be satisfied in her beautye: and the elders, yea: al they that knew her, began to wepe.

**T**hese two elders stood vpon the wyphes of the people, and sayed theyr handes vpon the heade of Susanna: which word was tolde to wards heauen, for her deite had a sure seed in the Lozde. And the elders sayde: As we were walkyng in the orchard alone, this woman came in with her two maydens whom we sent a waye frome her, and spake: the orchard door. With that a yong felow (whiche there was byr, came vnto her, & laye with her. As for vs, we stode in a corner of the orchard. And when we saw this wyphelnesse we ran to her: and perceyued, that they had medled together. But we could not tolde him, for he was stronger then we: thus he opened the door, & gat him away. Now when we had said this word, we asked her, what she had said: but she wolde not tell vs. This is the matter, & we be witnesses of the same. The common sorte beleued theym, as those that were the elders & iudges of the people, & so they condemned her to death. Susanna cryed out with a loud voyce, & sayd: O euerydunge God, thou searcher of secretes, thou that knowest all thynges afore they come to pass: thou wote it, & they haue doire false wyphes agaynst me: and byr byr, I must be here as I neuer byr any such thynges, as these men haue mayntainly truce: & agaynst me. And the Lozde herbe the voyce, for he tolde we was led with to death, the Lozde ceph by the spere of a yong chylde, whose name was Daniel, whiche ceph to a loud voyce:



disceite. Then laughed Daniel, and held the  
 kyng, that he shold not go in, and sayd: We-  
 hold the pauement, make the well, whose foote  
 steeppes are these? The kyng sayd: I se þe foote  
 steeppes of men, women and chyldren. Then  
 the kyng was angry, and toke the pyckes, w-  
 ther; wyues and chyldren, and they serued  
 him the preynt dorye, where they came in and  
 see by such thinges as were vpon the auiter.  
 For which cause the kyng sero them, and de-  
 liuered Bel in to Daniels power, which de-  
 stroyed him and his temple.

And in that same place was a great dragon  
 which they of Babilon worshipped. And the  
 kyng sayd vnto Daniel: sayst thou, this is  
 but a God of metal also? to be spued, be ca-  
 teth and byrned, so that thou canst not say  
 that he is no spyrng God, therfore worship  
 him. Daniel sayd to þe kyng: I wyl worship  
 the Lord my God, he is the true liuing God:  
 surely this is not the God of yre. But gve  
 me leue, o kyng, and I shall destroy this dra-  
 gon without sword or staffe. The kyng said  
 I gve the leue. Then Daniel toke pitch, fat  
 and herry wolle, and dryd seebe them togither  
 and made lumps therof: this he put in the  
 dragons mouthe, and so the dragon brast in  
 sinder: and Daniel said: so, here is he whō  
 ye worshippyd. When they of Babilon herd  
 that, they toke great spyte, and gathered the  
 together agaynst the kyng, sayinge: The  
 kyng is become a Jewe also, he hath destroy-  
 ed Bel, he hath slayn the dragon, and put the  
 pyckes to death. So they came to the kyng, &  
 sayd: let vs haue Daniel, or we wyl surely  
 destroye the and thyne house. When the kyng  
 saw, that they rusted in so soze vpon hym, &  
 that necessite constrained him, he deliuered  
 Daniel vnto them, whiche cast him in to the  
 Lyons den: where he was fyve dayes. In the  
 den were scoure Lyons, and there gauen them  
 every daye two bodies, and two shepe, which  
 then were not gauen them, so thurcut they  
 myght deuour Daniel.

There was in Jery a Psephret called A-  
 bacuc, whiche had made passage, and byorn

breed in a depe platter, and was going in to  
 the scild, to byrnyng it to the moltores. But the  
 angel of the Lord said vnto Abacuc: carry  
 the meat that thou hast, in to Babilon, vnto  
 Daniel whiche is in the Lyons den. And Aba-  
 cuc sayd: Lord, I neuer saw Babilon: and  
 the den I knowe not. Then the angel of the  
 Lord toke him by the top, and bare hym by  
 the breech of the heed, and thorow a myghty  
 wynde, set hym in Babilon vpon the denur.  
 And Abacuc cryed, sayinge: O Daniel þe ser-  
 uant of God, haue, take the breakfast that  
 God hath sent thee. And Daniel said, O God  
 hast thou thought vpon me? wyl, thou truly  
 sayest them that loue thee. So Daniel arose,  
 and ate: and the angell of the Lord set A-  
 bacuc in his owne place agayn for the with.

Upon the seventh daye, the kyng went to  
 deuoure Daniel: & when he came to the den,  
 he looked in: and beholde Daniel sat in the  
 myddell of the Lyons. Then cryed the kyng  
 with a loud voice, sayinge: Great art thou  
 o Lord God of Daniel: and he drew hym  
 out of the den. Then those þe were the cause  
 of his destruction he byd cast into the den,  
 and they were starght deuoured before his  
 face. After this wyse: the kyng vnto all peo-  
 ple, kynredes and tungenes, that dwelle in all  
 countreys, sayinge: pear be multiplied with  
 you. My commaundment is, in all the domi-  
 nion of my realme, that men feare and stand  
 in awe of Daniels God, for he is the spyrng  
 God, whiche endureth euer: his kyngdome  
 abydeth vncorrupte, and his power is e-  
 uerlastyng. It is he that can deliue  
 and saue: he dothe wonders and  
 marvelous workes in heuyn  
 and in earth, so: he hath  
 saued Daniel fro  
 the power of  
 the Ly-  
 ons.

The ende of the hysto-  
 ry of Bel.

xxx

Exod. xlii

14. Reg. xli

S

1. Tim. i. vii  
 Gen. xli. viii  
 Dan. vi

Daniel  
 Rub. li  
 1. Tim. i. vii  
 Dan. vi

The prayer of Manasses kynge of Iuda, when he was holden captiue in Babylon.



O Lord almyghty, God of oure fathers: Abraham, Isaac, and Jacob: and of thy rightous seed of ebe: whiche hast made heuyn & earth with all the furniture thereof, whiche hast ordeyned the

see by the word of thy commaundment: whiche hast thutte vp the depe, and hast sealed it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy v. c. m. and so: the anger of thy edicate: whiche is impo: stable to sprayers. But the mercy of thy promise is greete and vnspeakable: for thou art the Lord God most myghty above all the earth, longe suffering, and exceeding mercifull, and remittynge the malice of men. Thou Lord after thy goodnesse hast promysed repentance of the remission of synne: and thou Lord God of the rightous, Abraham, Isaac, and Jacob, vnto whom thoue haue not syned agaynst the: We because I haue syned about the nombre of thy l. d. g. of the see, and that myne iniquities are multiplied, I am humbled with many bandes of pson, and there is in me no breathyng. I haue prouoked thyne anger, & haue done euill before the, in commyttynge abominacions and multiplying offensours. And now I bowe the knees of my here, requyrynge goodnesse of the, O Lord. I haue syned, I haue syned, and knowe myne iniquitie. I beseeche the by prayer, O Lord: forgyue me: forgyue me, and be not wroth with myne iniquities, neither do thou alwaye remember myne iniquities, for thou art mercifull, and thou art full of mercy, & thou art full of grace.

I will praise the euerlastyngly, all the dayes of my lyfe, for all thy vertue of heuyn praised the, and vnto the bringeth glory.

thy word with ouer ende, Amen.

(2) 22 20 20 20 20

THE FYRST BOKE OF THE MACHABLES.

After the death of Alexander kynge of Macedonie, Antiochus, with the synners, & many of the chyldren of Israel made conuynance with the synners. Antiochus subdueth Egypt and Ierusalem. Ierusalem beyng taken maketh lawes of her owne, and forbrageth to kepe Gods lawes. Antiochus killeth by an Idolouse the altare of God.

CAP. I.



After that Alexander the son of Philip, king of Macedonie, was dead, he left the land of Egypt, and New Carthage, and Syria, and Arabia, and the parts of the world: he left the same in hand, with many strong cities, and set many kynges of the world, and getting many spoiles of people: In so much that the world was in great awe of hym, and therefore was proude in his heart, from which he had gathered a myghty hoste, and subdued the landes and the people with they: prynces, so that they became tributaries vnto hym: he fell sycke, and when he was decayed, that he must needs dye, he called for his noble estates: whiche hadde been brought vp with hym of chylde: & parted his kyngdome amonges them while he was yet aliue. So Alexander raygned, xx. yeres, and then dyed.

After his death fell the kyngdome vnto his prynces, & they obtayned it euery one in his towne, and caused the seties to be crowned as kynges: and so did their chyldre after the many yeres, and much wiche they increased in the world. Out of these came the vngodly king, Antiochus, the son of Antiochus the king, which had been a plebeian at home, and he raygned in the xxxv. parte of the raygne of the Cyces.

In those dayes wente there out of Israel wretched men, whiche moued moche people with they: counsell, sayinge: Let vs go and make a conuynance with the synners: for we are round about vs, for synners be departed fro them, we haue hadde moche sorow. So they druyce pleased them well, and certeyn of the people toke vpon them to go vnto the kyng, which gaue them licence to do after the ordinaunce of the heathen. Then set they by an open scole at Ierusalem, of the lawes of the heathen, and were no more circumcised, but so: toke the holy testamete, & toward them: lawes to the heathen, and were cleue sold to wretchednesse.

So when Antiochus began to be murthered in his kyngdome, he wrote a herte to obtayne the land of Egypt also, that he myghte haue the domynion of two realmes. When this entered he in to Egypt, with a strong hoste,

with charrettes, elephants, horsemen, and a great nombre of hyppes, and began to wage agaynst Ptolomy the kynge of Egypt. But Ptolomy was afrayd of him, and fled: and many of his people were wounded to death. Thus Antiochus won many strong cities, & took away greate good oute of the lande of Egypt.

And after that Antiochus had written Egypt, he turned agayne in the Cris. year, & went towarde Israel, and came by to Jerusalem to a mighty people, and entered proudly in to the Sanctuary, and took awaye the golden altar, the candlestick, & all the ornaments thereof, the table of shewbread, the pouring vessel, the charygers, the golden spoone, the oyle, the crowne, & golden apparell of the temple, and brake downe all. He took also the silver and gold, the precious stones, and the secret treasures that he found. And when he hadde taken awaye all, he caused a greate murdres of men, and to fulfilled his malicious pride, and departed in to his own lande.

Thus arose greate hevynesse and misery in all the land of Israel. The princes and elders of the people mourned, the yong men and the maydes were defyled, and the comely beautye of woman was chaunged: the bydegrome and the byde took them to mourning: the lande and those that dwelle therein was moened, for all the house of Jacob was brought to nought.

After two yeres the kynge sent his chiefe treasurer vnto the ctytes of Juda, whiche came to Jerusalem with a greate multitude of people, spake huge peaceable wordes vnto them, but all was discrete: for when they had gyven him credence, he set to deadly vnto the ctyte, and more it soze, & hee dyed much people of Israel. And when he had spoiled the ctyte, he set fyre on it, & strange downe houles and walles on every syde. The women and theyr chyldren toke theyr captiue, and ledde awaye theyr chylde. Then buyded they the cailill of David with a greate and chynke: with all, and with manye sowres, and made it a strange tolde for them. Besyde all this, they set vnto the people, & vngodly men to kepe it, stored it with weapons and bysargles, gathered the goodes of Jerusalem, and layd them by there: thus became it a theuysly castill.

And this was done to laye wayte for the people that went in to the Sanctuary, and for the cruell destruction of Israel. Thus they shed innocent blood on every syde of the sanctuary, and defiled it: In so moche that the cittyens were fayne to departe, and the ctyte became an habitation of straungers, beinge desolate of her owne seed, for her owne nation were fayne to leaue her. Her Sanctuary was cleane wacked, her holy dayes were turned in to mourning, her Saboths were had in derision, & her honour brought to nought. Loke how grete her glozy was afore, so grete was her confusyon, and her ioye turned in to sorrow.

Antiochus also the kynge sent oute a commission vnto all his kyngdome, that all the people shoulde be one. When they lefte every man his lawe, and all the heathen agreed to the commaundment of kynge Antiochus: Yea, many of the Israelites consented therunto, offering vnto ydols, & defiling the Saboth. So the kynge Antiochus sent his messengers with his companyon vnto Jerusalem, and to all the ctytes of Juda, that they shoulde followe the lawes of the heathen, and forbade eyther burnt offering, meate offering, or prayer, or offeringe to be made in the temple of God, and curte theyr: shoulde no Saboths be kepte day: he kepte: but commaunded the Sanctuary, and the holy people of Israel shoulde be defyled.

He commaunded also there shoulde be set vp other altars, temples and ydols: to offre vp swynes flesh and oyer vncleane beastes, that men shoulde leue theyr chyldren vnto unclesed, to defyle theyr soules with all maner of vncleanness: and abhominacions, & they might so forget the lawe, and charge of the holy ordinances of God: and so vnto so euer wold not do as: dyng to the commaundment of kynge Antiochus, shoulde suffer death. In the manner commaunded he the same oute all his realme, and set rulers ouer the people, for to compell them to do these thynges, commaundynge the ctytes of Juda to do sacrifice vnto ydols.

Then turned the people vnto the heathen by deaptes, for so the lawe of the Lord, and committed much euil in the land: yea and chased out the secret Israelites, which had hid the selues in crouches and pryuy places. The xv. daye of the moneth Casleu, in the Cris. year, set kynge Antiochus an abhominable ydole of desolation vpon the altar of God, & they buyded altars thowout all the ctytes of Juda on every syde, & set the boores of the houses, and in the streetes, where they burnt meate and did sacrifice. And the bores of the lawe of God, they burnt them in fyre, and rent them in peeces. What so euer he was that had a booke of the testament of the Lord founde by hym: yea who so euer endeuoured hym selfe to kepe the lawe of the Lord, the kynge's commaundment was, that they shoulde put hym to death. And thow his auctorite they executed these thynges euerie moneth, vpon the people of Israel that were found in the ctytes.

The fyve and therty daye of the moneth what tyme as they did sacrifice vpon the altar, which stode in the syde of the altar of the Lord: acco: dyng to the commaundment of kynge Antiochus, they put certeyn women to death, which hadde caused theyr chyldren to be circumcised: that only that, but they hangd vp the chyldren by the neckes thowout eue all theyr houles, and shewe the circumcised of them.

Yet were there many of the people of Israel whiche determined in them selues, that they wold not eat vncleane thyng, but chose rather to suffer death, the to be defiled with vncleane

u. Mach. vi.

Inter. Mach.

u. Mach. vi.

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written, So because they wolde not byke the  
dicted law of God, they were cruelly slayn.  
And this great tremary cruciated verie loze  
vpon the people of Israel.

¶ The mourning of Dathathiah and his sonnes,  
for the destruction of the holy spere. Ther rules  
be curst vnto Idols. The rule of Dathathiah  
for the lawe of God. Ther are sayne and wyl not  
frayle a tyme because of the Sabbath daye. This  
dathathiah byng commaunded his sonnes to by-ke  
by the waye of God, after the exemple of the  
lawe.

CAPL

II.

**I**n those dayes there did stand by ou: Ma-  
thathiah the sonne of Symon the prierce  
one of the hundred of Joaris: from Jerusa-  
lem, and dwelid vpon the mount of Modim, &  
had v. sonnes: Iudas called Gaddis Symon  
called Gadi: Iudas ocherwyse called Ma-  
thathias: & Isaac, ocherwyse called Pharis;  
and Jonathan, whose surname was Apphus  
These same the euyl that was done amonge  
the people of Iuda and Jerusalem. And Ma-  
thathiah sayd: Who is me, alas I euer I was  
doone, to se this misery of my people, and the  
picious destruction of the holy city, and thus  
to se to this, it being deliuered in to the han-  
des of the enemyes. Her Sanctuary is come  
in to the p. vnto of straungers, her temple is  
as it were a man þ hatid losse his good name.  
Her precious ornaments are carryd awaye  
captiue, her olde me are slayne in the streets  
and her yong men are falle thow þ sword  
of the enemyes.

¶ What people is it that hath not some pos-  
session in her kyngdome? Who hath not  
gotten some of her spoiles? All her gloire  
is taken awaye. She was a queene, and  
nowe she is become an handmayde. What  
ouer Sanctuary, our beuete and honoure  
is maled awaye, and despyed by the enemy-  
es. What helpe is vnto the to Iudas and Ma-  
thathiah rent his clothes and his lones, and  
put sacke clothe vpon them, and mouened ve-  
ry sore.

**W**hen came the men thither whiche were  
sent of kynge Antiochus to compell vnto  
wrethfulnes in to the cite of Modim, for to do  
sacrifice and to burne incense vnto ydols, &  
to forsake the lawe of God. So many of the  
people of Israel consented and enclined vnto  
them, but Mathathiah & his sonnes remay-  
ned fast. Then spake the commissioners  
of kynge Antiochus, and said vnto Mathathi-  
ah: thou art a noble man of high reputation  
and great in this city, hauing many chyldren  
and brethren. Come thou therefore by: and  
as all the gentles haue done, yea & the me of  
Iuda, and such as remayne at Jerusalem: so  
doe þ and thy chyldren in the kynge's fa-  
uour, and receiue wyllyngly gold, siluer, & great  
reuerence.

¶ Mathathiah answered and spake with a  
loud voyce: Iough all nations obeye the

kynge Antiochus, and fall awaye euery man  
keping the lawe of their fathers: though  
they consent to his commaundments, yet  
wyl I & my sonnes and my brethren, not fall  
from the lawe of our fathers. God forbid we  
shold, that were not good for vs, þ we shold  
forsake the lawe and ordinances of God, and  
to agree vnto the commaundment of kynge  
Antiochus. Therefore we wyl do no such sa-  
crifice, neither breake þ lawe: so of our lawe,  
to go an other waye. And when he had spone  
these wordes, there came one of the J. wres,  
whiche openly in the sight of all, byd sacri-  
fice vnto the ydols vpon the altier in the ci-  
tye of Modim, accordyng to the kynge's com-  
maundment.

¶ The Mathathiah saw this, it grieved him  
at the heart, so that his eyns shone with all,  
and his wrath kindled so: vnto: so of þ lawe  
With that he gaue a sarp sorye, and kylled  
the Jewe besyde the altier: yea and slew the  
kynge's commissioner, that compelled him to  
do sacrifice, and destroyed the altier at the  
same tyme, such a reule had he vnto the lawe of  
God, lyke as Phinches dyd vnto Zambry þ  
sonne of Salome. And Mathathiah cryed  
a loud voyce chorow the ctye, saying: Who  
so is curant in the lawe, I wil kepe the com-  
maunde, let him folow me. So he & his sonnes  
fled in to the mountaynes, and left all that  
euer they had in the city. And my other godly  
men also departed in to the wilderness with  
theyr chyldren, they: wyues and their wifes,  
and remayned there, they: Jny increased so  
loze vpon them.

¶ Some when the kynge's seruantes and  
the hoste, whiche was at Jerusalem in the  
cite of David bred: that certayne men had  
broken the kynge's commaundment, and  
were gone they: waye to the wilderness in  
to secreete places, and that there were ma-  
nye departed after them: they folowed vnto  
them to fyghte agaynst them in the Sabbath  
daye, and sayd: Wyl ye yet rebel? Get you  
hence, and do the commaundment of kynge  
Antiochus, and ye shall lyue. They answered:  
we wyl not goo so: the, neither wyl  
we doo the kynge's commaundment, to de-  
spise the Sabbath daye. Then began they to  
fyghte agaynst them, neuertheless they gaue  
them none other answer, neyther caste they  
one stone at them, nor made fall they: pryuy  
places, but sayd: We wyl dye all in our in-  
nocency, beurn and rebt þal testify with vs,  
that ye put vs to death vnto yongoulye. Thus  
they foughe agaynst them vpon the Sabbath,  
and slew both men and cattell, their wyues  
and theyr chyldren, to the nomb: of a thou-  
sande people.

¶ When Mathathiah and his frendes drede  
this, they mouened so: them vnto the ctye, and  
sayd one to another: If soe þ we al doe  
our brethren haue done, and fyghe not for our  
liues and for our lawes agaynst þe them:  
then shall they the souerayn eys out of the  
reth. So they concluded amonge them sel-  
ues at the same tyme, saying: What so euer  
he be that cometh to make batteyl: wyl  
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is upon the Sabbath day, we will fight a-  
gainst him, and not dye al, as our brethren,  
were murdered so heynously. And this came  
the Synagoge of the Jewes unto the, strong  
men of Israel, all such as were scrupul in the  
lawe. And all they that were ready for perse-  
cution, came to helpe them, and so stande by  
them: In so much that they gathered an host  
of men, and flew the wyched doers in theyr  
griouf, and the vngodly me in their wra-  
th. Some of the wyched fled into the heathen,  
and escaped.

Thus Mathathias and his friends went  
aboue, and destroyed the alters, and cir-  
cumcised the chyldre, that had not yet recey-  
ued circumcision: as manye as they founde  
within the coastes of Israel: and folowed  
wyghtyfe upon the chyldren of pryde, and  
this acte prospered in theyr handes: In so  
much that they kepte the lawe agaynst the  
power of the Gentyles and the kynge, and  
gaue not ouer theyr bodye vnto wyched  
doers.

After this, when the tyme dyd come on fast,  
Mathathias hold bye, he said vnto his son-  
nes: Now is pryde and persecution increas-  
ed: now is the tyme of destruction: I woulde  
rather see you die, thane to see you be  
circumcised: wherfore, if you will, be ye  
scrupul in the lawe, I reioyce your lyues for  
the testament of the fathers: call to remem-  
brance what actes ours: theyr dyd in their  
tyme, so shall ye receyue great honoure, and  
an euerlastyng name.

Remember Abrahams, was not he founde  
richful in temptation, and it was reckned  
vnto him for righteousnes: Joseph in tyme of  
his trouble, kepte the commandment, and  
was made a lord of Egypte. Whiche our  
father was to be proud for: the honour of God,  
that he obtayned the crowne of an euerlastyng  
kingdome. Josue for: fulfyllinge the  
woorde of God, was made the capitayne of  
Israel. Cale's bare crovne before the conge-  
gation, and receyued an heritage. Dauid also  
in his mercifull humylnesse, obtayned the  
croune of an euerlastyng kingdome. Eliab beinge  
glorious and scrupul in the lawe, was taken vp  
into heuyn. Hananias, Marcius and Ananias,  
remained steadfast in sayde, and were deli-  
uered oute of the fyre. In lyke maner Daniel  
being vngilty, was saued from the mouth of  
the Lyons.

And thus ye maye consyde: thowout all  
ages seithen the world began, that who so  
reputeth not the trust in God were not ouercom-  
e. Feare not ye then the wordes of an vngodly  
man, for his glory is but dong: I woulde  
to daye is he set vp, and to morowe is he gone:  
for he is currd in to reb, and his memorial  
is come to nought. Wherfore, our sonnes,  
take good brayes vnto you, I praye your selues  
like men in the lawe: for ye do the thinges  
that are commaunded you in the lawe of  
our Lord your God, ye shall obtayn great ho-  
nour therein.

And bold, I knowe that your brother Sy-  
mon is a man of wisdom, so that ye giue care  
vnto him alway, he shall be a fauour vnto you

As for Judas Machabens, he hadt euer bene  
mighty and stronge, from his youth vp: let  
him be your capiteyn, I praye the battell of  
the people: thus shall ye bring vnto you al those  
that saue the lawe, I praye your selues  
I praye your people, and reioyce the lawe  
agayns, and apply your selues hole to the  
maundment of the lawe. So he gaue them his  
blessing, and was layde by his fathers: and  
died in the .x. .v. .viii. .year at Hebron, where  
his sones buried him in his fathers sepulchre,  
and all Israel made greates lamentacion for  
hym.

Judas is made ruler ouer the Jewes. The  
Ierich Apollonius and Heron the prince of Siria.  
The confromer of Judas toward God. Judas  
circumcised to fight agaynst Elias, whom  
Sinnachibad had made captayne ouer his host.  
The praye of the abhayners.

CAP. III.

Then came by Judas Machabens in his  
fathers steede, and all his brethren deli-  
uered him: and so dyd al they that helde  
with his father, I fought with cheerfulness  
for Israel. So Judas gat his people great ho-  
nour: he put on a brestplate as a giant, and  
stayd hym self with his hartell, and defen-  
ded the host with his sword. In his actes he  
was lyke a Lyon, I as a Lyons whelp so: vng  
at his pray, he was an enemy to the wyched,  
and hunted them out, and brant by those that  
berred his people: so that his enemies fled for  
fear of him, and all the wo;thers of vngod-  
lynesse were put to trouble, suche such and  
prosperitic was in his hand. This greates di-  
uers kynge, but Jacob was greatly reioyced  
thowout his actes, and he gat him self a great  
name for euer.

As for thowout the cities of Juda destroyed  
the vngodly out of them, turning away  
the wra;th from Israel, and receyvinge such  
as were oppressed: I the same of him that  
to the vttermost parte of the reb. Then  
Apollonius a pryncer of Siria gathered a myghty  
great hoste of the heathen, and out of the  
mar: to fight agaynst Israel, whiche when  
Judas perceyued, he went forth to meete him,  
fought with him, slew him, and a great mul-  
titude with him: the remnaunce fled, and he  
toke their substance. Judas also toke Ap-  
pollonius owne sword, and foughte with it  
all his lyfe longe.

Now when Heron, an other pryncer of Siria  
heard saye, that Judas had grebbered vnto  
hym the congregation and church of the  
lawefull, he said: I wil get me a name, and  
I praye thowout the realme, so: I will go  
fighte with Judas, and therrn that I praye  
hym, as manye as haue despised the  
commandment. So he made hym ready,  
and therrn went with hym a greates myghty  
hoste of the vngodlye to stande by hym, and  
to be auyged of the chrydren of Israel. And  
when they came nye vnto Hebron, Judas  
went forth agaynst them with a small com-  
paign.

Mathathias  
Joseph  
Josue  
Cale  
Dauid  
Eliab  
Hananias  
Marcius  
Ananias  
Daniel  
Sinnachibad  
Apollonius  
Heron

Judas  
Apollonius  
Heron  
Sinnachibad  
Apollonius  
Heron

pany. And when his people saw such a great hoste before them, they sayde unto Judas: How are we able: beinge so fewe: to fyght agaynst so great a multitude and so stronger: seeing we be so lorry, and haue salfed all this daye.

But Judas sayde: It is a small matre for many to be overcome with fewe: yea there is no difference to the God of heuen, & belue by a great multitude or by a smal company: so: the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heuen. Beholde, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure chyldren, and to robbe vs. But we will fyght for oure spues, and for oure lawes, and for the Lo:de hym selfe shall destroye them before our face: therfore be not ye asfayde of them.

As sone as he had spoken these wo:des, he lepe suddenly upon them. & thus was hecom smyten, and his hoste put to flight, and Judas folowed vpon them beyonde Bethoron vnto the playn feld, where there were thre hundred hundred men of them, and the rest busshed in to the land of the Philistines. & then all the heathen ouer eury syde were asfayde for Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles coulde tell of the warres of Judas.

So when hys Antiochus heerde these tydings, he was angry in his mynde: because he sent forth and gathered an host of his hole estate, very strong armys, and opened his treasury and gaue his host a pence wages in hande, commaundynge them to be redye at all tyme.

Nexte whyle when he sawe that there was not money ynough in his treasuries, & that therow the dyssorde and persecution, which he made in the launde: to put downe the lawes that hadde ben of olde tyme, his customes and tributes of the launde were mynyshed: he feared that he was not able for to beare the colles and charges any longer, nor to haue suche graces, so gyue so liberally as he dyd afore, more vnto the kinges that were before him.

Wherfore he was hury in his mynde, and thought to go in to Ierusalem for to take tributes of the land, & so to gather moche money. So he left Zylus a noble man of the kinges blood, to surce the kinges busynesses, from the water Euphrates, vnto the borders of Egypt, and to hepe: wch his son Antiochus, syde he came agayne.

Wherfore he gaue hym halfe of his hoste, and Serpant: s. committid vnto hym: euy chynge of his mynde: concerninge those wch dwell in Iuda and Ierusalem, that he shoulde sende out an armie agaynst them, to destroye and to raze out the power of Ierusalem, and the remnant of Ierusalem: to put oute theyr memoriall from that place: to take the Sanctuaries for to inhabyte all theyr quarters, and to pille: & crye: launde: amonges Iem. Thus the

hysng toke the other part of the host, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundred and. xlvj. yere, and wente thowowe the dryg countreys.

And Zylus chose vnto hym Ptolomy the some of Demetrius, Antiochus, and Sotigias myghty men, and the kinges frendes. & these be sent with. xl. thousande souldiers, and. vii. thousande horsemen, for to go in to the land of Iuda, and to destroye it, as the hysng commaunded. So they went south with all theyr power, & came to Emmaus in to the playne feld. When the marchauntes heerde the rumour of them, they and theyr seruantes toke very moche siluer and gold: for to bre the chyldren of Ierusalem to be their bondemen. & here came vnto them also yet moo men of warre on eurye syde, ouer of Syria, and from the Palestine.

Now when Judas and his brethren sawe that trouble increased, & that the hoste drew nye vnto the borders, consideringe the hysngs wo:des which he commaunded vnto the people: namelye, that they shoulde becomme waite and destroye them. & they sayde one to another. Let vs redye: for the breake of oure people, let vs fight for oure folk, and for oure Sanctuaries. & then the congregation were soone redye gathered to fyght, so p: rye, and to make supplication vnto God for: mercy & grace.

As for Ierusalem, it laye boyde, and was as it hadde ben a wyldernesse. & there wente no man in nor out at it, and the Sanctuaries was troden downe. & he alsoantes kepte the castle there was the habitation of the heathen. & the mych of Jacob was taken away, the pye and the harp: was gone fro among them.

& Dr Hierolytes gathered them togyther, and came to Betsapha before Ierusalem: for in Betsapha was the place where they prayed afore tyme. So they called that daye, and put sackclothes vpon them, caste ashyes vpon theyr heades, rente theyr clothes, and layde for the theokes of the lawe: whercom the heathen soughte the synnfull of they: synnages: and broughte the pyccles ornaments the firstinges and the sibes. & they set there also the altar: whiche hadde fulfilled they: dayes before God, and cryed with a loud voice towarde heuen, sayynge: What shall we doo with these? and whyder shall we carrie them awaye? for the Sanctuaries is troden downe and despyed, thy pyccles are come to beynne dishonour: and beholde the heathen are come togyther for to destroye vs. & thou knowest what thynnes they p: magin agaynst vs. How may we stand before them, excepte thou, o God, be oure helpe?

They hitte oute the trompet also with a loud voice, & then Judas ordained Lapy: sayne oute the people: ouer thou. Ides, ouer hundredes, oure fratre, and ouer: m. And as for such: as hurled them houses, married wyues, pilled them byneyardes, and those that

1. M. 2. 1. 1.

2. P. 2. 1. 1. 1.

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spare were fearful: he commanded them every man to go home, according to the lawe. In the hoste assembled, and pitched upon the south syde of Emmaus.

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And Judas sayde: Arise your selves, be stronge: O my chyldren, make you readye against to morrowe in the morning. That ye may fight with these people, which are gathered together to destroye us and our sanctuary. Better is it for us to dye in battaile, then to see our people and our sanctuary in such a miserable case. Forzechelie, as the wyll is in heaven, so be it.

14

¶ Judas goeth agaynst Gorgias, whicher treth in warre. He putteth Gorgias and his hoste to flight. Liasa invadeth Jewrye, but Judas byurth him out. Judas purifyeth the temple, and doth dispatch the altare.

C A P T. III.

**T**hen take Gorgias fyve thousande men of foote, and a thousande of sheld drismen: and remoueth by nyght, to come nye where the Jewes hoste laye, and so to slaye them suddenly. Now the men that kepte the castell, were the connnyers of them. When arose Judas to smyte the chiefe and principall of the kynges hoste at Emmaus, for the sump was not yett come together. In shewne season came Gorgias by nyght in to Judas tentes: and when he founde no man there, he soughte them in the moste parts, & thoughte they had bene fled away because of hym. When it was daye, Judas showed hym selfe in the felde with thise thousande men onely, which hath neither harnesse nor sweardes in theyr mynde.

15

¶ But on the other syde, they sawe that the Iherthen were myghtye and well harnessed, and there hastmen about them, and all these well exercysed in feates of warre. Then sayde Judas to the men that were with him: Feare natye the multitude of them, be not afrayd of theyr brokenc ruyning: remember howe our fathers were deliuered in the red see, when pharaon threatened them with a great hoste. Euen so let vs also eye now towards heaven: and the Lord shall haue mercy vpon vs, and remember the conuulsor of our fathers, ye and destroye this hoste before our face this daye: And all the Iherthen shall knowe that it is God him self, which deliuereth and saureth Israel.

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¶ Then the Iherthen lift vp theyr eyes: and when they sawe that they were commynge agaynst them, they went out of theyr tentes in to the battaile: and they that were with Judas, bystrer by the competitors. As they byckled together, and the Iherthen were discomfited, and fled ouer the playne felde: but the byrmoull of them were wayne. For they folowed hym them vnto siluermorth, and in to the felde of Zonira, towards Sot and Jamma: so that thise were slayne of them vpon a thye thulande men. So Judas returned agaynst with his hoste, and sayd vnto the

people: Be not gery of the spoiles, we haue yett a battaile to fyght: for Gorgias and his hoste are here by vs in the mountaynes, but stande ye fast agaynst one enemye, and ouercome them: then may ye safely take the spoiles.

¶ As Judas was speakinge these wordes, there appered one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled, and the tentes were broken: by the smoke they myght vnderstand what was done: they perceyvinge it is, were deef sear afrayde: on whom they sawe also that Judas and his hoste were in the felde ready to fyghte battaile, they fled euerychone in to the lande of the heathen.

¶ So Judas turned agaynst to spoyle the feltes, where they gat much golde and syluer, precious stones, purple, and gerate riches. Thus they went home and songe a psalme of thanksgyvinge and prayed God in heaven for he is gracious, and his mercy endureth for euer: And in Israel had a great bycroise in that daye.

¶ Nowe all the heathen that escaped, came and tolde Liasa euery thyng as it happened. Wherefore Liasa was sore afrayed and grieved in his mynde, because Israel had not gotten such the myffortune as he wolde they wold neuer as the kyng commanded. The next yere folowynge, gathered Liasa thise thousande chosen men, of foote, a fyve thousande hoismen to fyghte agaynst them.

¶ So they came in to Jewrye, and pitched theyr tentes at Bethsoda, where Judas came agaynst them with ten thousande men. And when he sawe so great myghte in a hoste, he made his prayes and sayde: O Lord be thou O saupoure of Israel: whiche appert be- stroye the vpylent pauce of the gyante, in the hande of thy seruant David, and gaurd the hoste of the heathen into the hande of Jonathan: the soune of Saul, and of his weap- bearer.

¶ But this hoste now in to the hande of thy people of Israel, and let them be confounded in their multitude of hoismen. Make them afrayed, and discomfite the helpnes of their strength, that they maye be meurd to the their destruction. Call them downe to some the swordes of thy Iuere, then shall they that knowe thy name, praye the with thanksgyvinge.

¶ As they breke the battaile, there were slayne of Liasa hoste, fyve thousande men. Then Liasa sayng the discomfytynge of his men, and the manynes of the Jewes, home they were ready, either to fyue or to dye: the men he went vnto Jnsach and chose oure men of warre: that when they were gathered together, they myght come agayne in to Jewrye. Then sayde Judas and his chyldren: betholde our enemies are discomfited: Let vs nowe go vp, to eluse and repayre the sanctuary.

¶ Then this all the hoste gathered them together, and went by vnto mount Syon. Nowe when they sawe the sanctuary

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made, the altar defiled, the doors burnt up, the windows glorying in the courts, yke as in a wood, as upon mountayne, yea and that the pictures setles were broken downe: They sent theyr clothes, made great lamentation, and ashy: upon theyr beards, fell downe flat on the grounde, made a great noyse with the trumpettes, and cryed towarde heauen.

Then Judas appointed certaine men to fight agaynst those which were in the temple, till they had cleared the Sanctuary. So he chose six hundred that were valiant, such as had pleasure in the lawe of God: and they cleared the Sanctuary, and bare out the defiled stones, into an backe place. Thus for some moeth as the altar of burnt offerings was disvalowed, he took aduysment, what he myght do with all: so he thought it was best to destroy it: let it should happen to be called any name: for the wythen had defiled it, and therefore they brake it downe. So for the stones they layd them vp upon the mountayne, by the house in a conuergent place: all these same a prophete to Moses, what should be done with them.

So they took the bones according to the lawe, and buried them a newe place, such one as was directed, as was by the Sanctuary without and without, and buried the corners. They made newe ordinances, and brought the candlestick, the altar of incense, and the table into the temple. The iudic layd they upon the altar, and layd the idoles which were upon the candlestick, that they myght burne in the temple. They set the tables upon the table, and hangd by the walls, and set by the temple as it was afore. And upon the xxv. daye of the ninth month, which is called the month of Casius, which is about: they took by byrnes in the morninge for to do sacrifice, according to the lawe byd, the newe burnt offerings were, that they had made: after the expone and said that the heathen had defiled it. The same daye was it set by agayne, with songes, pipes, harpes, and tymbales.

And all the people fell upon theyr faces, in worshiping and thanking the God of heuē which had giuen them the victory. So they kept the dedication of the altar. viii. dayes, with burnt offerings and thank offerings with gladnesse. They had the temple also with crowns and myrtles of gold, and ha' owed 5 postes & tables, and hangd with vpon them. Thus there was very great gladnes among 5 people, because 5 blasphemye of the heathen was put away. So Judas was victorie in the hole together with Israel, obtained that the tyme of the dedication of 5 altar should be kept in his season, from year to year, by the space of eight dayes, from the twenty 5 first daye of the month Casius: yea and that with myrth and gladnesse.

And at the same tyme they had they by the mount Sion, with byrnes and shingel to woe round about: all the Centenies should come and create it downe, as they had afore. Therefore Judas let them of what it is, to kepe

them from of strong, so to defende themselves: that the people myght haue a refuge agaynst the Romulles.

¶ Judas berouged the heathen that go about in drayer Israel, and in holpen of his brethren Symon and Jonathan, he soughte with the eyes of Ephron, because they denied hym passage thowen

CAPIT V.

It happened also that when the heathen I founde aboute hebre, downe that the altar and the Sanctuary were set up in theyr side state: it displeasid them very sore wherfore they thought to destroye the generation of Jacob that was amongst them: In so much that they began to rape and to persecute certayne of the people. Then Judas fought agaynst the chylidren of Sion in Jerusalem, and agaynst those which were at Ababebane: for they dwelt round aboute the Jerusalem) where he stode and layd a great multitude of them. He thought also upon the malice and vnsayfulnes of the chylid of Sion, how they were a trace and hope into the people, in whome they layd theyr hope for them in the byrny waye wherfore he cut them by in to towres, and came downe them, condemned them, and dynt by their swords with all that was in them.

After wards came he agaynst the chylid of Ammon, wherof he founde a myghty power, and a great multitude of people, with Timothy their captayn. So he drew many battayles with them, which were destroyed before hym. And when he had slayne them, he won Gath the city, with the towres beinge strong, and he thence agaynst it to Jerusalem. The heathen also which was gathered them together, agaynst the Israelites that were in their quarters to slay them: they fled to the count of Machabean, and sent letters vnto Judas and his brethren, sayinge: The heathen are gathered agaynst vs on Gath very hard, to destroye vs, and how they make them to come, and laye lege to the wall: wherunto we are fled, and Timothy is the captayn of theyr host, come therefore and rescue vs out of this hande: for there is a great multitude of vs slayne al readye. Yea and our brethren that were at Tabin, are slayne and destroyed: well nigh a thousande men: and thus wyres, they chylidren & their goodes haue the countreys ledde awaye captiue.

Whyle these letters were yet a standinge, beholde, there came other messengers come Salis, with some clothes, whiche to be sent the same thinge, and sayde, that they of Ptolomaeus, of Trus and of Sidon were gathered agaynst them, and that all Palestine was tyld with enemies to destroye Israel. When Judas and the people hearde this, they came together a great congregacion: and they sayde, what they myght do for their brethren, that were in trouble and besieged of them: so

¶ Judas

¶ 2. Baruch

¶ 2. Paralip.

¶ 2. Chron.

¶ 2. John

¶ 2. 2. Chron.

John

2. Chron.

2. Chron.



And Judas said unto Symon his brother: these are our certayne men, and go deli-  
uerr thy brethren in Galilee: As for me and my  
brother Jonathan, we will go in to Galaad: I  
shim. So he lefte Josephus the sonne of Za-  
charie, and Arias to be Captaynes of the  
people, and to kepe the remanent of the host  
in Jewrye, and commaunded them, sayinge:  
Take the ouersight of this people, & see that  
ye make no waere agayn the Syrians, vn-  
tyll the tyme that we come agayne. And vn-  
to Symon he gaue thye thousande men, for  
to go into Galilee, but Judas him selfe had  
eight thousande in Galaad: him.

Then wente Symon in to Galilee, and  
moke dyuers bataries with the heathen: whiche  
he discomfyled, and solotyd vpon them vnto  
the porte of Hierosolims. And there were  
slayne of the heathen almost thye thousande  
men. So he toke the spoiles of them, and ca-  
rred awaye the Israelites, that were in Ga-  
lilee and Arabis, with theyr wyues, theyr  
chylidren, and all that they had, and brought  
them in to Jewrye with greate gladnesse. Ju-  
das Machabeus also and his brother Jona-  
thas, wente oute Jordan, and reueried the  
horey iourney in the wyldernes: where the  
Iebudites met them, and receyued them for  
pryncip, and tolde them euery thyng that had  
happened vnto theyr brethren in Galaad:  
him, and how that many of them were be-  
sieged in Bartaia, Mosol, Aimo, Caspor, Ma-  
gret, Caenaim: all these are strong walled &  
myghtie citie cyties: and that they were  
kept in stryct charye of Galaad also: and to-  
morrow they are appointed to bringe these host  
vnto these cyties, to take them and to wypane  
them in one daye.

So Judas and his host turned in all the  
hills in the wyldernes toward Bosot, and  
was in the clype, Acte all the males with the  
sworde, toke all theyr goodes, and set fyre  
vpon the clype. And in the nyght they toke  
theyr iourney from thence, and came to the  
cassel. And beyng in the morninge when  
they looked vpon beholde, there was an innum-  
erable people, bearyng labers & other instru-  
mentes of warre, to take the cassell and to  
wreake them.

When Judas sawe that the battayle be-  
gan, and that the noise thereof wente vp and  
rang in the heare, and that there was so  
great a cry in the cytie: he said vnto his host:  
fright this daye for our brethren. And so came  
behind their enemyes in the companies, and  
drew the compettes, and cryed in their pray-  
er to God.

As soone as Timothys host percey-  
ued that Machabeus was there, they fled  
from him, and the other drew them downe  
gradt soe: so that there were kylled of them  
that same daye, almost eight thousande men.  
Then departed Judas vnto Papha, Iared  
sire vnto it and was in it, Acte of the males in  
it, spoyled it, and set fyre vnto it. From thence  
went he to the Citie of Bosot, Magret, Bosot, and  
the other citie in Galilee.

After this gathered Timothys another

host, which pitched their tentes before Ma-  
phen byrond, the water. Judas sente to spye  
the host, and they brought hym word agayne  
sayinge: All the heathen that be rounde a-  
boute vs, are gathered vnto hym, & the host  
is verye great: for they haue byred the Ari-  
bians to helpe them, and haue pitched tentes  
therowte the waters, and are ready to come and  
fright agaynste the. So Judas wente on to  
mete them.

And Timothys sayde vnto the captaynes  
of his host: when Judas and his host come  
nigh the clype: if he go ouer us, we shall  
not be habile to withstande hym: for if he  
be wylling to charge for vs. But if he dare  
not come ouer so that he pitch his tentes be-  
yonde the waters: then will we go oute, for  
we shall be stronge enough agaynste hym.  
Now as soone as Judas came to the clype  
he appointed certayne scribes of the people,  
and commaunded them, sayinge: see that ye  
leue none behynd by this stre of clype: but  
let euery man come to the battayle. So he  
went forth oute vnto them and his people af-  
ter hym.

And all the brethren were discomfyled be-  
fore hym, and let their weapons fall, and ran  
in to the temple that was at Caenaim: which  
clype Judas was, and burnt the temple with  
all that were in it: So was Caenaim subue-  
red and myght not withstande Judas. Then  
Judas gathered all the Israelites that were  
in Galaad: him, led the host vnto the moor,  
with their wyues and their chylidren: a very  
great host for to come in to the lande of Is-  
rael.

So they came vnto Colson, whiche was  
a myghty, greate and stronge clype and laye  
in their waye. For they coulde not goo by it,  
neither of the right hande ne of the left, but  
must go thowowt it. Therefore they that  
were in the clype, would not let the go thowowt  
but walled by the postes with stones. And  
Judas sent vnto them with peaceable wordes,  
sayinge: Let vs passe thowowt your lande:  
we maye go in to sure stone cuntrye: there  
shall no hurt be done vnto you, we will but  
only go thowowt. But they would not let the in.

Wherefore Judas commaunded a procla-  
macion to be made thowowt the host, that  
euery man should kepe his ordie: and so they  
drew their best lyke halpaine men.

And Judas besieged the clype all that daye  
and all that nyght, and so won it: where  
they drew as many as theyr males, and de-  
stroyed the clype and spoyled it, and wente  
thowowt all the clype ouer them that were  
slayne. Then went they oute Jordan into the  
playne feild before Bethsan. And Judas de-  
fied those that came behynde, and  
gaue the people good rejoyacion at the way  
thowowt: till they were come in to them: and  
of Iuda. Thus they went vnto Samoune  
Hsan, where they offered vnto myght and than-  
kelouyng: because there were none of them  
slayne, but came home agayne peaceably.

Now what time as Judas and Jonathan  
were in the lande of Galaad, and Symon

Josephus  
2. 11. 12.  
Josephus  
2. 11. 12.

they: I neither will see before pholomays:  
K. In Josephus the sonne of Zachary, and  
his was the captaynes, bestyrne of the acts  
that were done, and the captaynes that were  
brother. I saye: It is by yet to a name alle, and  
yo: I got agayn the weyven that we could  
about us.

So they gave they: hood a commande-  
ment, and went toward Jamaph. Then  
came Josephus and his men out of the crite,  
to fight agayn them: Josephus also and A-  
sarius were chaced unto the borders of Jewry  
and there were slaine that daye at f people  
of Israel two. xii. men: so that there was a  
great misery amanges the people, and all be-  
cause they were not abidric unto Judas and  
his brethren, but thought they should quyte  
them sitis mansuete. Iusticelelle, they  
came not of the side of those men, by whom  
Israel was helpe. But the men that were  
with Judas, were greatly commered in the  
sight of all Israel: and all Josephus, whose  
to cure they name was herbe upon, and the  
people came unto him, bydoyng them with  
love.

After this wente Judas sozth with his  
brethren, and sought agayn the ctylozen of  
Sclau, in the land that lyeth toward the south  
wher he manue the cite of Tidon, and the  
countrys that he desyre it: and as for the wail-  
les and ctoyres round about it, he wylt them  
by. Then moued he to go in to the lande of  
the Peritians, and wylt thosow A. acaria.  
At the same tyme were there many pyntis  
borne in f battayle, which wyltull: and w-  
out aduylt went out soz to fyght to gret  
them honours. And when Judas came to Jael  
in the pyntis lare, he brake downe there  
altars, bryt the ymages of their Idols, spoy-  
led the ctyles, and came agayn into the land  
of Juda.

Antiochus wyltunge to take the ctye of Elymas  
to appare, to bypuss awaye of the L. c. r. y. no. He  
wylt in to f. h. h. e. and dyeth. His wylt Antio-  
chus to march ag. f. h. e. c. h. e. of the tower of Dr-  
on. Capito: cometh to Jewry with a great army,  
The boldnesse of Elymas.

CAPL VI.

When kynge Antiochus traunpled  
thosow the bygd countrey, he bryt f  
Elymas in Per. it was a noble and fle-  
ccous ctye in phize and gold, and that there  
was in it a very ctye temple: where as were  
clothes, cote armours, and wydes of golde,  
wylt Alexander the sonne of Philip kynge  
of Macedonia had left behynde him. Wher-  
foze he wente aboute to take the ctye and to  
spoyle it, but he was not able: soz the ctye  
yng were wained of it, and sought with hym.  
And so he fled and by: at: ed with great heu-  
pnesse, and came agayn to Babylon. Wher  
ouer there came one whiche brought him ty-  
doyngs to Jersyde, that his wylles whiche  
were in f lande of Juda, were bypuss awaye,  
and howe that L. a. i. a. was went soz the f. y. l. with  
a great power, and was by: l. i. n. awaye of the

Josephus cap  
7. 11. 12.  
2. 11. 12.

Josephus  
2. 11. 12.

Jerusalem: howe that they had won the bys-  
ter, and gotten greate goodes out of the hon-  
nes f. p. p. f. d. i. how they had broken down  
the abhomynacion, whiche he set by upon the  
sulkate at Jerusalem, and fenced the Sanctu-  
ary with byghe wailles, like as it was a  
foz: es and Bethsura his ctye also.

So it chaunced, that when the kynge had  
heide these wordes, he was afearde and ge-  
ned very soz. Wherfoze he lapd hym down  
vpon his bed, and fell sych soz very sozow:  
and all because it hadde not happened as he  
had deuyfed. And there couynsed he louge,  
soz his grete was cur moze and moze, soz  
he sawe he must nedes dye. Wherfoze he sente  
for his frendes: and sayd vnto them, the sype  
is gone some myn eyes soz the very sozow  
and viscion of beets that I haue. Soz wht  
I consyde in my mynde the grete aduersity  
that I am come vnto, and the shouder of tray-  
nes whiche I am come to, wher as also tyme  
I was so merry and so greatly set by: by cress  
of my poynt: Agayne, consydeynge the wylt  
that I haue done at Jerusalem, from whiche  
I take at the ctyes of golde and syluer that  
were in it, and sent to sech awaye the wylt-  
bycauses of Jewry without anye reason  
why: I knowe, that these troubles are come  
vpon me soz the same cause. And behold, I  
must dye with great sozow in a strange land.  
Then called he soz one Petrus a frende of his  
whom he made ruler of all his realme, and  
gave hym the crowne, his robe and his ctyng:  
that he should take his sonne Antiochus vnto  
hym, and byngt hym by, tyll he wylt  
repent hym self. So the kynge Antiochus dy-  
ed there, in the ctye of Pers. Wh. L. i. a. know  
that the kynge was dead, he bypuss Antio-  
chus his sonne (whom he had brought by)  
to charge in his fathers sted, and called hym  
Eupator. Some they that were in the castell  
(at Jerusalem) kept in the Jewes reuenge  
about the Sanctuare, and sought cure of  
to them helpe, soz the Actyng (George) of the  
heathen.

Wherfoze Judas thought to becrete the,  
and called all the people together, that they  
myght laye sieg vnto them. So they came  
together in the ctye, and besieged them,  
layng sozth their aduances and indurme-  
tes of warre. Then certayne fehem that  
were besieged went sozth vnto some some  
bygodly men of Israel to praye th. m. felues  
also, and went vnto the kynge sayn. ze. How  
longe wylt it be, oz thou punysh and avenge  
our brethren? We haue cur bene mynded  
to do thy father seruyce to walke in his de-  
lites and to obeye his commandementes.  
Wherfoze our people sell frome vs, and wher  
so cur they founde anye of vs, they slay the  
and they haue not only me die vnto vs, but  
with all our countreyes: and behold, th. s.  
dape and they becrengre the castell at Jersy-  
de, and haue made by the strange helde in  
Bethsura: And yf thou doest not pryncie  
them ryghte soone, they wylt beo moze than  
these, and thou shalt not be habile to succ-  
come them.

Antiochus  
2. 11. 12.  
Antiochus  
2. 11. 12.

Antiochus

When the kynge herde this, he was very angry, and called all his fathers, the captaynes of his foremen and of all his hostiers together. He byrd men of warre also out of a fother realme, and out of the Isles of the see, wher sh came vnto hym. And the nombre of his host was an hundred thousande foremen, & ten thousande hostiers, and xxxiij. Elephanthes were. They came to Bethlura, wher he came the more. He came vnto Bethlura, and besieged it a litle season, and made dyuers instrumentes of warre agaynst it. But the Jewes came oute and burnt them, and foughte lyke men. When departed Judas from the castell at Jerusalem, and remoued his host toward Bethlura, and ouer agaynst the kynge semye.

So the kynge arose before the daye, and by daye the power of his host in the waye to Bethlura, wher the hostes made rage to the battaile, blewynge the trompettes. And he prouoked the Elephanthes for to fyghte, and he byrd them the cap of red grapes, and a olbreye. And drayned the Elephanthes a longe the host: so that by every Elephant he had a thousande man well vnto the, and helmettes of stele vnto every heede: And into every one of the Elephanten alle, were byrded fyue hundred hostiers of the best, whiche were of the Elephants, goynge wher so euer he wente, and departed not fro hym. Every Elephant was covered with a strong rowe of wood, wherby men were thysse and two balant men, with manyous to fyghte, and with him it was a man of fynde to rule the best.

As for the remanent of the hostiers, he sett them vpon bothe the sides in two partes with trompettes, so prouoke the hostes, and to fyghte by such as were some in the semye. And wher the sunne shone vpon the hostiers of gyld and silf, the sunne shyned gladdly agayne at them, and were as byrd as the mistles of fyre. The kynge semye also was byrd, one parte vnto the byrd mountaynes, the other some vnto: so they wente on to the kynge good vnde, and kepynge theyr ordie. And all they that dwelt in the lande, were as feare at the noyse of theyr host, wher the multitude went forth, and when the weaps smote together, for the host was both great and myghty. Judas also and his host entered in to the battaile, and li. w. vi. C. men of the kynge semye. Howe when Eliabasthe son of Saura byrd one of the Elephanten went with the kynge semye, and was a moie goodlye heart then the other: he thoughe the kynge would be vpon hym, and trospared him self to deliuer his people, and to get him a perpetual name.

Wherfore he ran with a courage vnto the Elephant in the myddell of the host, myng them to wne of both the sides, and them many aboute vnto. So wente he to the Elephanten side, and gat hym vnder hym, and slew him: then fell the Elephant downe vpon hym, and there he dyed. Judas also and his men seige the power of the kynge, and the myghty vnto of his host, byrded

from them. And the kynge semye wente by agaynst them toward Jerusalem, & byrded his tentes in Jerusalem beynde mount Zion. Moreover, the kynge toke leue with them that were in Bethlura.

But when they came out of the clype, because they had no vnto the wall, and the lande laye byrded the kynge toke Bethlura, and he men to kepe it, and turned his host to the place of the Sanctuary, and layd siege to it a great whyle. Where he made all manner of dynaunce: handbowes, fyre battes, rackets to cast stones, scopyons to blowe arrows, and Arnyes. The Jewes also made of dynaunce agaynst the kynge, and foughte a long season.

But in the clype there were no vnto the, for it was the fourth part of the waters, & those beachen that remayned in Jerusalem eaten vp all their nose. And in the Sanctuary were fewe men left, for the kynge came se vpon them, that they were scattered aboute every man to his owne place.

So when Lillas herde that Philippe (whom Antiochus the kynge whyle he was yett kynge, had ordeined to byrd by Antiochus his soune, that he myght be kynge) was come agayne out of Iberia & Media to the kynge: he thought to optayne the kynghome. He gat hym to the kynge in all the haste, and to the captaynes of the host, and sayde vnto the captaynes, and our vnto the are but small: Agayn, the place wher we laye siege vnto is verye stronge, and it were ouer passe to se to the realme. Let vs agree with these men & take leue with them, and with all these people and geaue them to lye after their lawe as they had done. For they be geaue & do all these thynges agaynste vs, because we haue deliuered their lawe. So the kynge and the prynces were content, and sent vnto them to make peac, and they accepted it. Howe when the kynge & the prynces had made an ord vnto them they came out of the castell, and the kynge went vnto mount Zion. But wher he saw that the place was well fenced, he byrd the other that he had made, & commaunded to destroye the wall rounde aboute. Then departed he in all the haste, & returned vnto Antioch, wher he soude Philip haunge domtan of the clype. So he foughte agaynste hym and toke the clype agayne vnto his handes.

of Demetrius sayneth after he had killed Antiochus and c. lxxx. he soughte the captaynes of Jerusalem, and the counsell of certaine wyse men. The purpose of the people agaynste Antiochus Judas byrded Suraos, after he hadde made his purpose.

C A P I. V I I.

At the clype came Demetrius the son of Seleucus frome the clype of Rome with a small compaigne of men, vnto a clype of the see cooste, and there he was dwelt. And it chaunced, that when he came to Antioch the clype of his progenitors, his

1. Mach. 11. 5  
11. 10  
11. 11  
11. 12

11. Mach. 11. 6

Demetrius

hood take Antiochus & Lysias, to dyege the  
 vnto him. But wher it was tolde him, he sayde  
 let me not se these faces. Wherof wood put them  
 to death: Howe when Demetrius was set  
 vpon the throne of his kingdom, there came  
 vnto him wyschid and vngodly men of Isra-  
 el: whose captiue was Alimus, that wolde  
 haue hem made hys piers: These men accused  
 the people of Israel vnto the kynge, sayinge  
 Judas & his brethren haue slayne thy soldiers,  
 and byrnen vs out of our owne lande. Wher  
 fore sende now some man, to whom thou gra-  
 uent credence: that he may go & se all the truth  
 thereon, wherby he hath done vnto vs sinder the  
 hyege lande, and let him be punished with  
 all his seedes and sauourers.

Then the kynge chose Barchides a friend of  
 his, which was a man of great powre in the  
 realme. beyond the great water: & rapidull  
 vnto the kynge: and sent him to se the destru-  
 ction that Judas had done. And as for that  
 wyschid Alimus, he made him hys piers, and  
 commaunded him to be iudged of the Elders of  
 Israel. So they rode vp, and carrie wth a great  
 booke vnto the lande of Judas, sendyng mis-  
 singes to Judas & his brethren, and speakyng  
 vnto euen with peaceable wordes: but vnto  
 the contrary. Therefore Judas and his people be-  
 leued not their sayinge, for they sawe that they  
 were come with a great booke.

After this came the scribis together vnto  
 Alimus & Barchides, frustryng the dea vnto  
 them. And syth that all thys requyred peace of  
 them, sayng: Alimus the piers is come of the  
 lord, how can he deceiue vs? So they  
 gaue the louyng wordes, and swore vnto the,  
 and sayd: we wyll do you no harme, neyther  
 your friends: and they beleued them. But the  
 next daye they toke theyr men of them, and  
 slew them accordyng to the wordes that are  
 wyrt: They haue cast away the sayntes,  
 and wher theyr blood rounde about Jerusalem,  
 and there was no man that wold burye them.  
 So there came a great feare & dyde among  
 the people, sayng: there is neyther tuth nor  
 ergrounthe in them, for they haue broken  
 the appoyntment and othe that they made.  
 And Barchides remoued his host from Je-  
 rusalem, and piersed his sence at Bethsur:  
 wher he sent soxtye, and toke many of them  
 that had forsaken him: He slew many of the  
 people also, and cast them in to a greete pyt.  
 Then compassed he the land vnto Alimus,  
 and left thys of war with him to helpe hym,  
 and Barchides him self went vnto the kynge.  
 And thus Alimus desceid his hys piers, and  
 all such as had of Israel, rested vnto  
 him: In so much that they obtayned the land  
 of Judas, and dyde moche euill vnto the Isra-  
 elites.

Howe when Judas sawe all the myschefe  
 that Alimus and his company had done pre-  
 moue then the Despach (them selues) vnto  
 the borders of Ieruzalem: & punished the  
 falschytous sennegates, so that they came nomore  
 out in the countrey. So when Alimus sawe  
 that Judas and his people had goster the

upperhande, and that he was not habile to  
 dyege them: he toke an othe to the kynge,  
 & forde all the wayn of them that he cou-  
 sider. Then the kynge sent Sicanos, one of his chief  
 piers (whiche bare euill wyll vnto  
 the earl) and commaunded hym that he shoulde  
 vnto the people.

So Sicanos came to Jerusalem with a  
 great host, and sent vnto Judas and Lysias  
 taken with freddy wordes, but vnder  
 sayng: there shal be us warre betwixt me  
 and you: I wyll come with a few men, so  
 doo ye do, with lesse wyll. And thus he came  
 vnto Judas, and they saluted ouer an other  
 peaceable: but the countrey was ap-  
 pointed to take Judas by violence: For wher  
 it was tolde Judas, that he came vnto hym  
 but vnder dycesse: wherfore he gaue hym  
 a way to hym, & wold let him take nomore. Wher  
 Sicanos perceyued that his counsell was be-  
 trayed, he went out to fyghte agaynst Ju-  
 das beynde at Appharisama: wher there were  
 thre hundred of Sicanos hoste. And men: they  
 due fled vnto the castel of Bethsur.

After this came Sicanos, by vnto mou-  
 syon: and the piers with the ribes of  
 the people went forth to salute hym peaceable  
 and to shew hym the burnt offeringes that  
 were offered for the kynge. Wher he laughed  
 them to scorn, mooued them, desyred theyr  
 offeringes, and spake vnto them: whye  
 in his wyoth, sayng: If Judas and his host  
 be not dyscreet now in to my handes, as  
 I come agaynst you: and fare well  
 I shal be vnto the kynge. With that he  
 he out in a greete angre. Then the piers  
 came in, and rode before the altar of the  
 temple, wypryng and sayng: For so moche  
 as thou, O Lord, hast chosen this house, that  
 thy name maye be called vpon therein: and  
 it shoulde be an house of prayer and prayson  
 vnto the people: We aungels of this man  
 his host, & let them be slayne with the sword:  
 remember the falschytous of them, and let  
 the kynge not to conuynce any longer.

When Sicanos was gone from Jerusalem  
 he pitched his tent at Bethsur, and there  
 as host met hym out of Sitis. And Judas came  
 to Bethsur with the Elders: and made  
 prayer vnto God, sayng: O Lord, because  
 the messengers of thynge & messenger: and  
 the the angel went forth, and slew an  
 hundred thousande of them: Euen so desyde  
 thou this host before us to day: & other  
 people maye knowe howe that he hath  
 falschytously: & I praye hym, accordyng to  
 his mayntenance.

And so the hoste stroke the selde, the  
 day of the month Adar: and Sicanos host  
 was dyscomfyred and he himself was  
 slayne in the battaile. Wher Sicanos men  
 of warre sawe that he was killed, they  
 ran away theyr wypones: and the Jewes  
 followed vnto the holy dayes iourney, to  
 Bethsur, & makyng tokens after them. So  
 the Jewes came forth of all the towncs  
 that aboute Bethsur: and theyr  
 iourneyes vnto them, &

Alimus his piers

Alimus his piers

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found agaynst them: thus were all dayes, and not one of them left.

¶ Then they toke their subyctes for a pray and smote of Pheozus beed & his right hand which he helde vp so proudly: and broughte it with them, and hanged it vp afore Jerusalem: wherefore the people were exceedingly reioyced, and passed ouer that daye in great gladnesse. And Judas ordered that the same day (namely þ. daye of þ. moneth Adar) should be kept in memory every yere. Thus the laude of Iuda was in rest a litle while.

¶ Judas considering the power and goodly politie of the Romans, maketh peace with them. The message of the Romans came vnto the Jewes.

CAP. VIII.

**I**udas heard also þ. fame of the Romans that they were mighty & valaunte men, and agreeable to all thynges that are requyred of them, and make peace with all men whiche come vnto them, and howe they were doughty men of strength. Besides that it was told him of their battayls and noble actes which they dyd in Galatia, how they had conquered them, and broughte them vnder tribute: and what great coges they had done in Spayne, how that with their wisdom and sobe behauiour, they had wonne þ. mynes of silver and gold that are there, and obtained all the land with other places far from them, howe they had discomfited and slayne downe the kynge that came vpon them, and the vntermost part of the earth, & howe other people gaue them tribute euery yere. Howe they had slayne and overcome Philip & Perces kynge of Aethiopia, and other moche battayls, whiche had broughte them vnder tribute agaynst them: howe they discomfited greake Antiochus kynge of Asia, & would nedes fight with the, hauing an. Ccc. Elephants, with horsemen, chariots, and a very great host: howe they toke him seife alive, and ordered him with such as should reigne after him: to paye them a greates tribute, pen and to synde them good iustices and pldge: besides all this, howe they had taken from him Iudia, Aethiopia and Arabia his best lades) and gyven them to hyng Eumenes.

¶ Agaynst, howe they perceyving þ. Grekes were conyng to be the: sent agaynst them a capitayn of an host, which gaue them battayls. Now many of them, led away they: by force and chydren captiue, spoyled euery, toke possession of their land, destroyed they: stronge holdes, and subdued them to be their bondmen vnto that day. Wherfore howe that as for other kingdomes & lres, which so a synce with stande euery, they destroyed them, & broughte them vnder their dominion: but helped euery their own frendes and those þ. were confederate with them, and conquered kingdomes bothe far & nye: and that was so euery head of their resolue, was afraid of them: so: whome they would helpe to their kingdo-

mes, those reigned: and to whome it lyked not the to reigne, they put him downe. And do: they were com to great preeminence: hauing no kyn among them, neyther any man elected in purple, so the magnificence therof: but had ordered them selues a parliament, wherein there sat the. C. and. xx. Senators: daily vpon the counsell, to dispatche euery the business of the people, and to heere good order: And howe that euery yere they chose a Senate, to haue the gouernance of all those lande: to whom euery man was obedient, & that there was neyther euery will ne discretion among them.

¶ Then Judas chose Eupolemus the son of Ithon, the son of Jacob, and Jason the son of Eleazar, & sent them vnto Rome for to make frendship and a bond of loue with the, that they might take from them the bondage of the Grekes, for the Iewes saue þ. the Grekes would subdue the kingdem of Iseal. So they went vnto Rome a very great iourney, & came in to the parliament, & said: Judas Machabeus with his brethren and the people of the Jewes hath sent vs vnto you, to make a bond of frendship and peace with you, and for to note vs as your louers and seruautes. And the matter pleased the Romans right well, wherefore it was written by: of the which the Romans made a writing in tables of lacra, and sent it to Jerusalem, that they might haue by them a memorial of the same peace & bond of frendship after this maner: God saue the Romans, & the people of the Jewes, both by se & by land, and kepe the swerde and enemy from the for euermore. If there come by: any war vpon the Romans, or any of their frendes, tho: out of their dominion, the people of þ. Iewes shall helpe them: as the time requyred, & that with all their herces. Also they shall neuer geue nor send vnto they: euery weapons, weapons, money, or shippes: but fulfill this charge at the Romans pleasure, & take nothing from them therof. Agaynst, if the people of the Jewes happen first to haue warre, the Romans shall stande by them with a good will, accordinge as the tyme will suffer. Neither shall they geue vnto the Jewes money, weapons, shippes, money, nor shippes. Thus are the Romans content to do, and shall fulfill their charge without any double.

¶ Accordinge to these articles, the Romans made the bonds with the Jewes. Nowe after these articles, sayde they, if anye of the parties will put to them, or take anye charge from them: they shall do it with the consent of both: and what so euery they adde vnto them or take from them, it shall stande faste. And as touching the sayll that Demetrius hath done vnto the Jewes, we haue written vnto hym, sayinge: wherfore layest thou thy hande vpon the Jewes oure frendes and louers? If they make anye complaint of the agaynst vnto vs, we shall defende them, and fight with the by see and by lande.



After the death of Antiochus Demetrius sent with his army against Judas. Judas is slain. Jonathan is put in the head of his brother. The Jews becomen Ionathas and Sarchides. Antiochus is taken with the pelis and dyeth. Sarchides returneth againe but is hanged. He cometh upon Jonathan by the counsell of certain wicked persons, and is overcome. The name of Jonathan is Sarchides.

CAPL IX.

1. M. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In the meane season, when Demetrius heard of Antiochus and his host was slayne in the felde, he proceeded further, to sende Sarchides and Antiochus againe in to Iury, a shole that were in the right wing of his host to them. So they went sooth by the way that ledeth unto Galgala, and pitched their tents before Bethsai, which is in Hebellas, a wane the city, & newe moch people. In the first month of the 3. ill. year, they brought theyr host to Jerusalem, and rose vp and came to Betea with xx. thousand footmen, and two thousand horsemen.

Now Judas had pitched his tent at Latta with thre. M. chosen men. And when they sawe the multitude of the other army, that it was so greake, they were sore afraid, and many conveyed them selves out of the hoste. In so moche that there abode no moore of them but eight hundred men. When Judas sawe his host he sayde unto him, and he must needs fighte, it behaveth us here, that he had no time to gather the together: wherfore he was in extreme trouble. Nevertheless he said unto them that remayned with him: Alas, let vs go against our enemies, yf we shal be habile to fighte with them. But they would have stopped him saying: we shal be habile, wherfore let vs now save our lives, & turne againe to our brethren, and then will we fighte against them, for we are deere but fewe.

And Judas sayde: God saye, that we sholde sle from them. Wherfore yf our time be com, let vs die manfully for our brethren, and let vs not slayne our honour. Then the host remoued oute of the tentes, and stode against them. The footemen were divided in two parties: the spongers, and the archers wente before the hoste, and all the myghty men were so; most in the felde. Sarchides his self was in the right wing of the battell, and the host dyed in two parties, and blew the trumpets. They of Judas byde blew the trumpets also, & the earth shoke at the noise of the hostes, and they stoode in the felde from the morning tyll nyght. And when Judas sawe that Sarchides hoste was stronger of the right syde, he toke with hym all the heavy men, and byde the right winge of their ordres, and followed vpon them vnto the mount Aiof.

So when they which were of the lesse wyng sawe that the right syde was discomfited, they persecuted Judas and them that were with him, then was there a sore battell for maner were slayne and wounded of bothe the parties: Judas also hym selfe was hurt

Judas is slayne.

led, and the remnant fled. So Jonathan and Symon toke Judas their brother, and buryed him in his fathers sepulchre, in the city of Modin. And all the people of Israel made great lamentacion for him, and mourned long saying: Alas that this worthy shold be slayne which deliuered the people of Israel, as for other things pertaining to the battayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

And after the death of Judas, wicked men came vp in all the cosse of Israel, and there arose all such as were ungodly. In those dayes was there a great death in the land, & all the countrey gaue ouer them selves and theirs vnto Sarchides. So Sarchides chose wicked men, & made them lordes in the land. These sought out, and made search for Judas frendes, and broughte them vnto Sarchides: which daunted him self vpon them, with great despite. And there came to greake trouble in Israel, as was not seen the tyme that no prophet was sent there.

Then came all Judas frendes together, & said vnto Jonathan: So; so much as thy brother Judas is deed, there is none lyke hym to go sooth against our enemies, against Sarchides, and such as are aduersaries vnto our people. Wherfore this daye we chose the for him, to be our prince & capitayn, to order our battell. And Jonathan toke the gouernance vpon him at the same tyme, and rule in the steed of his brother Judas. When Sarchides gat knowlege therof, he soughte for to see him: But Jonathan and Symon his brother pteering that, fled in to the wilderness of Bethan with all their company, and pitched their tents by the water side of Asphar.

Which tyme Sarchides vnderstode, he came oute to Jordan with all his host vpon the Sabbath daye. Now had Jonathan sent his brother Ithon a capitayn of the people to praye his frendes the Gadabites, that they wolde send the their ordres, for they had made so the children of Jambry came out of Gadaba, and toke Ithon, and all that he had, and went thir way withall. Then came word vnto Jonathan and Symon his brother, that the child of Jambry made a great mariage and broughte the daughter of Gadaba in great pompe: for she was daughter to one of the noblest princes of Canaan. Wherfore they remembred the blood of Ithon their brother, & went vp, & hid them selves vnder the shadow of the mountayne.

So they lyft vp their eyes, and looked, and beholde there was moche ado, and great rejoyce, for the hyrd came so: the, & his frendes and his household met them with trumpets, instruments of musyke, and many weapons. Then Jonathan and they that were with him, rose oute of their lurkinge places against them, and slew many of them. As for the remnant, they fled in to the mountayne, and they toke all their substance. Thus the mariage was turned to mourninge, and the noise of their melody in to lamentacion.

And



and to the dyd. So to; the Macton & wete in  
if caules wiche Warldes had made by, they  
sted, so that every man left the place; & went  
in to his own cottege. Only at Weidura re  
warded certeyn of the Jewes, which had for  
saken the law & commandmentes of God,  
for Weidura was thei reinge.

How wh: King Alexander hebd of the pro  
vinces that Demetrius had made unto Jona  
thau, & when it was tolde hym of the battels  
and noble actes, which he & his dyechern had  
don, and of the greates squayles & they had  
raie, he said: w:re: that we fynd such a ma  
tyr, he wil make him our frend, and be con  
federate with hym. And this he wrote a let  
tre unto him, with these wordes: King Alex  
ander salueth his brother Jonathan. We  
haue herd of the, that thou art a valiant ma,  
and mete to be our frend: wherfore this day  
we ordyne the to be the hye prest of thy peo  
ple, and to be called the kynge's frend. And  
this he sent hym a purple clothyng, and a  
crown of golde: that thou mayst confyde  
what is for our profyte, and kepe frendshyp  
toward vs.

**B** So in the seventh month of the .xl. yere  
hpd the solenne feast day of the tabernacles  
Jonathan put the holpe earment vpon hym.  
And gathered be an hoste, and made many  
weapons. Which when Demetrius hebd, he  
was maruailous wroth, & said: alas, what haue  
we don, that we order he the puened vs  
in gettinge, the frendshyp of the Jewes, for  
his owne benefite? Yet wil I wyte soundly  
vnto of him also, yea & promise them dignities  
and rewards, as they may be of my gyfte.  
Wher vpon he wrote vnto the these wordes:  
King Demetrius sendeth gettinge vnto & pro  
ple of & Jewes. Where as ye haue kepte your  
covenant toward vs, and continued in our  
frendshyp, not enclininge to our enemyes we  
were glad, when we herd thereof. Wherfore  
remaine sit and be faythfull to vs; and we  
shal recompense you for the thinges, that ye  
haue done on your parte: we shall release  
you of many charges, & gyue you rewards.  
And now I discharge you and all the Jewes  
from tributes, I forgiue you the customs of  
salt, and lease you of the crowne taxes, of &  
thirde parte of tche, and halfe of the frute of  
trees, which is mine owne duty. & here I leue  
for you, from this daye forth: so that they  
shall not be taken of the land of Iuda, nor of  
the thre cities which are added ther vnto out  
of Samaria and Galilee, from this daye  
forth for evermore. Jerusalem also with all  
thynges belonyng thereto, shall be holy and  
free: yea the tithes and tributes shall pertaine  
vnto it. As for the port of the castell which  
is at Jerusalem, I remitt and giue vnto & hye  
prest, that ye maye see in it suche men, as he  
shall chouse to kepe it. I freely deliuer all the  
Jewes that are prisoners thowd oute all  
my realme: so that euerie one of them shall be  
free from payinge anye tribute, yea euen of  
they: castell.

All the solenne feastes, Sabothes, newe  
moones, the dayes appoynted, the thre dayes

before & after the feast, shall be free for all the  
Jewes in my realme, so that in them no man  
shall haue power to do any thyng, or to move  
any business against any of them, in any ma  
ner of cause. Ther shall, xxx. also of the  
Jewes be wyllett vpon in the kynge's host, and  
haue they wages payde, as all other men of  
warre of the kynge's hold haue, and of them  
shal be ordyned certeyn to kepe the kynge's  
strong holdes: yea and some of them shall be  
set ouer the kynge's business, & they maye saue  
fully be: with & same. & the Jewes also that  
haue priuies of their owne, & walke in theyr  
owne lawes, as the kynge hath commaunded  
in the land of Iuda.

And the thre cities that are fallen vnto Ju  
ry from the countrey of Samaria and Galil  
lee, shall be taken as Jery, and be vnder one  
neither be subiect to any strange lord, but  
to the hye prest. As for Ptolomais & the land  
part of the thre, I gyue it vnto the San  
ctuary at Jerusalem, for the necessary expen  
ses of the holy thynges. Moreover I wil gyue  
euerie yere, .xv. thousande lictes of silver out  
of the kynge's cheker, which pertaineth vnto  
me: to the worke of the temple: yea and loke  
what remaineth (whiche they that had ouer  
maies in Iud in tymes past haue not payde)  
that same shall they giue vnto them also.  
And beyde & al this, the fyue thousand lictes  
whiche they toke: yearly of the rentes of the  
Sanctuary, shall belouge vnto the prestes &  
do freyre.

Item, wh: & so euer they be that sit vnto the  
temple at Jerusalem, or within the Iherosol  
imenes, whiche as they are fallen in to the kin  
ge's hande for any maner of business, they  
shal be pardoned, and all & goodes that they  
haue in my realme, shall be free. For the buy  
ding also and repayinge of the worke of the  
Sanctuary, .xx. lictes shall be gyuen out of &  
kynge's cheker: yea and so the makinge of  
the wallis rounde about Jerusalem, for the  
bestyringe of the olde, & for the settinge  
vp of the strong holdes in Iud, shall the  
costes and charges be gyuen oute of the kyn  
ge's cheker.

Wh: when Jonathan and the people herde  
these wordes, they gaue no credence vnto the,  
neither discryued them: for they remembred  
the great wyche, whiche that he had don vnto  
Israel, and how sore he had de viced them.  
Wherfore they agreed vnto Alexander, for  
he was a prynt that had bene frendly with  
them, and so they stode by hym allway. And  
gathered King Alexander a great hoste, and  
broughte his armye agaynst Demetrius. So  
the two kynge's hostes met together, but  
Demetrius hoste fled, and Alexander follo  
wed after and fell vpon them. A myghty fore  
sight was it, contraryng the sunn's shynynge  
downe, and Demetrius was slayne the same  
daye.

And Alexander sente embassadours vnto  
Ptolomy the kynge of Egypt with these wo  
rdes, saying: so so much as I am come agayn  
to my realme, and am sette in the throne of  
my progaitours, and haue gotten the do  
minion

John  
1:13

2:14

mission overcomed Demetrius, conquered the land, & Stephen a seide with hym, so that we have discomfeted both him and his host, and sate in the throne of his kyngdom: Let us now make frendshipp together, give me thy daughter to wyfe: so shall I be thy soune in lawe, and give thee rewards, and be thy great dignitee. Ptolomy the kynge gave aunswer, sayinge: happyr be the daye wherin thou art come agayne to the land of thy progenitours, and set in the throne of their kyngdome. And now wil I fulfill thy wyllynge: but mete me at Ptolomais, that we maye see one another, and þ I maye mary my daughter into the other, and þ to thy desire. So Ptolomy went out of Egypt with his daughter Cleopatra, and came unto Ptolomais in the Citie, where kyng Alexander met hym, and he gave Alexander his daughter Cleopatra, and married them at Ptolomais w great worship, like as the manner of kyngs is to be. Then went kyng Alexander unto Jonathan, that he shoulde come and mete hym. So he went honourably unto Ptolomais, and there he met the two kynge, and gave them great presentes of golde and sylver, & found favour in their sight. And there came together agaynst Jonathan certeyn wyched men, and vnguarious persons of Ierusal, makinge complainte of him, but the kyng regarded them not. As so Jonathan the kyng commaunded to take of his garments, and to clothe hym in purple: and so they dyd. Then the kynge appoynted him to sate by hym: and sayd unto his princis: Go with hym in to the myddell of the cite, and make a proclamation, that no man complaine agaynst him of any matter, and that no man trouble him, for any manner of cause.

So it happened that wher his accusers sawe the worship which was pordymed of hym, and that he was clothed in purple, they fled every chone. And þ kyng made worde of him, wrote him amonge his chiefe scribes, made him a duke, and partaker of his dominion. Thus Jonathan went agayne to Ierusalem, with peace and gladnesse. In the Citie, where cam Demetrius the son of Demetrius from Ceeta in to his fathers lande, wherof when Alexander brede tell, he was eryll soj, and returned unto Antioche. And Demetrius chose Apollonius, whiche had þ gouernance of Cilicia, to be his captyn.

So he gathered a great hoste, and came vnto Jamnia, and sende wo:de vnto Jonathan, wherof he receyved, sayinge: Darest thou withstande vs thy selfe alone? As so; me. I am but laughte to scoone and thamed, because thou ouerthrewst my strength agaynst vs in the mountaynes. Nowe therefore; if thou trustest in thine owne strengthe, come downe to vs in to the playne feilde, and there let vs see our strengthe together: thou shalt fynd, that I haue valciant men of warre vnder me, and that I knowe whome I am, and the other that stande by me.

Whiche saye that your force is not habile to stande before our face, so; the fathers cause

ben thise chased in to their owne land. And nowe, howe wille thou be habile to abyde to great an host of hoisemen and souldiers in the feilde, where as is neither rock, none ne place to sic vnto?

When Jonathan heerde the wo:des of Apollonius, he was moued in his mynde, wherefore he chose .x. thousand men, and went out of Ierusalem, and Symon his brother mette hym, so; to help him: and they pitched their tentes at Joppa, but the cite kept hym so; so; for Joppa was an hold of Apollonius. Then Jonathan layde siege to it, and they þ were in the cite so; very scarce let hym in: and so Jonathan wan Joppa. Apollonius hearing of this, toke the thousande hoisemen, with a great hoste of foote, and went as though he wolde goo to Asotus, and came immediately in to the playne feilde: because he had so many hoisemen, and put his trust in them. So Jonathan followed vpon hym to Asotus, and there they broke the battayle. Now had Apollonius left a thousande hoisemen behynde the priuie in the tentes. And wher Jonathan knewe that suche warre was layde behynde them, they went rounde about the encampment host, and shot darters at the people from the morning to þ euenyng. As so; Jonathan perceyved they kepte they; as; as he had commaunded them, and the enemyes hoises were curd labouryngs.

Then brought Symon so; to his host, and set them agaynst the souldiers. For the hoisemen were very aledrye. So he discomfeted them, and they fled. And they that were scattered in the feilde, gat them to Asotus, and came in to the temple of Dagon they; ydol, þ they myght there saue they; liues. Wher Jonathan set fyre vpon Asotus, and al the ciites round about it, and toke their goddes, and dyent by the temple of Dagon with all them that were fled in to it.

Thus were slayne and dysent twelue thousande men. So Jonathan removed the hoste from thence, and brought them to Ascalon, wher: the men of the cite came forth, and met him with great worship. After this went Jonathan and his hoste agayne to Ierusalem, with great substaunce of good. And when kyng Alexander heerde these thinges, he thought to doe Jonathan more worship, and sent hym a caler of gold, as the vse is to be gyven vnto suche as are of the kynge nexte blood. He gave hym also the cite of Accaton, with the landes belongyng thereto, in possession,

The transaction betwene Ptolomus and Alexander his sonne in lawe. The death of Alexander. Demetrius rageth after the death of Ptolomus. He is besieged of Jonathan. Demetrius thinks that no man will stand by him, sende his armye agayne. Erubon maketh Antiochus agaynst Demetrius. Demetrius is dyspursed by þ souldiers of Jonathan. Heer his brethren: because he byeth his countrey wher he had made.



**J**eroph. ca. 2. d. 1. 2. 3. 4.

**A**nd the kynge of Egypte gathered an host (lyke the land that lyeth upon the see wyche) and many byssopes: and wente aboute thowgh dyscrete to observe the kynge-dome of Alexander, and to set it vnto his owne realme. Alpon this he took his iourney in to Siria, and was letten in to the cietyes, and men came forth to mete him: for kynge Alexander had commaunded them so to do. bycause he was the sacker in lawe. Some when Ptolomy entred in to any citty, he lett men of warre to kepe it, and this he did thowgh out all the cietyes. And when he came to Siocus, they shewed hym the temple of Dagon and Siocus that was byrnt vp, with the other thinges which were destroyed. the dead bodies call abzade, and the graues that they had made by the way syde, for suche as were slayne in the felde: And toide the kynge that Jonathas had doone all these thynges to the intent they myghte get him tyll wyll. But the kynge sayde not a word thereto. And Jonathas met the kynge with greute honoure at Joppa, wher they saluted one an other, and toke their rest. So when Jonathas had gone with the kynge, vnto the water th it is called Scitherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cietyes vnto Seleucia upon the see coste, ymagynyng wreched counsils agaynst Alexander, and sent embassadours vnto Demetrius, sayyng: Come, lette vs in the honde here wyche vs, so that I maye the my daughter that Alexander hath, & thou shalt raygne in thy father's kyngdome. I praynte that I gave Alexander my daughter, so; he wouthtrouthe to hure me. And thus he setlembred Alexander, bycause he wolde haue hadde his realme.

Thus he took his daughter from him, gaue her vnto Demetrius, and so; toke Alexander to the bynalyce wyche openly knowen. And Ptolomy came to Antioch, wher he see two crowns upon his own head: the crowne of Egypte and of Asia. In the mean tyme was kynge Alexander in Cilicia, for they þ twelue in those places, had rebelled agaynst him. And when Alexander herd of this, he came to warre agaynst him. So kynge Ptolomy broughte forth his hoste, and met him with a myghty power, and chased him away. Then fled Alexander into Arabie, therto to be defended, & kynge Ptolomy's honour increased. And Zabdiel the egyptian smote of Alexanders head, & sent it vnto Ptolomy. But the third day after dyed kynge Ptolomy hym selfe, and they whom he had in the strong holdes, were slayne of those that were within the cietyes. And Demetrius raygned in þ hund;ed. lxxij. yere.

At the same tyme gathered Jonathas them that were in Jewry to lay siege vnto the castle whiche was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certeyn vngodly preish (whiche hated their owne people, vnto kynge Demetrius, and tol) brnethat Jonathas besayged the castle. So when he herd it, he was

angry, & immediatly came vnto Ptolomais, and wrote vnto Jonathas that he wolde not laye siege to the castle, but come and speake with hym in all the haste. Certeynly wher Jonathas herde this, he commaund. d to besiege it. He chose also certeyn of the cietyes & preishes of Israel, and put hym selfe in the perill: and toke with hym golde, siluer, clothyng, and dyuers presentes: and wente to Ptolomais vnto the kynge, and sounde hym greayous.

And though certeyn vngodly men of his own people made complayntes vnto him, yet the kynge intecated him, lyke as his predecessours had done before, and promoted him in the sight of all his serndes, conferred him in the hie presthod, with all þ wo;shipp þ he had afore, & made him his chief friend. Jonathas also desired the kynge that he wolde make Juyrye, with the thre t rad cietyes in Samaria and the landes p;teyning therto: vpon this dyd Jonathas promyse him thre. Seleucies. Wher vnto the kynge consented, and gaue Jonathas writing of the same, ceternyng these wordes: kynge Demetrius sendeth greetyng vnto his brother Jonathas, and to the people of the Jewes. We sende you here a copy of the lictre whiche we dyd write vnto our eldre Lathenus, concernyng you, that ye sholde knowe it.

Kynge Demetrius sendeth greetyng vnto Lathenus his eldre. For the saythfulness þ our frendes the people of the Jewes he;re to vs, and for the courage kynndom whiche they beare towarde vs: we are determyned to do them good. Wherfore we ord;ne all the costes of Jewrye with thre cietyes, Tyba and Ramatha, whiche are added vnto Juyrye from Samaria, and all þ landes p;teyning therto, to be receyved; payed; for: suche as do sacrifice in Jerusalem: bothe concernyng the paymentes whiche the kynge receyue; also; tyne, and the frutes also of the carthe and trees. As for other tithes and tributes þ belonge; vnto vs, we discharge them; of from this tyme forth. In it he maye we graunt vnto them all the customes of lictre crowne lare which were broughte vnto vs. And this se; dom shall they haue; tyme; and t red;fast, from this tyme forth for evermore. Therefore se that ye make a copy of these our lictres, and deliuer it vnto Jonathas: that it may be kept vpon the holy mount in a conuentional place.

After this, when Demetrius the kynge sawe that his lande was in real, and that no resistance was made hym: he sent awaye all his hoste euerie man to his owne place, excepte an armye of strangers, whome he broughte from the ryles of the Greathen, wherfore at his fathers hoste had euil will at him. For when was there one Crispion, that had bin of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynst Demetrius, he wente to Emauel the Arab (that broughte by Antiochus the sonne of Alexander and laye vpon him to haue hym this kynge Antiochus: & at þe myghte

**P**romised to Carus.

102:1

102:1



sayne in his fathers steede. He tolde him also what greate cruell Demetrius had done, and his men of warre loubd him not: and so remayned there a longe season.

And Jonathan sent vnto kynge Demetrius, to bryue them out whiche were in the citie at Jerusalem: and the other refugees, for they had Ierusalem great darre. So Demetrius sent vnto Jonathan, saying: I wil not only do these things for the and the people, but at some conuenient I will do vnto the and the people great worship. But now thou shalt be me a pleasure, if thou wilt sende me men to helpe me: for all myne armye is gone fro me. So Jonathan sent him thre thousand men vnto Antioche, and they came vnto the kynge, wherefore the kynge was very glad at theys commynge. And they that were of the cite (euen all the thousand men) gathered them to Antioche, and would haue slaine Jonathan, whiche fled in to his court: and the citizens kepte the streets of the cite, and beganne to flyght.

Then Jonathan called for the Jewes helpe, whiche came vnto him all together, and went abode thither to the cite, and slewed the same daye an. C. men: set fyre vnto the cite, got many spoiles in that daye, and victured the kynge. So when the citizens sawe that the Jewes had gotten their wyl of the cite, and they them selues dyd need of their purpose: they made their supplicacions vnto the kynge, sayinge: I praye vnto peace, and let the Jewes cease from rebelling vnto the cite, and vnto this they cast awaye their weapons. Thus they made peace, and the Jewes gat greate honour in the sight of the kynge, and in the sight of all that were in his reame, and were spoken of thowout the kyngdomes: and so they came agayne to Jerusalem with greate goodes.

So the kynge Demetrius sat in the throne of his kyngdome, and had peace in his lande. And whiche he desired in all that tyme he had, and withdrew him self from Jonathan, neither rewarded him accordyng to the benefites whiche he had done for hym, but troubled him very sore. After this tyme Tryphon a kynge with poyse Antiochus, whiche reigned and was crowned kynge. Then there gathered vnto him all the men of warre, whiche Demetrius had put awaye: these fought against Demetrius, which fled and turned his back. So Tryphon take the Elephantre, and man Antioche. And poyse Antiochus more vnto Jonathan, sayinge: I confyrme the in the present, and make the twice of your countreys, that thou mayst be a friend of the kynge.

Upon this he sent hym golden vessels to be sewed in, and gave him leaue to bryue us gofde to be clothed in purple, and to receiue a rate of golde. He made his brother Symeon also captaine, from the coastes of Egipte vnto the borders of Syria. Euen Jonathan take his iourneys, and wente thowout the cities beyonde the mount of Jordan, and all the men of warre of Syria gathered the vnto

hym for to help hym. So he came vnto Antioche, and they of the cite receiued hym honourably: and from thence wente he vnto Gaza, but they would not let hym in thither for: he laye siege vnto it burnynge by and spoilinge places that were aboute the cite.

And the citizens of Gaza submitted the citie vnto the Jonathan, whiche made peace with the, but toke of their sounes to pledge sent them to Jerusalem, and wote thowout the countrey vnto Damascus. Awhile after Jonathan beth Jonathan pynnes were come in to Ladis (which is in Galilee) with a greate host, purposinge to put Demetrius out from his kyngdome in the reame: he came agaynst them, and left Symon his brother in the lande: whiche came to Bethsura, and laye siege to it a longe season and dycomfyed the. So they desired to haue peace with hym whiche he graunted them, and afterward put them out from thence toke the cite, and set men to kepe it. And Jonathan with his host came to the water of Ginesar, and bryue in the mountayne gat them to the place thowout.

And beholde, the hostes of the brethren met them in the reid, and laye water for them in the mountaynes: so that when Jonathan came agaynst them for they were layd to watch, coit out of their places, and fought: they that were of Jonathan fled, and were vnto: there was not one of them left, except Machabias the son of Absolomus, and Judas the sunne of La: the captaine of the host. Then Jonathan rent his clothes, layd earth vpon his head, made his prayer, and turned agayne to them in his teares: here they fought together, and he put them to flight. Nowe when his men that were fled, sawe this: they turned agayne vnto hym, and helped hym to followe vnto Antioche: and came vnto Antioche at Ladis. So there were slaine of them thre thousand men. And Jonathan turned agayne to Jerusalem.

Jonathan sendeth embassadours to Rome and to the people of Spaine to reue the seruicant of the city. Jonathan putteth to flight the prynces of Demetrius. Tryphon taketh Jonathan by Antioche.

CAPIT. XII.

Jonathan sings that the tyme was mete for hym, choise certayne men and sente them vnto Rome for to dwellyng and to reue the frendship with them. He sent letters also vnto Spaine, and to other places in the reame. So they went vnto Rome, and entred in to the counteill and sayde: Jonathan the brother of the and the people of the Jewes see vnto you, for to reue the old frendship and bond of loue. Upon this the Romanes gaue them letters pa: p: that they shuld let them come into the land of Iuda peacefully. And it is to scope of letters that Jonathan wrote vnto the Spaynians.

Jonathan the hynde prest with the elders,  
 pnyas, and the other people of the Jewes,  
 lene getting unto the Spartans the pny  
 chym. There were letters sent long ago unto  
 Onias the hye prest, from Arius, whiche the  
 rayned among you: that ye see our bichem,  
 as the wyrtynge made therepon sprecyth.  
 And Onias entreated the ambassadeur that  
 was sent honorable, and receyved the let-  
 ters, in wherin there was mencyon made of  
 the bonds of loue and frendshipp. For as for  
 us, we receyve no such wyrtynge: for we by  
 true the holy booke of scripture in our hande  
 des to our comfort. Forasmuch as we have  
 rather sende unto you, for the renewing of the  
 brotherhede and frendshipp: lest we shoulde  
 be stranged unto you, for it is longe, sythens  
 the tyme that ye sent wordes unto vs. After  
 sove in the sacrifices that we offer, and other  
 ceremonies upon the hye solenne dayes and  
 other, we alwayes remember you without cea-  
 syng: for as reason is, and as it becometh  
 us to thynke upon our brethren: ye are ever  
 right glad of our prosperous honour.

And though we have had greafe troubles  
 and warres, sothat the kynge aboute us  
 have sougthen agayn us: yet wolde we not  
 be generous unto you, nor to other of our lo-  
 vers and frendes in these warres. For we  
 have had helpe from heaumen, so that we are  
 delivered, and our enemyes subdued. Where-  
 fore we chose Summus the sonne of Antiochus  
 thus and Antipater the sonne of Jalon, and  
 sent them unto the Romaynes, for to renewe  
 the olde bonds of frendshipp and loue with  
 them. We commaunded them also to come  
 unto you, to salute you, and to destruce you  
 our letters, concerninge the renoucinge  
 of our brotherhede. And now ye shall be  
 right well, to grue us an answer therunto.

And this is the coppe of the wyrtynge,  
 whiche Arius the kynge of Sparta sent unto  
 Onias: Arius kynge of the Spartans stode  
 getting unto Onias the hye prest. It is soold  
 in this wyrtynge, that the Spartians and Jewes  
 are brethren, and come out of the generacion  
 of Abraham. And now for so muche as this  
 is come to our knowledge, ye shall do well,  
 to wyte unto us of pouer prosperite. As for  
 us, we have wyrtyn our mynde unto you  
 our carell and goodes are yours, and yours  
 ours. These thynges have we commaun-  
 ded to be sayd unto you.

When Jonathan heide, that Demetrius  
 pnyas were come forthe to fyght agaynste  
 him, with a greaue hood then also: he went  
 from Jerusalem, and met them in the lande  
 of Bematu, for he gave them space to come  
 in to his owne countrey. And he sent spyes  
 unto thes senties, whiche came agayn and  
 tolde him, that they were appointed to come  
 upon him in the nyght season. Wherfore wher  
 the same was gone downe, Jonathan commaun-  
 ded his men to watch all the nyght, and  
 to be redy with weapons for to fyght: and  
 he watchmen rounde aboute the booke. But  
 when the adversaries heere that Jonathan

was ready with his men to the battayle,  
 they feared, and were alwayes in theyr bettes  
 and hyned spyes in to theyr cities by the  
 way, and gat them away. Forasmuch as Jonathan  
 and his companye, knewe it not till the  
 morninge, for they sawe the spyes bur-  
 nyng.

Then Jonathan foloweth upon them, but  
 he myght not overtake them, for they were  
 gone over the water Cleuthernus. So Jona-  
 than departed unto the Arabians, which were  
 called Zababel: unto them, and toke theyr  
 goodes. He proceeded further also, and came  
 unto Damastus, and went thowt all that  
 countrey. But Simon his brother toke his  
 journey and came to Ascalon and to the next  
 stronge holdes: he partyng unto Joppa, and  
 man it. For he heere that they wolde stande  
 of Demetrius partye: wherfore he sent men  
 of warre in the cyty, to kepe it. After this  
 came Jonathan home agayne, and called the  
 elders of the people together: and they  
 with them for to buyde by the stronge hol-  
 des in Jewry, the walles of Jerusalem, to set  
 by an hye wal betwixt Jerusalem the cyty, for  
 to separate it from the cuntry, that it myght be  
 alone, and that men shoulde not bye no  
 sell in it.

Upon this they came together for to buyde  
 by the cyty: and for as muche as the wall by  
 the brooke of the wall (the called Capheth-  
 ish), was fallen downe, they repared it. And  
 Symon is by Adiababem Sythelab, made  
 a stronge settinge posts and towers upon it.  
 Now when Tryphon purposed to charge  
 him, to be crowned, and to slaye the kynge  
 Antiochus: he was assayed by Jonathan to be  
 not to take him, but to fyght agaynste him. Wher-  
 fore he went about to take Jonathan: and to  
 kill hym.

So he departed, and came unto Bethsan.  
 Then went Jonathan forty agaynste hym  
 to the battayle with forty thousande chosen  
 men and came unto Bethsan also. But when  
 Tryphon sawe that Jonathan came with so  
 greaue a hood to drerow hym, he was affray-  
 ed: and therefore he receyved hym honoura-  
 bly commaunded hym unto all his souldiers,  
 and gave hym rewards, and commaunded his  
 men of warre to be as obedyent unto hym, as  
 to hym selfe.

And sayd unto Jonathan: why had thou  
 caused this people to take suche steaule,  
 forasmuch as there is no warre betwixt us? For  
 thou sende them home agayne, and chose cer-  
 tayne men to watch upon the, and come thou  
 with me to Jerusalem: for I wyll grue it  
 with the other stronge holdes, in case of warre  
 and theyr offyce.

As for me, I must departe, this is only the  
 cause of my cominge. Jonathan helde  
 hym, and byd as he sayde, puttynge away  
 his hood, whiche was in the hande of Ju-  
 da. He kepte Jerusalem by hym, wherof he  
 sent a letter unto Saluter, and our thousande  
 went with hym selfe.

Now as soon as Jonathan entred in to  
 Jerusalem, the cyty was in peace the gate  
 of it.

B

C

D

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

of the cyffe, and toke hym, and slew all them  
with the swerde, & came in to hym. Then  
first Xerphon an host of foremen and hoys-  
mas in to Salice, and in to the great playne  
fild, to destroy all Jonathas company. But  
when they knew that Jonathas was taken,  
and al they sayns that waited vpon him: they  
toke counsell together, and came forthe eady  
to & battayle. So when they whiche followed  
vpon them, saw that it was a matter of lyfe,  
they turned backe agayne. As for the other,  
they went in to the land of Iuda peaceably,  
and bewayled Jonathas, and the that were  
with hym nyghte soze, and Israel made greace  
lamentacō. When all the heathen that were  
found about them, thought to destroy them.  
For they sayde: now haue they no capitayne,  
nor any man to helpe them. Therfore let vs  
ouercome them, and take out theyr name fro  
amonge men.

¶ After Jonathas was taken, Symon is chosen  
captayne, of whom Xerphon takynge his children  
and maney for the redemption of Jonathas, cri-  
eth him and his chyldren. The graue of Jonathas,  
Xerphon hiteth Antiochus, a possessor of the realm,  
Demetrius taketh truce with Symon. Symon  
eruneth Gaza. He possesseth the towre of Sydon.  
He maketh his soune Joshi Capitayne.

CAPIT. XII.

**N**OW when Symon herde that Xerphō  
gathered a great host, to come in to  
land of Iuda, and to destroy it: and  
sawe that the people was in greate feareful-  
nesse and care. He came vp to Ierusalem, and  
gathered the people together, and gaue them  
exhortacyon, sayinge: Ye know what greate  
battayles I and my brethren and my fathers  
house haue stryken for the law and the Sa-  
ctuary, and what maner of troublers we haue  
sene: howe we strayed wherof, al my brethren  
are slayne for Ierachs sake, & I am left alone.  
And now let not me spare mys owne lyfe in  
any maner of trouble, for I am no better then  
my brethren: but wyll aunge my people and  
the Sanctuary, our chyldren and our wyues:  
for all the heathen are gathered together to  
destroy vs of very malice.

¶ At this wordes, the heates of the people  
were kindled togithers, so that they cryed with  
a loud voyce, sayinge: Thou shalt be ouer-  
capitayne in steede of Iudas and Jonathas  
thy brethren, whiche thou ouer battayle, and  
whiche thou commanded vs, we will  
do it. So he gathered all the men of war ma-  
nyng he alle to synge all the wallis of Jeru-  
salem, which he made stronge sounde about.

**25** ¶ Then sent he Jonathas the sonne of Abio:  
somus with a fewe host vnto Joppa, whiche  
was one of the best in the iudell, and  
bewayned there the selfe. Xerphon also re-  
moued from Hierusalem with a great army,  
to come in to the land of Iuda, & Jonathas  
with him in haste. And Symon prieted his  
cruces at Bethus, vnto the plague house.

But when Xerphon herde that Symon  
stode vp in steede of his brother Jonathas, &  
that he wolde warre agaynst hym: he sente  
messenger vnto hym, sayinge: Where as we  
haue kept Jonathas thy brother, it is for mo-  
ney that he is a wyng in the wynges a crome  
conterpunge the busynes that he had in hand.  
Wherefore sende now an. Calentes of sil-  
uer & his two sonnes for suretye, that when  
he is letten forth he shall not forsake vs: &  
we shall sende him agayne. Sweete deies Symon  
knowe, that he byssendeth in his wo-  
des yet commanded he the money and chy-  
ldren to be deliuered vnto hym: for he shal  
be the greater enemye agaynst the people  
of Israel, and saye: because he sent hym not  
the money and the chyldren, therfore is Jo-  
nathas deyd.

So Symon sent him the chyldren and an  
hundred talentes, but he byssendeth, and  
wolde not let Jonathas go. Afterward came  
Xerphon in to the land, to destroy it. & will  
rounde aboute by the waye that ledeth vnto  
Beth. But where so euer they went theyther  
went Symon and his host also. Now they  
were in & castellent messengers vnto Xer-  
phon, that he shoulde make had to come by &  
wyldeynes and to stude the byscopis: And  
Xerphon made ready al his hostmen to come  
that same nyght. Sweete deies it was a very  
greate: now, so that he came not to Gaza-  
dichim. And when he drewe nyghte Xalcha-  
ma, he slewe Jonathas and his sonnes there  
and then cometh soz, & goo home in to his  
owne lande.

Jonathas &  
his sonnes  
are slayned

¶ Then sent Symon for to see his brethren  
deed toyle, and buoyed it in Woden his la-  
eders cyffe. So all Israel bewayled hym w  
greace lamentacō, and mouened for hym  
very longe. And Symon made vpon the se-  
pulchre of his father and his brethren a buye  
bringe bygh to lode vnto of the house beynde  
and before: and set vpon seuen pylles one a-  
gaynst an other, for his father, his mother &  
seuen brethren, and set great pylles rounde  
about, with axes vpon them for a preser-  
uatiō, and carued wyppes besyde the ac-  
ces: that they myghte be sene of mē sayyng  
in the see. This sepulchre whiche he made at  
Bethan stanteth yet vnto this daye.

¶ Now as Xerphon went forth to walke to  
pouer kynge Antiochus, he slewe him tray-  
teously, and rayned in his bedde, crowned  
hym selfe kynge of Asia, and dyd much euill in  
the land. Symon also buyt vpon the castles  
in Jemys, makinge them strong with bygh  
towres, greate wallis, postes and lockes, &  
layd vpon byttayles in the strong holdes. And  
Symon chose certayne men and sent them  
to kynge Demetrius: to deliue hym, that he  
wolde discharge the land from all bondage,  
for Xerphon had spoyled it very sore. Where  
vpon Demetrius the kynge answered hym,  
and wrote vnto hym after this maner.

D  
Xerphon  
is slain  
by Symon

Demetrius the kynge sendeth certayne  
vnto Symon the kynge preserue his feild with  
the eibris people of the Jewes. The gold  
crowne and pryecious stane that he sent vnto

be, haue the receyved: and are ready to make a good safe peace wth you, yea and to wyte unto ouer officers, for to release you, concerninge the charges wherewith we made you free and the appointments that we made wth you, shall be firme and stable. The George holdes wthich ye haue buyed, shall be yours owne. So for any ouer syghte of fault committed vnto this daye, we forgiue it, and the reuynar that ye oughte to haue. And wher as was euyl of the rebule in Ierusalem, it shall not be no rebule: and I will who are mette amonge you to be in our counse, let the be tryppen by, that there maye be peace betwixte vs.

**C** Thus the yoke of the heathen was taken fro Irael, in the hundreth thre score and ten yere. And the people of the Jewes began to wyte to theyr letters and actes in this maner. In the fyfth yere of Symon the hye prier, and prier of the Jewes.

LOP, 1111

In these dayes went Symon vnto Gasa, and besieged it round about, wher he see up vpon iudgement of warre. And was a towne which he toke. So they that gas in to the towne leapt in the crite, whiche was in a greace feare. In so muche that the people of the crite sente theyr clothes, and desired by hym the walles wth theyr wyues and chyldren, besyche Symon to be at our wyllyng them sayinge.

**I** O wyllyng be not affe our wyllyngnesse, but be gracious vnto vs, and we shall so the scruple. Then Symon for very pite, wolde syghte no more agaynst them, but put them out of the crite, and closed the houses, wher in the images were: so be closed: and in closed the crite wth plumes of pyrite, sturunge shankes vnto the Roode. So when he had cast all abominacions out of the crite, he set such men in it as kepte the lawe of God and made the crite stronge, and buyed a dwellinge place for hym selfe.

Now when they in the castell of Ierusalem were kepte so straitly, that they coude not come forth in to the countrey, they were wretched byrnsell: they were verye hungrye, and many of them sayned to death. In so muche that they besoughte Symon to be at our wyllyng them, whiche he graunted them. So he put them out from thence, and closed the castell from sythynesse. And vpon the xxij. daye of the seconde moneth in the hundreth. lxxij. yere, they entred into it wth thankes offeringe and brynchedes of palme trees, wth harpes, crowdes, timbales, and Iutes singinge psalmes, and songes of praise vnto God, so that the great enemy of Irael was ouercome.

And Symon vnderstande that the same daye would be kepte euery yere in iudgement, and made stronge the hye of the temple that was by the castell, wher he dwelte him selfe wth his company. Symon also perceyvinge that John tis soune was a myghty man of armes, made him captayne of all the houses, and caused him to dwell at Gasa,

Demetrius is our come of Irael. Symon to bige captayne there in a greace euyl in Irael. The course of frendship wth the Romayns wth the people of Sparta is turned.

CAPL XIII

**I**n the thre yere gathered kynge Demetrius his hood, and departed vnto Achaia to get hym helpe for to syghte agaynst Ierusalem. Now when Antioch the kynge of Persia & Media herd, that Demetrius was entred wthyn his boundes: he sent one of his prieres to take hym alyne, and to bynche hym: but to hym. So he wente and sawe Demetrius hood, toke hym selfe, broughte him to Antioch whiche kepte hym in ward. And all the land of Iuda was in red, so long as Symon lived for he soughte the wylth of his people, therfore were they glad to haue hym for theyr captayne and to do hym wyllyng alwaye.

Symon than the crite of Ioppy, also for an haue towne, and made it an instance in to the Jies of the see. He enlarged the boundes of his people, and conquered them more lande: he gathered by many of theyr people that were prysones he had the domurion of Gaza, Arithura and the castell, whiche he closed from sythynesse, and there was no man to set, and hym: so that euery man tyllid his grounde in pear, the lande of Iuda and the trees gaue theyr frute and increase. The elders sat all in iudgement, and toke theyr wyte for the wylth of the lande: the foure men put on wyllyng and barres vpon them. He prouyded byttables for the crite: & made goodly stronge holdes of them: so that the same of his wyllyng was spokid vnto the ende of the world. For he made prysones oute the lande, and Irael was full of myght and force.

Every man sat vnder his byrnsell syghtes and there was no man to say them a wyl. There was no man in the land to hit agaynst them, for then the kinges were ouercome. He helpe those that were in acuretye amonge his people he was byrned to se the lawe kept: as for such as were vngodly & wretched he toke the away. He set by the Sanctuary and increased the holy brules of the temple.

Wth the Romayns and Spartyans had gotten word that Iohannes was dead, they were syghte say. But when they herd that Symon his brother was made hye prier in his orde, and howe he had won the laute agayne wth the crite in Iudaea wth vnto hym in tables of Ialyne, to renewe the frendship and bonde of Iour, wth they had made a feye wth Judas and Jonathan his brether. Whiche wyppynge were red before the congregation at Ierusalem.

And this is the copie of the letters, that the Spartyans sente: The Demetrius and crite of Sparta sende greetynge vnto Symon by great prier in the crite, prieres, & other people of the Jewes (this byttabill): Wher your embassadours that were sent vnto our people, & crite of your wyllyng, & crite

21

18

16

1611

16









## CAPL

## XVI.

**T**hen came Jhon by from Gasa, & tolde Symon his father what Ledebeus had done amonge their people. Upon this called Symon two of his eldest sonnes, Judas and Jhon, and said vnto them: I & my brethren, and my fathers house, haue euertill our youth by vnto this daye, foughten agaynst the enemyes of Israell, and God gaue vs good fortune to destruye Israell our enemyes. And now for so moche as I am olde, be ye in steede of me and my brother, to goo forth and fighte for our people, and the help of God be with you. So he crosse wrent. Wherewith went forth agaynst Ledebeus and rested at Gadrya.

In the morning they arose and went in to the playn field: and he holde, a mighty great host came agaynst them, both of solde and horsemen. Now was there a water brook betwixt them, and Jhon remoued the host towarde them. And when he sawe that the people was afrayd to go ouer the water brook he wrot ouer syde him selfe: and the men leunge this solowed him.

When Jhon set his horsemen & solde men in orde the one by the other, for their enemyes horsemen were verrey many. But when they blyt by the prestes trumpets, Ledebeus fled with his host, wherof many were slayn and the remanent gat them to their stronge hold. Judas also Jhons brother was wounded at the same time. And Jhon solowed skyl upon the enemyes, till he came to Cedry whiche he builded. The enemyes fled also vnto the coveys that was in the felde of Aiolus, and these byd Jhon burne vp. There were there wylde thowse men of the, & Jhon cutt agayn paccably to Jury.

And in the felde of Jericho was Ptolomy the son of Abolus made captiue, which because he had abundance of syluer and golde for he had wrytten the daughter of Symon the brether, and was proude in his kynde, & thoughte to conqure the land, & makinge falsehed

gainst Symon and his sonnes, to destroye the. So as Symon was goinge short the: chere the cities that were in the countrey of Jury, and caring for the, he came betwixt to Jericho with his brother Judas his sonne, in the thirtieth. year, in the. month called Ephet. When Ptolomy the son of Abolus receyued the: but with his selfe) in to a stronge fort of his called Doeb, which he had builded, wher he made them a banquet.

So when Symon & his sonnes were merry and had dyonken well, Ptolomy thowt by his men whom he had tryd there & tooke their weapons, entered in to the banquet house, & in Symon & his two sonnes, and receyued of his seruantes. Suche great vnfareshynesse byd Ptolomy in Israell, & receyued euill for good. He wrot this Ptolomy the same by to king Antiochus, requirring him the hold send him an host to helpe him, and to hold he deliuer him the land, with the cities and tributes of the same. He sent other men also vnto Gasa, for to take Jhon: and wrot vnto the capitaynes to come to hym, and he sholde geue them syluer, golde, and rewardes. And to Jerusalem he sent other to take it and the Sanctuary.

Then ran there one before, & told Jhon in Gasa, & his father & his brethren were: Gasa, and howe that Ptolomy had sent to sic him also. When Jhon herde this, he was sore abashed, & layde handes of them that were come to destroye him, and slew them: for he knewe that they went about to kill him.

As for other thinges concerning Jhon: of his warres, of his noble actes wherin he behaued him selfe manfully, of the buylding of walls which he made, and other of his doings: they are wrytten in the cronicles of his presthode, the which theye saye that he was made bye prest after his father.

**T**he ende of the first booke of the Machabees.

¶

Symon & Judas

THE II. BOOKE OF THE MACHABELS.

In Epistle of the Jewes that dwelt at Jerusalem sent unto them which dwelt in Egypt, wherein they exhorte them to praye for the temple of Jerusalem. Of the fyre that was hyd in the praye of gathemasa.

CAPL I.



The brethren of the Jewes which be at Jerusalem, & in the ladd of Iurye, with unto those brethren of the Jewes that are thorow out Egypte good fortune helth and praye.

God & Lo:rd be gracious vnto you, & styrne vpon his countenance & be made to shew, that Jacob his faith ful seruantes, and grue you al such an herite, that ye may loue & serue his wyse & pfectlye his wil with an harte & a willing mynde: he open your hertes in his law, and in his commaundmentes, scude you praye: heare your prayers, be at one with you, & neuer forsake you tyme of trouble. This is here our praye for you.

What tyme as Demetrius reigned in the thir. yere, we Jewes wrote vnto you in the trouble and violence that came vnto vs. In those yeres after that Jason departed out of the holy lande and kyngdome, they dynt vpon the postes, & shed innocent bloude. Then made we our prayer vnto the Lo:rd, and were heard: we offered and lighted the candels, settinge forth cakes and byerd, and now come ye vnto the feast of tabernacles in the moneth Cassio.

In the thir. xviij. yere the people that was at Jerusalem and in Iurye, the eunsel and Judas him selfe, sent this bolisome salutation vnto Aristobolus kyng of Ptolome. master, which came of the generation of the annoiued prestes, and to the Jewes that were in Egypte: In so moche as God hath deliuered vs from greete perils, we thanke hym highly, in that we resisted so myghty a king. And whyr he broughte men out of Persia by heapes to fyght agaynst vs and the holy crosse. So as he was in Persia: namely the captayne was: the great horse, he perished in the temple of Antreas, beinge discyued thorow the deu. ce of Antreas prestes. for as he was purposed to haue baner, there Antiochus and his frendes came thither to receiue moche monye for a dowrye. So when Antreas prestes hadde layde so: the the money, he entered vnto a small compasse into the compasse of the temple, and so they shut the temple.

Now when Antiochus entered by openinge the praye entrance of the temple, the prestes shut vnto the capiterne to dysh, beuies the in presence there were with him, smote of thre: hebes, and theyrue them out in all thynges. God be

prayed, which hath deliuered the wicked in to our handes.

Wher as we now are purposed to haue purification of the temple vpon the xviij. daye of the moneth Cassio, we thoughte necessarye to certifye you therof, & ye also mighte see the tabernacles scall day, and the day of the fyre which was giuen vnto them: gathemasa offered after he had see vpon the temple and the altar. For what tyme as our fathers were led away vnto Babilon, prestes which they soughte the honour of God, toke the fyre purelye from the altar, & hyd it in a voley, wher as was a dyr: dyre pye, and thertur: they kepte it, because the place was vnknowen to euery man. Now after many yeres wher it pleased God that gathemasa should be sent from the kyng of Persia, he sente the chylders: chyldren of those prestes: which had hyd the fyre: to seke it. And as they soude vs they founde no fyre, but theyrue water. Then commaunded he them to drawe it vp, and to bringe it hym, & the offerynges with all. Now when the sacrifices were layde on and offered, the prestes gathemasa commaunded to spraye the water and the wod with the water. Wher this was done, and permye come that the sunne shone whiche afore was hyd in the cloude: there was a great fyre kyndled. In so moche that euery man merueyled. Nowe all the prestes prayed whyle the sacrifice was a makinge. Jon: has prayed for the, and the other gathemasa.

120. 121. 122.

And gathemasa prayer was after this manner: O Lo:rd God, maker of all thynges, & fearful and strong, thou thyghtous and mercifull, thou that art only a gracions kyng, only thyrue it, only iust, slaughter and cruel, thyng, thou dost deliuerest: Ieact from all trouble, thou that hast chose the fathers and halowed them: receyving the offerynges for the hole people of Israel, preserve thine owne people, and halow it. Gather thou together that are scattered abroad from vs: deliuer the that are vnder the weathers bondage, loke vpon them which are despised and ahhorred: that the weathers may know and see, how that thou art our God: punish the that oppresse, and proudlye put vs to dishonour. Let thy people agayne in thy holy place, like as Moyses hath spoken.

And the prestes song psalmes of thanksgivinge, so longe as the sacrifice endured. Now when the sacrifice was byrue, gathemasa commaunded the great stones to be sprayed with the residue of the water. Wher: he it was done, there was kyndled a flame of them also: but it was consumed thorow the fryght that shrode from the altar. So when this matter was knowen, it was tolde the kyng of Persia, that in the place wher the prestes which were led awaye, had hyd the fyre, there appered water in stead of fyre, and that gathemasa & his company had purified the sacrifices withall. Then the kyng was

spereyngt and pouderyngt the water diligently, made him a temple to proue the thing was done. And when he found it so in dede, he gaue the prestes many gyftes, and dyuers rewards: & he toke the with his own hand and gaue them. And Sarchemias called þe same place Sephehar, which is as much to say, as a cleansing: but many men call it Sephi.

¶ Some saye that the temple, the Arche, and the altar in the hyl of the hyrcobes of Ioson conspyred in cas.

C A P I. II.

**I**t is found also in the wytynges of Jeremy the prophet, that he commaunded the which were carryed away to take fyre, as it is sayd a'ore. He commaunded them also, that they shoulde not forget the law and commaundmentes of the Lorde, and that they shold not erre in their myndes, when they se images of syluer and golde with their ornaments. And he also commaunded them, that they shold not let the law of God go out of their hearts.

¶ It is wyrtten also, how the prophet at the commaundment of God, charged them to take the tabernacle and the arke with them, and he went forth vnto þe mountayne, whiche Moses clymed vp, and lawe the heritage of God. And when Jeremy came there, he founde an open caue, wherin he layd the tabernacle, the arke, and the altar of incense, & so stoppeth the hole. There came certayne men together also to solowynge hym, to marcke the place, but they coulde not fynde it. Whiche when Jeremy perceyued, he reposed them sayinge: As for that place it shall be vnknowen, vntill the tyme that God gather his people together agayne, and receyue them vnto mercy. Then said God vnto them these thynges, and the maner of the Lorde shal appere and the cloud also, like as it was shewed vnto Moses, and lyke as when Salomon despyred that the place might be sanctified, and it was shewed hym.

¶ For he being a wyse man, handled honorably and wysely offeryng vnto God in þe lawing of the temple when it was finished. And like as wher Moses prayed vnto þe Lorde the fyre came downe from heuen and consumed the burnt offering: Euen so prayed Salomon also, and the fyre came downe from heuen, and consumed the burnt offering. And Moses said: his wylle the sponnyng was not enter, edrefore it is consumed. In that murre Salomon hept the dedication, of halowynge, eight dayes.

¶ In the annotations and wytynges of Jeremye were these thynges put also: how he made a fyrdary, and how he gathered out of all countreys the bookes of the prophetes, of Dauid, the epistles of the kinges, & of the prestes. Euen so Judas also, how wher he lered by experience of war, & suche thynges as

had hapened vnto vs, he gathered the al togyther, and so we haue the by vs. If ye now desyre to haue the same, sende some bodye to fetch them vnto you. Wher as ye then see at out to crie: at the purification, we haue written vnto you. And before ye that do well, ye kepe the same dayes. We hope also that the God which deliuered his people, & gaue them the heritage, byng dome presthode & Sanctuary that he promised the in the law, that shortly haue mercy vnto vs, & gather vs together fro vnder the heauyn to his holye place: for he hath saued vs fro great perils, and hath circled the place.

¶ As concerning Judas Machabens and his brethren, the purification of the great temple, the dedication of the altar: yea & of the waters þe concerneth Antiochus and Epiphanes his son, of the thynges that came downe from heuen vpon those, which manfully defensed the Jewes. For though they were but few, yet defended they the hole land, & our way the enemies hoste, reuerted agayne the temple þe was spoken of: & so oute all the world, deliuered the city, doinge their best þe law of the Lorde which was put downe might to all tranquillite be restored agayne vnto the Lorde that was so mercifull vnto them. As concerning Jason also of Arien, we haue vnder taken compendiously to byng in so our booke, the thynges that were comyng: the ded of him in fyre. For we considerynge the multitude of the booke, & how hard it shoulde be for them that wolde medle with stories & actes: and that because of so dyuers maters haue vnder taken so to comprehend the stories that such as are disposed to rede, might haue pleasure and pastyme therein: and that they which are diligit in such thynges, might the better charyke vpon them: yea & that who so euer rede them, might haue profit thereby.

¶ Euen thesels, we our selues þe haue medled with this matter for the shorteninge of it, haue taken no small labour, but great diligence, wylle thynges & tractable. Lyke as they that make a scall wolde fynde do other men pleasure: Euen so we also. For many men shal, are very well content to take the labour, wher as we may shortly comprehend the thynges that other men haue truly wyrtten.

¶ For he that buylded an house anye, must prouyde for many thynges to the hole burying: but he þe paynted it afterward, seeketh but only what is comly, meete, and convenient to garnish it withall. Euen so do we also in lyke maner. And wher the that hearyned to wyrtte a story for the people, must wylle the vnderstandynge gather the matter together, set his wordes in order, and diligently seke out of eury parte: but he that afterward wil wryte it, wylle seke to wyrtte, and couche it not the matter at the largest. And this be sufficient for a prologe, nowe wylle we begyn to shew the matere: for it is but a feyrb thyngge to make a long prologe, and to be shortly in þe story it selfe.

Of the heuour done vnto the temple by the kynge of the Cherites & Symon the high prieste in the temple. Heliodorus seem to take it from a waye to worship of God, and breake at the prayer of Quide.

CAPL.

111.

**W**hat tyme as the holy city was inhabited in al fear and wiche, and when the lawes were yet verie well kepte. (For so was it ordeined by Quias the hie priest, & other godly men that were enemies to wychednesse.) It came thereto that euen the kynge and prynce therein selues dyd the place great wozdrp, and garnished the temple wth great gyfte: In so moche that Helseus kyng of Asia, of his own reutes bare all the costes belonging to the seruyce of the offeruyges. Then Symon of the cytye of Beniamin, a ruler of the temple, laboured to worke some myghte in the cytye: but the hie prieste respyted hym.

a. 20. 1. 1. c.

a. 20. 1. 1. c.

a. 20. 1. 1. c.

Nevertheless wht he myght not overcome Quias, he gat him to Apollonius the son of Chersa which then was chiefe to be in Celosyria and Phenicis, and told him that the treasury in Jerusalem was full of innumerable money, & how that the commons goods, which belongeth not vnto the offeruyges, were euer charge great also: yea, and how it were possible that all these myght come vnder the kynges power.

**W**hen Apollonius hadde shewed the kyng of the money, as it was tolde him: the kyng called for Heliodorus his steward, and sent hym with a commaundement to bringe hym the same money. Immediately Heliodorus toke his journey, but vnder a colour, as though he wolde goo thowow Celosyria and wherence to visite the cytyes, but his purpose was to fulfill the kynges pleasure. So wht he came to Jerusalem, and was sounfully receyued of the hie priest in to the city, he tolde what was determyned concerninge the money, and shewed the cause of his commaunde: he asked also if it were so in dede. Then the hie prieste tolde hym that there was such money layd vp for the vpholding of wyndowes and cherchelesse churche, and how that a certayne of it belongeth vnto Hircanus Tobias a nobleman: and that of al the money, which that wyched Symon hadde bestowed, three were foure hundred talent: of siluer, and two hundred of golde: yea, and that it were impossible for those men meaninge to be deceyued, that had layd vp their money in the place and temple, which is had in wozdrp thowow the hole world, for the mayntenance and honour of the same. Wher vnto Heliodorus answered, that he kyng had commaunded hym in any wyse to bringe hym the money.

e

So on the dayes appoynted, Heliodorus entred in to the temple to order this matter. But there was no small feare thowowout the hole city. The priests fel downe before the altare in their vestimentes, and called vnto he-

uen vpon hym, whiche had made a lawe concerninge this gyfte to kepe, that they shold be safelye preserued for such as commaunde the vnto hepryng. Then vnto so had lookede the hie priest in the face, it wold have greued his herte: For his countenance and the chaunge of his coloure, declared the inward sorow of his mynde. The man was al in tearynasse, and his body in teare: wherby they that looked vpon hym, might perceyue the griefe of his herte. The other people also came out of their houses by thynges vnto the common place, because the place was lyke to come in to confusion. The women came together thowow the stretes with beery clothes about their brestes.

Cross

The virgins also that were kepte in, ran to Quias, some to the wallis, other some looked out of the wyndowes: yea, they all helde vp their handes toward heuyn, and prayed. A myserable thyng was it to loken vpon the common people, and the hie prieste beinge in such trouble. But they besoughte almyghty God, that the goodes which were commaunded vnto them, myght be kepte whole: those that had distructed them vnto their hepryng. Nevertheless the thyng that Heliodorus was determyned to do, that perforce, must be in the same place, he hym self personallye bringe about the treasury with his men of warre. And the spirite of almyghty God shewed hym self openly, so that al they which presumed to obey Heliodorus, fell thowow the power of God in to a great sorowfull and dede. For there appeared vnto them an hoste, with a terrible noise, and cryge vpon him, dece in goody art: yea, and the hoste more at Heliodorus with his hoste. Now he that sat vpon the horse hadde barrell of golde vpon hym.

D

12. 1. 1. c.

As for those that appeared two sayes a beautiful yong men in goodly aray, which he dede by him, scourged hym of bothe: a sythen, and gave hym many stripes wherof casting, with that fel Heliodorus sodaynly vnto the ground. So they toke hym vp, beinge compassed about with great baynes, and bare him out vnto a heere. Thus he came with so many thunders and men of warre in to the sayde treasury, was borne out, where as no man myghte carrye hym: and so the power of God was manifest and knowen. He laye styll domme also by the power of God, destitute of all hope & lyfe. And they prayed the Lord that he had shewed his power vpon his place and temple, whiche a lytle afore was full of feare & trouble: and that thowow the reuincion of the almyghty Lord, it was fylled with ioy and gladnesse.

12. 1. 1. c.

The certeyn of Heliodorus frede prayd Quias, that in all haste he wolde call vpon God, to graunt hym his lyfe, which was gyven vnto the ghost. So the hie prieste commaunded the men, and left the hym faste in speete that the Jews had done to Heliodorus: some sayll, he offered an healt: other sayll for hym. Now when the hie prieste had receyved his prayer, the same yonge men in the same clothynge



nothing appeared and stood beside Heliodorus, saying: **C**haunce Ouaie the die pitee, for, for his sake had the Ouaie granted the thy life: therefore seeing that God had stronged the, give him praye and thanks. I shew euerie man his myght and power. And when they had spoken thise wordes, they appeared no more.

**S**o Heliodorus offred vnto God, in the great bowes vnto him which had granted him his lyfe, Chaunce Ouaie, toke his bow, & went agayne to the kinge. Then testified he vnto euerie man of the great workes of God that he had seene with his eyes. And when the kinge asked Heliodorus who were mete to be sent yett on: agayne to Jerusalem, he said: yf thou had any enemy or aduersarye vnto thy realme, send him thither, and thou shalt haue him punished, yf he escape with his lyfe: as in that place, no doubt, there is a speciall power and working of God. For he p dwelleth in heauen, visiteth and descendeth that place: & al that come to do it harme, he punisheth and plageth the. This is now the matter concerning Heliodorus, and the spyng of the treasury at Jerusalem.

**S**ymon receyved surpl of Ouaie. Taken despyring the effect of the hys word, corrupteth the hys with rewarde. The wretched intent of Jason.

CAPL IIII.

**T**his Symon now, of whom we spake afore, being a bewyayer of the money, & of his owne naturall countrey, reported the word of Ouaie, as though he had moed Heliodorus vnto this, and as though he had ben a byngge vnto cnyll. And thus was he not ashamed to call him an enemy of p realme that was so faithful an ouersere and defender of the cite and of his people: yea, and so feruent in the laire of God. But when the malice of Symon increased so far, that he showed his feedes there were certeyn mischaunges comynged: Ouaie considered the perill p myght come thowtow this cite, and towaes that Apollonius: namely for chiefe to; be in Helodorus: and Phemices was al: byonytanny, & Symons malice encreased the same: he gat him to the king, not as an accuser of the citizens, but as one that by him self intended the commaundment of the hole multitude. For he saw it to be not possible to live in peace, neither Symon to leaue: of ferd his solithness except the kinge did loke thereto. But after p death of Helodorus, when Antiochus which is called the noble, toke the kyngdome: Jason p brother of Ouaie laboured to be bye pitee: for he came vnto the kinge, and promysed hym the hundred and .xx. talentes of syluer, and of the other rentes, .lxxx. talentes. Besides this, he promysed hym yett an .x. and .i. if he myght haue the scole of the chydren, and that he myght call them of Jerusalem Antiochians. Which when the kinge had granted and he had gotten the superiouritie, he began immediately to draw his kinde to the custom

of the brachers, but drew the thynges that the Jewes had set vp of lawe, by Jason the father of Eupolimus, which was sent embasador vnto Rome, for to make the bondes of freddyng & lawe. He put downe al the Jewes and Lyberites of the Jewes, and set vp the wretched statutes. The durste make a syghering scole vnder the rassel, & set laye yong men to learne the maners of heeres and bye bellies.

This was now the begynnyng of the Greedensh and chaunge conuersation, brought in thowtow the vngacious and vbered wickednes of Jason, which shold not be called a pitee but an vngobly person. In so moche p the pitees were nowe no more occupied aboute the seruice of p auiler, but despised the temple, regarded not the offerings: yea gaue their diligence to learne to fighte, to wade to leape, to daunce, and to put at the stone: not setting by the honour of the fathers, but laced the glory of the Gykes best of all: for the which they stroue periously, & were greedy to followe their lust: yea their lust was in all thynges to be the forme, which also were their enemies and destroyers. Howbeit it to do wickedly against the lawe of God, that not escape unpunished: but of this we shal speke hereafter.

What tyme as the Olympiades games were played at Cyzus the kinge him self being present, this vngacious Jason sent wicked men, bearinge from them of Jerusalem, which now were called Antiochians, thise. Chaunces of syluer for an offering to Hercules. These had they that carryed them desired vnder such a faction, as though they shoulde not haue be offered, but bestowed to other vices. Neuerthelesse he that sent them, intended to the intent that they shoulde be offered vnto Hercules. But because of those that were present, they were gyven as to the makinge of shypes. And Apollonius the son of Helodorus was sent in to Egypte, because of the noble men of kyng Ptolomy Philometor. Howe when Antiochus perceyued that he was put out from medlyng in the realme, he soughte his own p: of ferd, departed from thence, came to Joppa, and then to Jerusalem: where he was honourably receyued of Jason, and the cite, and was brought in with to: the light & with great praye, and so he turned his hote vnto Phemices.

After these yere Jason sent Menelaus, the foresaid hinds brother, to haue the money vnto the kinge, and to byngge hym auaunter of other necessarye matters. But he, when he was pryed of the kinge for magnifying of his power, turned the pitee hode vnto hym self, laying vnto the hundred talentes of syluer for Jason. So when he had gotten comyngs vnto the kinge, he came bearing nothing that he cometh a pitee, but bearing the stomache of a cruel tyraunt. & the wretched of a wyld beast hee. When Jason, which he had deceyued his owne brother, seeinge that he hym selfe was begyled also, was fayne to flee: & the lande of the Ammonites, and

Heracles gat the Dominion. But as for the money that he had promised unto the King, he byd nothing therein, when Holoernus p'nter of the castill required it of him. For Holoernus was the man that gathered the customes: wherfore they were both called before the King: And thus was Heracles put out of the presthood, & Tyfimachus his brother came in his steed. Holoernus also was made so; be of the Egyptians.

It happened in the meane season, that the Arabians and Mallorens made insurrection, because they were grieved for a present theye brought Antiochus concubine. And came the King in all the haste to still them agayne, and to pacifye the matter, leaueinge Andronicus ther to be his deputie as one mete therfore. Now Heracles supposing that he had gotten a righte convenient tyme, stole oute oute the vessels of golde oute of the temple, and gaue them to Andronicus for a present: and some he sold at Cyprus, and in the cities therby.

Which when Quins knewe of a surety, he reproued hym, but he hope him in a Sanctuary betwixt Daphnia that lyeth by Antioch. Wherfore Heracles grete hym to Andronicus, and prayd him he wolde see Quins. So when he came to Quins, he counseyled him craftely to come out of the Sanctuary, gyuing him his hande tied an othe (how be it he suspecte hym); and then he slew Quins, without any regard of righteousness. For the whiche cause not onely the Jewes, but other nations also take indignacion, and were displeas'd for the vnyrguous deathe of so good a man.

And when the King was come againe from Antioch, the Jewes and certain of the Scribes went vnto him, complaining for the vnyrguous deeth of Quins. Yet Antiochus him self was so; in his mynde for Quins, so that he pierd him, and he wept, remembering his beneuolence & manerly behauiour. Wherfore he was so mynded in his mynde, that he commaunded Andronicus to be stripped out of his purple, and so to be led thro; out all the city: yett and the vngacious man to be slain in the same place where he committed his wife's death: vnto Quins. Thus the King remaied him his punishment, as he had deserued. Now when Tyfimachus had done many wicked deedes in the temple, thozow the counsell of Heracles, and the voyce came abroad: the multitude gathered the together agaynst Tyfimachus, so; he hadde caried oute nowe moche golde.

So when the people arose and were full of displeasure, Tyfimachus armed thre thousand men: to defende hym, a certeyn eyaunge beinge there capitayne, whiche was growen both in age and wisdom. But when the people vnderstode the purpose of Tyfimachus, some gat stones, some good strong clubbes, & some castles vpon Tyfimachus. And there were many of the thousand, some beinge slayne, and al the other cha; away. But as for the wycked thurch roduer him self, they

bylde hym beyde the treasury. Of these matters therfore there was kept a court agaynst Heracles. Now when the King came to the city, they made a complaint vnto him of Heracles conceyunge this busynesse, and the embassadours were there. Now Heracles wrote & promised Polomy to giue him moche money, yett he wolde per; waide & King. So Polomy wet to the King in to a court, where as he was set to sooke hym; & brought him oute of that mynde. In so moche that he discharged Heracles fro the accusations, that notwithstanding was cause of al mischief: and those poore men, whiche if they had sold theye cause: yett before the Scribes they shoulde haue bin iudged innocente, them he condemned to deeth.

Thus were they some punished, whiche followed vnto the matter for the city, for the people, and for the holy vessel. Wherfore they of Cyprus toke indignacion, and buryed the honourably. And so thozow the courtousnes of them that were in power, Heracles remaied still in Antiochia, increasynge in malice to the hurt of the cityens.

Of the figures and tokens seene in Jerusalem at the ende and offence of Jason. The pursuit of Antiochus agaynst the Jewes. The spoyle of the temple.

CAPL V.

At the same time Antiochus made him ready to goe agayne in to Egypt.

And then were there sent at Jerusalem forty dayes long, bo; sermen runnyng to and fro in the ayre, whiche had payment of golde and spere. And here were seene also hostes of men, weaponed, and bo;ses runnyng in an order, how they came together, how they held forth theye shylde, how theye harmed men by;tor oute their swerdes and the theye dartes.

The shine of the golde weapons was seene, and of al maner of armure. Wherfore every man prayd that those tokens myght tourne to good. Now when there was gone so; the faire rumour, as though Antiochus had ben dead: Jason toke a. M. men, and came to; dnyly vpon the city. And the cityens ran vnto the walles, at the last was the citye taken, & Heracles fled in to the castill.

As for Jason he spard not his owne cityens in the laughter, neither considered he what great euyl it were to be slayne the preseruer of his owne kynemen, but did as one that had gotten the victory of his enemies, and not of his frendes. For all this gaue he not the superioritie, but at the last rec; vnto confusion for his malice, and fled agayne lyke a vacabaunde, in to the land of the Ammonites.

Finally, for a reward of theye wickednes; he was accused before Aretas the King: of the Arabians: In so moche that he was sayd to flie from citye to citye, by;age despoyed of

Quins is slain.

1. 68

such

every man as a forsaker of the lawes, and an  
obscurable person. And at the last as an  
open enemy of his owne naturall countrey and  
of the creatures he was bypnen in to Egypt.

Thus he that afore put many out of their  
owne natyve land, perished from home him  
self he went to Libanus, thinking there  
to have gotten succour by reason of hyrcus.  
And he that afore had casten many one oute  
buried, was throwen out him self, no man  
mourninge for him, he putt yage him in his  
grave: so that he neither enjoyed the buriall of  
a dead man, neither was he partaker of his  
fathers sepulchre.

**E** Aftowhen this was done, the kynge sus-  
pect that the Jewes wolde have fallen from  
him: wherfore he came in a great by pleasure  
out of Egypt, and toke the cyte by violence.  
He commaunded his men of warre also, that  
they shoulde hys a not spare, but slaye whome  
such as will, slode them, as they had bypnd the  
gentils.

Thus was there a great slaughter of yong  
men, olde men, women, children and byrnes.  
In the dayes were there slayne. lxxxv. for  
the thousand put in prison, and no l. he so'w.  
Yet to he not content with this, but went  
in to the most holy temple: wher he was  
travellous to the lawes and to his owne natu-  
rall countrey, he praye his gyde) and with his  
wretched handes toke the vessel, which the  
hinges and cytes had gyven: yther for the  
garnishing and honour of the place: then  
take he in his handes and toke, yelp, and dete-  
red them.

**D** Somewhat Antiochus, that he considered  
not, howe that God was a lytell wroth for  
the synnes of them that dwelt in the cite, for  
the which, such confusid came by the place.  
And wherfore it had not happened there a have  
bene slayd in many synnes ( as to Antiochus  
as soone as he had come ) had sobrylyte bene  
punished, and det oute for his presumption,  
like as heliodorus was, whom Helicurus  
the kynge sent to robbe the treasury. Accor-  
dinge thelles, God had not chosen the people for  
the place of he, but the place for the peoples  
sake: and therefore is the place become partaker  
of the peoples trouble, but afterwards  
shall it enjoye the wealth of them. And if he  
as it is now forsaken in the wrath of almighty  
God, so when the grate God is recon-  
cyled, it shall be set up in by the worship of  
gawne.

**E** So when Antiochus had taken a. D. and  
bii. C. slayd out of the temple, he gat him  
to Antioch in all the haste, thinkinge in his  
mynde, that he myght make me soyle upon the  
drye land, and so go upon the see, such an drye  
mynde had he. The left drypures there to dre  
the people: At Jerusalem l. he by the way a by  
gian, in maner a more cruel then him self had  
set him there: At Carrum he left Helicurus  
and Pincians, which were more greivous to  
the cytyens the other. Now as he was thus  
set in marche against the Jewes, he sent Appo-  
lonis an hardy prince, with a. cccc. coman-  
dunge him to slaye all those that were of pre-

ferre, and to set the women, maydes, and  
children. When he came now to Jerusalem,  
he sawe peace, and hepte hym self by the  
shabbath daye. And then he commaunded his  
men to take them to their weapons ( for the  
Jewes kepte holy daye) and so he slew all  
them that were gone forth to the open play,  
sunnynge here and there thowhe the cyte  
wold his men weaponed, and murdered a  
great number. But Judas Machabius wher  
he was the tenth, fled into the wilderness,  
led his left there with his companye among  
the wilde beastes and upon the mountaynes  
dwelling there and eatynge grasse, l. cccc. they  
were the partakers of the synnecro.

**C** The Jewes are compelled to leave the lawe of  
God. The temple is defiled. Curriers are mo-  
ved that they shall not observe the shabbath  
with the Lawe. All earth them. The greivous  
paine of Cleazarus.

CAPL V L

**N**ot longe after this, sente the kynge a  
messenger of Antioch, for to compel  
the Jewes to alter the ordynances of the  
fathers and the lawe of God, to defile the  
temple that was at Jerusalem, and to call  
it the temple of Jupiter Optimus: and that  
the: shoulde be in Carium, as those which  
dwelt at the place of Jupiter the heretious.  
This wretched secton of the synnecro was  
drye upon all the people: for the temple was  
full of bo'up unisies, bishynge and basle  
lyng of the heathen, of cybaudes and basle  
together. The women went in to the holpe  
place, and bare in that was not laus l. The  
alter also was full of unisies and things wher  
the lawe forbiddeth to laye upon it. The  
shabbath was not kept, the other soigne  
feastes of the lawe were not regarded. To be  
playne, there durd no man be knownen  
he was a Jewe. In the daye of the hinges  
wher they were compelled to alter  
when the leader of Machus was kept, they  
were condemned in wretched gailandes of pure  
and so to go about for the pleasure of Ma-  
chus.

**H**owever the counsell of Helicurus,  
they went out a commaundment to the  
eyes of the heathen they shoulde not  
in the manner: namely to compel them  
to be sacrifice after the lawe of the Gentiles  
who so wold not, is put it to death. A pitte-  
ous thing was it to se. There were a. w. w. w. w.  
cused to have curiers. This is sonner, to house  
when they was led round about the cyte: the  
dab a. d. at their byres, they cast them  
downe by the waye over the walles. Some  
were crept in to the drin; had kept the  
b. to be accuse a unto Philip a by the  
the: because he in the face of God they kept  
the commaundment so strictly a wold not stand  
it selfes. Now I beseech all those which read  
this booke they refuse it not for these fallens  
of Antioch: a iudge of things: they are happer  
ned, so; no discussion, but: for a charynce

of our people. And why? Wherfore God suffereth  
not sinners long to follow their own maner,  
but shortly punyssheth them, it is a token of  
his great iourrage hymselfe. For this grace  
haue we of God more then other people. That  
he suffereth not so longe to spue unpunished  
lyke other nacions, that when the daye of  
iudgement cometh, he maye punyssheth them  
in the fulnesse of theyr synes. If we saye, he  
correcteth vs, but he neuer withstandeth his  
mercy fro vs: and though he punyssheth with  
aduersite, yet will he neuer forsake his peo-  
ple. And let this that we haue spoken nowe  
with few wordes, be for a warning and ex-  
hortacion of the heathen. Now will we come  
to the declaration of the matter. Cleasre one  
of the principall storys, an aged man and  
of a wellfaoured countenance, was aduoy-  
ned to gape wth open mouth, and in case sup-  
presed. S. W. And he desyring rather to dye glo-  
riously then to lyue with shame, offered hym  
selfe wth lighthe to the wartydome. Some  
whiche he saye that he will make good, he  
sought presently. And he was at a poynt with  
him selfe, that he wold consent to no vniuer-  
full thinge; any pleasure of lyfe. Theyll at  
God: by being moued wth pite (but not  
might) for the alder: and wth the man, toke  
him all by pite, and prayed hym, he wold  
let this flesh be dynght him as wold saye: and  
so saie, and then to make a countenance as  
though he had remembrance of the Act of the last:  
for he as the kynge remaunded, for he  
might be returned from death: and so for the  
alder standyng of the man, they wold saye  
this byt mynne. And he beganne to remem-  
ber his rere and honoyrable age, his noble and  
dewyppfull booke, and wold that from his  
youth he had bene of an honest and good  
conuersation: and to be constant: he had  
had the obsequies and lawe remaunded  
by God, wherfore he gaue the this answer,  
and sayde: Yet had I rather saye he layed in  
my graue. For he had not wold saye: (so  
he) in any wyse to assemble, wchey manye  
pouge persons myghte threke, that they  
bring: that persons, were gone to a desy-  
lyfe: and so to be wth mynne pte: for a litle  
tyme of a transpoyt lyfe: they myght be dis-  
turbid: by this means also wold I wold  
myne age, and make it aduoynable. For  
though I were now desyring from the  
mentes of men, yet wold I not escape the  
hand of almighty God, neither alme or wold.  
Wherfore I wyl dye manfully, and do as it  
becometh myne age: Wherby I maye pre-  
aduenture to haue an example of a diuine  
for such as be young, as I wold a wold  
and manfully dye an honest death, for the  
most wold and wold saye.

Prover. 11

Eliza

Samuel

1 Sam. 17

2

1

knoweth openly: that wher as I myghte  
be deliuered from death, I suffer these sore  
paynes of my body: but in my mynde I am  
well content to suffer them, because I reare  
the. Thus this man dyed, for the name  
of all of his death for an example not onely  
vnto young men, but vnto all the people, to  
be redoubt and many.

¶ The punishment of the vnderpynne of the  
morter.

CAPL VII.

¶ It happened also that there were taken by  
the kynge (with their mother) taken a speile  
by the kynge against the lawe to take syn-  
ners themselves mainly with scourges and  
whippes. And one of them which was the  
chylde, sayde: What seekst thou, and what  
requyrest thou of vs? And for vs, we are  
ready rather to suffer death, then to off-  
end the lawe of God: the latter. Then was  
the kynge angry, and had his selfe sent to a  
chylde potter. Whiche chylde by wold  
bois, manfully, he commaunded the long  
of hym that spake hym, to be cut out, to pull  
the flesh oute to beate to pace of the chylde  
of his flesh and leie: and he was the right  
of his mother and the other of his dynght.  
Now when he was come maced, he com-  
mended a speile to be made: for whyle there was  
any breath in hym: so he wold saye he could:  
In the which when he had bene longe pay-  
ned, the other dynght: they mother se-  
hored him to dye manfully, sayng: The  
Lorde God shall regarde the truth, and com-  
fort vs, lyke as wold saye: and wold  
reuerent to longe, larynge: and he wold haue  
compassion on his freuantes.

1 Kings  
16:14

2 Sam

17

So when the chylde was dead after this  
manner, they brought: the freuante to haue him  
in detencion pulled the sturme with the  
sore his berd, and asked hym, if he wold  
sworne hym, as he were payned in the  
members also they wold oute his body. And he  
answered boldly, and sayde: I wyl not  
do it. And so was he remmented lyke as the  
chylde when he was run at the grunge by the  
ghost he sayde: Whom most huge pte  
for wold saye: how to death, but the kynge  
of the wold saye: how to death, but the kynge  
of the lawe: in the resurrection of iustall  
lyfe.

After hym, was the chylde had in  
detyson: and when he was requyrd, he put oute  
his tonge, and th at wold saye: boldly  
sore his hande manfully, and spake with  
a chylde sayde: The lawe of God I haue, but  
now for the lawe of God I driue the  
for my trust is, that I shall receyue the  
him again. In so much that the king  
the wold saye: how to death, but the kynge  
of the lawe: in the resurrection of iustall  
lyfe.

1 Kings  
17:41

Now when he was dead also, they  
the souerayn wold saye: how to death, but the kynge  
of the lawe: in the resurrection of iustall  
lyfe.







his manlynde was spoken of every where.

So when Philip saw that the man was  
sent by Iyrell and Iyrell, and that the matter  
prospered with hym for the moost parte: he  
wrote vnto Ptoleme; whych was a captayne  
in Egipt (and wherby) to helpe hym in  
the hynges business. Then sent he Ptoleme  
adroitly (a speciall friend of his) w all the  
balle, and gaue hym the common loyde of the  
brathren no lesse then .xx. th. hundred men,  
to take out the hale generacyd of the Jewes,  
hauyng to helpe him one Onias a man of  
warre, whiche in matters concerninge ba-  
tyllie had great experyence. Ptoleme also  
decreed also the tribute ( which the Romas  
shuld haue had) to be gyven vnto hym,  
out of the captivitye of the Jewes, namely,  
.ii. th. talents. And immediatly he sent to the  
citty of the sea coast, requyryng them to  
brye Jewes to be theyr seruantes and bond-  
men, promysyng to sell them .xxx. for one ta-  
lent, but he considered not the wrath of al-  
myghty God, that was come vpon him.

When Judas knew of this, he tolde the  
Jewes that were with him of Ptoleme's  
decreed. Some were ther: some of them were  
full, not trustyng vnto the promysse of  
God and his help; wape.

But the other that remayned, came to-  
gether and sought the Lo. d. to deliuer them  
from this wicked Ptoleme, which had so de-  
ceyved them: he came vnto them: and though  
he wold haue do it for theyr sake, yet for the  
countaunce that he made with the Ro-  
mans, and because they relied vpon his helpe and  
glorious name. And so Archelaus called  
his men together, namely aboute sixe thou-  
sande, exhortyng them not to agree vnto their  
enemyes, neither to be asayed for the wyl-  
litude of their soueraynes commaund agaynst  
them vnto theyr country: but to tryllit monye,  
conferreinge the expyle that they had done  
vnto the holy place without cause, how they  
had deliuered and oppressed the cyty, yea and  
deliuered the lawes of the fathers. For they  
sayde he trust in theyr weapons and bolde-  
nesse, but our confidence is in the almyghty  
Lo. d. which in the turnyng of an eye  
maye bothe deliuer them that come agaynst  
vs, and a the world.

He rebosted them also to call to remem-  
brance, the helpe that God gaue vnto  
theyr fathers: as when theye perished an hun-  
dred foure thoue and foue thousande of Sine-  
nax's rebelle people: And of the battayle that they  
had in Babilon agaynst the Caldeans: how  
that at the last theye were helpe to helpe  
them, woe in feare: and how theye beinge out  
onlye .xxx. th. newe an hundred, and twey  
thousand, theye had the helpe that was gyven  
them from heauen, wherby theye also had re-  
ceyued many benefites.

Then wold these wordes, the men toke good  
heede vnto them, ready to be for the sake  
and the country. So he set vpon every com-  
pany a captayne, one of his owne brethren:  
Simon, Ioseph and Jonathas: gyven eche  
fiftene hundred men. He called Judas also

to reade the holy booke vnto them, & to giue  
them a token of the helpe of God.

Then he hym self beinge captayne in a force  
front of the battayle, buckled with his  
Arms. And when was their wyse, in so muche that  
theye were aboute .xx. th. men, & compassed the  
moost part of Ptoleme's host to slee, theye were  
so wounded and slede. Thus theye toke the  
money from those that came to be theyr,  
followed vpon them on every syde. But wold  
the Ro. came vpon them they returned, for  
it was the Sabbath, and therfore theye sol-  
dard names vpon them. So theye toke their  
weapons and spoyle and kept the Sabbath  
gynnynge thanks vnto the Lo. d. which had  
deliuered them that daye, and deliuered them  
his mercy. After the Sabbath theye deliuered  
the spoyle to the cyty, to the fatherlesse  
and to wydowes, and the residue had theye  
the silure with them. When this was done  
and theye had made a general prayer: theye  
besought the mercifull Lo. d. to be at one  
with vs seruantes.

Of those also that were with Timotheus  
and Machabe, whiche fought agaynst them  
theye slew .cc. th. manne bynd and strong hol-  
des, and dryued moost spoyle: tuce gynnynge  
an equal portion vnto the cyty, to the fatherlesse  
to wydowes and to ayde persons. And wold  
theye had diligently gathered thur wea-  
de together, theye layde them all in conser-  
uance: & the remnant of spoyle brought  
theye to Ierusalem. Ther were thur  
that touched persons, which was with  
thousand, and had vnto many Jewes. And  
when theye vnto the thurdelgynne at Je-  
rusalem for the victorie, theye were those that  
had let the on the portes of the temple: namely  
Salathiel, wold he was a. d. in to an house  
and so theye gat a wold the reward for their  
wickednesse. As for that moost vngracious  
Ptoleme, whiche has broughte a thousande  
inarchautes, to by the Jewes, he wold he  
toke the helpe of the Ro. broughte downe  
euen of them whom he regarded not: in so  
muche that he put of his glorious garment  
a. d. by he and came alone to Antioch, with  
greate shame and by dishonour, which he gat  
because of the destruction of his host. Thus he  
that promysed the Romas to paye them  
theire tribute, wold he toke Ierusalem: he  
gan now to saye plainly, that God was the  
defender of the Jewes, and therfore not pos-  
sible to wounde them because theye followed  
the lawes whiche God had made.

Antiochus wold he to spoyle the temple to by-  
urn to flight he heper euilish the Jewes, he is  
wether of the Ro. The famous repentance of  
Antiochus. He dyeth.

CAP. IX.

At the same tyme came Antiochus to  
bynd with dishonour out of Ierusa-  
lem. For when he came to Ierusalem, and  
wold he toke the temple & to subduer the  
cyty

Cont. n. a  
n. p. m. a. d.

From the  
William.

Ant. Reg. p. 12  
p. 128. 129.  
1. 1. 1. 1. 1.

Antiochus  
L. 1. 1. 1.

Antiochus  
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Antiochus  
L. 1. 1. 1.

Antiochus  
L. 1. 1. 1.

ryte, the people ran together and defended them selves, in so much that he and his were layne to the with shame. And so after dyght, it happened, that Antiochus came agayne to dyshonour. But whē he came to Egdalana, he got knowlege what was happened unto Syranos and Tymotheus. Nowe as he was maintynng him self in his wylde, he thought he was habile to avenge the injury that was done to them upon the Jewes: and therefore commaunded to make ready tin charret, ha- syng on his iouency withoute ceasynge, the iudgement of God prouokynge hym, because he had spoken so proudly, that he wold come to Ierusalem, and make it a graue of the Jewes. But the Lorde God of Israel, that seeth all thynges, smote him w<sup>th</sup> an insupportable plague, which no man coulde deale.

For as soone as he had spoken these wordes, there came vpon hym an horrible payne of his bowels, & a loze greife of the charmes. And that was but vyght: for he had married other mens bowels with dyures and beauste tormentes, howe be it, he wold in no wyse craue from his malice. Yea he was yett le prouder and more malicious agaynst the Jewes: But w<sup>th</sup> wyle he was commaundyng to make haste in the matter, it happened that he fell downe brackelye from the charret, so that he bryoked his body, and dyd him geue paynt.

And so he that thought he myght commaunde the cloudes of the heuē: so proude was he beyonde the condycion of man: and so w<sup>th</sup> the hyge mountaynes in a payre of scales, was now brought downe to the ground, and caryed vpon an hoystylle, knowledgyng the insupportable power of God vpon hym: so that the wycked body of his was full of wormes, which in his payne fell quych out of his n<sup>ose</sup>: In so much that his head was grued with the smell and stynke of hym. Thus he that a lytle agoe thought he myght reache to the heuē, & of heauen, hym myght no man nowe abyde ne heare, for the vehemence of stynche.

Therefore he beinge brought to his great paynt, began to come to the knowledge of hym self: for the punishment of God warned hym, and his paynt increased euer more and more. And when he him self myght not abyde his owne stynche, he sayd these wordes: It is reason to be obeyent vnto God, and that a man desyre not to be lyke vnto hym. This wycked person vrayd also vnto the Lorde, of whom he shoulde haue obtained no mercy. And as for the crye that he came vnto to de- stroy, to bryng it downe to the grounde, and to make it a graue for dead men: now he des- erteth to desyre it see.

And as touchyng the Jewes whom he had iudged not worthy to be buryed, but wolde haue cast them oute to be denouced of the soules and wild beastes, sayng: that he wold haue destroyed both olde and yonge: Now he promyseth, to make them lyke the carying of Athens. And where as he had spoyled the holy temple also, now he maketh promyse to gatheryng it with greates grates, to increase

the holy ornamentes, and of his owne tra- ces to beare the colles, and charges be- longyng to the offrynges: yea and he sh<sup>al</sup> be w<sup>th</sup> also become a Iewe hym self, to go thowt every place of the world and to preach the power of God.

But when his payntes wolde not cease, (so) the vyghorous iudgement of God was comē vpon hym: yea as a wyse despayre he wrote vnto the Jewes a letter of intercession couteynng these wordes: The kynge and prynce Antiochus wysheth vnto y<sup>e</sup> vertuous christians of the Jewes, moche health & good prosperyte.

If ye and y<sup>e</sup>ue christien fare well, and yf all thynges go after y<sup>e</sup>ue mynde: I w<sup>th</sup> give grate thankes. In my libentelle also do I re- mēbrē you louyngly: for as I came oute of Syria, and was taken w<sup>th</sup> you by scale: I thought: it necessary to care for the comen wealthe. And I dyd, & dyspar. In my selfe, but haue a good hope to escape this sickness.

But consideryng that my father sech on hoode somtyme in the hyge place, and he w<sup>th</sup> who shoulde sayge after hym, that yf these happened any other way, or any hard thyng were declared: they in the idē myght knowe theye thie to so; be, that theye shoulde be no miseration: agayne, when I prayde by my selfe, how that all the myghty men and myght boules rounde about, & sayng: w<sup>th</sup> all and lōk: but for opozuylte to do harme: I haue oportunitye that my sonne Antiochus shal sayge after me whom I oft: comēd to many of you, when I was in the hyge kyngdomes, and haue wyrtē vnto hym as in to mych letaltee. And I praye you and requyre you, to remēbrē the vnyuers that I haue done vnto you ymēally and in cōspyrall. For I hope it, that he shal be of lobbe and soupynt: but our, and it is to lōk. My deuyer, he shal be indyfferent vnto you.

Thus that unchere and blasphemer of God was ioyned in praynt: and like as he had miscrede other men, so he dyd a mystrable deede in a straunge countrey vpon a moun- tayne. And his body dyd w<sup>th</sup> dyffy that w<sup>th</sup> w<sup>th</sup> dyd by manye wayes: w<sup>th</sup> lōk: ceasynge the soune of Antiochus, went in to Egypte to Ptolemy Philometor.

[Tudas Machabeus taketh the city and the temple he deconsecrated there the axe of ananias. The Jewes fight agaynst the Idumians, & Symeonus murthereth Iewes, with whome Judas murthered: Balthaz: true men appear in the city to the helpe of the Jewes. Tymotheus dyeth.

C A P I.

X.

Machabeus now and his company (tho- rowe the helpe of the Lorde) won the temple and the city agayne, destroy- ed the altiers and chapelles that the Heathen hadde buryed thowt the Grekes: rē- sed the temple, made an other auker of bryk: Now I alle: y. yeres they offred sacrifice.

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Daniel's

Daniel's

Daniel's

Daniel's

of south for incense, the lightes and the we-  
 dyng. When that was done, they fell downe  
 flat vnder the grounde, and besought the Lord  
 that they might come againe in so much trou-  
 ble: but if they sinned any more agaynst hym,  
 he wold sende to chasten them with mercy, and  
 not to come in the banks of those aleuantes  
 and blasphemous men.

Now upon the same daye that the Graun-  
 ges polluted the temple, it happened that on  
 the very same daye it was closed a yeres  
 iuenity, the two and twenty day of thymo-  
 neth called a Lent. They kepte eight dayes  
 in gladnesse, like as in the feast of the abes-  
 nacles: remembryng that not longe afore,  
 they bounde the feate of the tabernacles vpon  
 the mountaynes ead in denues like be-  
 stes. And to the same token they bare gerne bo-  
 wers, byautes, and yalmes before hym that  
 had gyuen them good sojourn to cleue his  
 place. They ayered also together, and made  
 a statute, that every yere those dayes shoulde  
 be solemnly kepte of all the people of the Je-  
 wes.

Now Antiochus then that was called the  
 noble, dyed, it is sayd by colde. Now will  
 we speake of Hieron the son of that which  
 Antiochus, how it happened with hym: and  
 so will shewe wythes to comprehend the ad-  
 uersitie that chaunced in the wayes. When  
 he had taken in the thugdom, he made one  
 Ptolemy which had bene captayne of the host  
 in Iberien and Syria: ruler ouer the mat-  
 ters of that realm. For Ptolemy that was cal-  
 led Ptolemy, being a iulce for the Jewes, and  
 specially, to spe in iudgement for they wyng  
 as was done vnto them, toberke to be ale  
 praeably with them. For the which cause he  
 was accused of the souldes before Cyprian:  
 and when he was suspect to be a traitour  
 (because he had kille Cyprian, that Ptolemy-  
 col had commytted vnto hym: and because  
 he departed from noble Antiochus, that he  
 was come vnto (he poisoned hym selfe, and  
 dyed).

Nowe when George was gouernour of  
 the same place, he take Graunges and vnto  
 tooke of the synes in warr with the Jewes.  
 Howe the Idumians that dwelt in strong  
 holdes, receyued those that were dyspyd from  
 Jerusalem, and toke in hande to warr also.  
 But they that were with Machabeus, be-  
 so-lyght and prayed vnto the Lord, that he  
 woulde be thyr helper: and so they fell in to a  
 stronge holde of the Idumians, and to tyme  
 many yeres by strength he: but as in the ag-  
 aynst them the Idumians, and kyled no lesse (of  
 all together) thre twenty thousande. Fewer  
 the litle some, no lesse then nyne thousande,  
 were fled in to two stronge holdes, howe  
 all warr of Idumians to wyllyngly them.

Then Machabeus leauynge Symon, Jo-  
 sephus, Zachary and those that were with  
 them (which were very many) wll to helpe  
 them, and to fynde where he was. Nowe  
 they that were with Symon being led with  
 courtousnesse, were interested for mony, tho-  
 gh they were of those that lay in the towres:

take. For Machabeus, and let some of the  
 escape. But when it was tolde Machabeus  
 what had happened, he called for captaynes  
 of the people together accordyng to the peo-  
 ples, that they had solde the brethren for  
 money, and let their enemyes go. So he set  
 those traytours, and immediatlye went in  
 to the towres. And when they had  
 vided them selves manly with thyr wea-  
 pons & handes, they stode in the two castles  
 mo then twenty. W.

Now Tymotheus when the Jewes had  
 overcome afore, gathered a myltitude of  
 straunge people, broughte a booke also of  
 strength of the Idumians, to wyng Jewes by  
 strength. But when he sawe theyght. Macha-  
 beus & they that were with hym tel to thyr  
 prayer, spynkled saltes vpon thre heades,  
 beinge cryed with deere cloth aboute thyr  
 loynes, set downe before the altar and be-  
 soughe the Lord: that he woulde be mercifull  
 to them, but an enemye vnto thyr enemyes,  
 and to take parte agaynst thyr aduersaryes  
 accordyng as it is promysed in the lawe. So  
 after the prayer they went on further scryp-  
 ture: and when they came vnto the enemyes  
 they prepared them selves agaynst them.

And bytyme in the morning at a break  
 of the day, both the hostes buckled toght. For  
 the one parte hadde the Lord for thyr  
 refuge which is a grace of prosperyty & strength  
 and bytyme. The other had a manly stomach  
 which is a captayne of war.

The battaile now beganne greafe thre ap-  
 peared vnto the enemyes from heauen. b.  
 men vpon horsebacke with byrdes of golde  
 shynge the Jewes, & two of them beinge  
 Machabeus bet wyte them that kepte hym  
 safe on every syde with thyr weapons but  
 shot darts and lightenynge vpon the ene-  
 myes: where the; they were confounded  
 with bloudnes and so so; escaped, that they  
 fell downe. There were slayne of Ioseph  
 twenty thousand and five hund; and. vi.  
 hund; and ho; more. As for Tymotheus hym  
 selfe, he fled vnto Samer a very stronge holde  
 wherin Cerus was captayne. But Macha-  
 beus and his company layd siege to it thre-  
 fully. viij. dayes.

Nowe they that were with him standyng to  
 the strength of the place, muche and warr  
 exceedingly, and made greafe crakynge with  
 wyched mydes. After thre dayes vpon the fifth  
 day in the morning. xx. young men of Macha-  
 beus company being set on fyre in thyr myn-  
 des because of the blasphemous came in a full  
 vnto the wall, & warr vnto the stomachs they  
 and their companyons stoynd by vpon the  
 towres, vnto thyr to see fyre vpon the  
 postes & to burne thyr blasphemous peccans  
 quik. Two dayes were they despyryng  
 well whiche when they founde Tymotheus  
 (that was crept in to a ceiner) they kyled  
 him, & set Cerus his brother in the ma-  
 nce with Apolliphorus. When this was  
 done they songe psalms, with prayles and  
 thankesgynnynges vnto the Lord: & whiche  
 had done so greafe wynges for Israel, and

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L. 100. v. 11. 12

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them the victorie.

¶ These words are written to the Jewes. Eusebius saith that he sawe the Jewes. The letter of Lysias to the Jewes. The letter of Lysias to the Jewes. A letter of the Romanes to the Jewes.

CAPIT. XL

**N**ot long after this Lysias the kynge hitwarde and a kynsman of his, which had the gouernour of his matters, toke sore displeasur, for the thinges that had hapned: & wher he had gathered. lxxx. Men of force with all the hoste of the hostesmen, he came agaynst the Jewes thynking to wyne the city to make it an habitation for the heathen, and the temple was the he have to be an house of force, lyke as the other goddes houses of the heathen are, and to sell the pressed offyce every yere: Not consideringe the power of God, but was wyse in his mynde, trustyng in the multitude of footmen, in thousands of horsemen, and in his four score Elephants.

**S**o he came in to Iury and Echa to Bethsura a castel of defence lying in a narrow place for suronges from Jerusalem: and with it. Some when Machabeus and his companye were by the stronge holdes were taken, they fell to their prayres with wepyng and trautes before the Lorde, and all the people in the manner besought him, & he wolde send a good angel to deliuer Israel. Machabeus hym selfe was the first that made hym redy to the battell, exhortyng the other that were with hym, to troparde them selues, & to helpe their brethren. And wher they were goyng south of Jerusalem togither with a rebby and willing mynd, there appered before them vpon horsebacke a man in whyle clothyng, with harness of golde, carryng his speere. When they praysted the Lorde all to gyther, whiche had be: with them mercye, and were comforted in thyr mynde, in so moche that they were redy, not only to fyght with men, but with the most cruel beastes: yea, and to run thozome walls of ryon.

**T**hus they went on willingly hauyng en helper from heuen, and the Lorde mercifull vnto them. They fel mightily vpon their enemies like Lyons, brought down. xi. A. sole men, sixtenc. C. horsemen put all the other to flight, many of them being wounded, & some quite alwaye slayd. Yea Lysias hym selfe was slayne to fle shamefully, and so to scape. He wretchele the man was not without tndcrstanding, but considered by him selfe that his power was ministred, and pend: ed to the Jewes, being defended by the help of almighty God were not habile to be ouercom: why for he sent them word, & promysed that he wolde consent to all thynges which were reasonable, and to make the kynge their frend, to the whiche prayer of Lysias, Machabeus

agreed, & byng in all thynges the common maile: and wher to cure Machabeus wrote vnto Lysias concerning the Jewes, the kynge graunted it. For there were letters wyrtten vnto the Jewes from Lysias conkyngre these wordes.

**L**ysias sendeth greetynge to the people of the Jewes. Iohn and Abisalon whiche were sent from you, & I prayred me wryttinges, and requyred me to fulfill the thynges, conkyngre they: errende. Therfore loke what myght be graunted, I certyfyd the kynge therof: and what to cure was conkyngre: I agreed thereto: If ye now wyl be carefull in the matters, I shall emburre my selfe herafter also to do you good. As conkyngre of the thynges by euery arty cle therof: I have committed them to your messengers, and to those whom I sent vnto you, to comen with you of the same, take ye well: In the hund:ed and. xviii. year, the. xviii. daye of the moneth Diolesimebus.

**S**ome the kynge's letter concerned these wordes: tyngre Antiochus sendeth greetynge vnto his brother Lysias. For so moche as curfa: her is nowe dead, cure will is, that they whiche are in our realme, lye: w: ill: out any insurrection, and euery man to be diligent in his owne matters. We haue: stande also, that the Jewes wolde not consent to our sa: eber, so to be brought vnto the custom: of the Grekyes, but Arly to hope they: owne: sa: uours: so: the whiche cause they requyre of vs also, to let them remayne still by thyr owne lawre.

**W**herfore our mynde is, that this people shalbe in rest: we haue con: sidered and deter: mined also, to restore them thyr: temple: & gaue: that they maye lye: acco: drug: to the yle and custome of thyr: fore fathers: & how shall do vs a pleasure therfore, if thou sende vnto them and agree to it: them: that wher they are certyfyed of our mynde they may be of good chere, and loth: to their owne welth.

**A**nd this was the letter that the kynge wrote vnto the Jewes: Lysias Antiochus sendeth greetynge vnto the counsell and the other people of the Jewes. If ye saye: well, we haue our prayre: as for vs, we are in good health: Demetrius came and told vs, how that your desyre was to come downe to your people, which are with vs.

**W**herfore those that wyl come, we gyue them free libertie, vnto the by: tyne daye of the month of Apryll, that they maye vie the meates of the Jewes and they: owne lawre, lyke as afore: and none of them by any manner of waye to haue darne, so: thynges done in igno: rance. Demetrius whom we haue sent vnto you, shall comen with you at laze, take ye well. In the hund:ed fortye and eight year, the. xviii. daye of the month of Apryll.

**T**he Romanes also sent a letter, conkyngre these wordes: Quintus Petrus & Titus Paulus embassadors of the Romanes, send greetynge vnto the people of the Jewes. Loke what Lysias & thynges kynsman darde

granted you, we graunt you the same also. But as concerning the thinges which be referred vnto the hung, send by ether some with spee: & poude the mater diligently among your selues, that we may cast þ best to youre profite, for we must depart now vnto Antioch, and therfore wyte shortly agayne, þ we may knowe your mynde: þ accwell. In the hundred. xlviii. yers, the ystear daye of the moneth of Apryl.

¶ Timothy troubleth the Jewes. The wyched dedes the Jewes against the Jewes. Judas is curiour of them. He letteth spee on the rote of Judas. The perswasions of the Jewes against Timothy. Timothy is taken and let go vnto. Judas purteth Soudan. Judas offering sacrifice for the dede of the hope of the resurrection.

CAP. XII.

**W**hen these covenantes were made, Tyrias went vnto the king, and the Jewes cyled they grounde. But Timothy Appolonius the soun of Emel, Jerome and Demophon the prouit. Sicanos the capitaine of Cyprus, and they that lare in those places wold not let the ipe in tell a year. They of Joppa also did eue such a shameful hede: they prayd the Jewes that dwelt amonges them to go with their wiues and child: in to the thyppes which they had prepared, and bid them, as though they had ought them no euil to do. For so moche then as there was goone forth a generall proclamation the towne the city because of fear, they consented thereto, & sulpect nothyng: but when they were gone forth in to the wyppes, they dyd: woucht in to tell the two. C. of them.

When Judas knew of this cruelly wrought vnto his people, he commaunded those þ were with him to make them redy, exhortyng the to call vpon God the righteous iudge: wnt forth the agaynst those murderers of his brethren, set spee in the hand by night, byme by þ thyppes, and those that escaped from þ spee, he slew w the sword. And when he had done this, he departed as though he wold come agayne, and take out all them of Joppa. But when he had gotten word that the Iammites were minded to do in lyke maner vnto þ Jewes which dwelt among them, he came vnto the Iammites by night, & set spee in the haue with the thyppes, so that the light of the spee was sene at Ierusalem vpon a two. C. and xl. iurlonges.

Now when they were gone to sedence, i. iurlonges in their iourney toward Timothy. Men of force, and five. C. horsemen of the Arabians fought w him. So when the battell was ended, and prospered with Judas: the help of God: the residue of the Arabians being overcome, & slaughee Judas to be at one with them, and promysed to graue hym certeyn pastures, and to do him good in other thynges. Judas thinnyng that they wold be in dede be profitable concerning

many thynges, promysed them pear: w they vpon they shoke handes, and so they departed to their tentes. Judas went also vnto a city, which was very cast hente with bygges scaled round about with walles and brues kyndes of people dwellinge therein, called Caipin.

They that were within, put such trust in the strength of the walles, and in their hope of vicarys, that they were the flacker in their doinges, cursing and reuyllyng Judas w blasphemies, and spking such wordes as it becometh not. But Machabeus calling vpon the great prince of the world: (which without any battellrammes or ordinance of war, bid cast downe the walles of Jericho in the tyme of Iosue) set manfully vpon the walles, to take the city, and theow the helpe of the Lord: made an exceeding greet slaughter: in so moche that a lake of two iurlonges brode, which laye thereby, scamed to flowe with the bloude of the slayne.

Then departed they from thence, vii. C. & fifty iurlonges, and came to Caraca vnto þ Jewes that are called Arabians. But as for Timothy, they could not get him thert: for not one matter dispatched he was dispatched from thence, and had lesse certayne in a very strong hold. But Dositheus & Hospater, which were captiues with Machabeus, sate those that Timothy had left in the house of defence, euen. r. M. md. And Machabeus prepared him with the five. M. men that were about him, set them in order by companies, and went to the agaynst Timothy, which had with hym an hundred and. r. M. men of force, two thousand and five. C. horsemen.

When Timothy had knowledge of Judas commyng, he sent the women, child: en & the other baggage vnto a castell called Carac. (for it could not be wren, and was hard to come vnto, the wayes of þ same places were so narrow: and when Judas company came first in sight, the enemies were in such a feare theow the presence of God, which the sectal thynges: in so moche that they stinge one here, an other ther, were rather discomfited of their own people, and wounded with the strokes of their own swordes. Judas also was very cruel in following vpon them, purysyng those vngodly, and slawe. r. M. men of them. Timothy also him self fell in to the handes of Dositheus and Hospater whom he besought with many prayers, to let hym go with his spee: because he had manye of the Jewes factes and bycthen in prison which, if they put hym to death, might be disappoynted. So when he had promysed fully to deliure them agayne according to þ condicion made, they let him go wout harme for the helth of ere bycthen. And when Judas had slayne. xv. thousand, he went fro Caraca.

Now after þ he had chased away a slayne his enemyes, he remoued the hoste toward Ephron a stronge city, where dwelt manye brues people of the weathen, and the strong

Jeh

Jeh  
C. C. C.  
a. P. I.



young men kept the wailes, defending them mightily. In this city was much of diuance and provision of darts. But when Judas and his company had called vpon almighty God, which with his power breaked the strength of the enemyes, they went for the city and overcome. Of them that were within, from thence went they to the city of the Scythians, which lieth six hundred furlonges from Ierusalem. And when the Iewes which were in the city testified, that the city was dralle souerayne with them: yea and increased the hardy in the tyme of their aduersitie, Judas and his company gaue them thanks, deiuyng them to be friendly vnto them: and so they came to Ierusalem the thre tenth of the moeth being at hande. And after the feast they went forth agaynst Gorgias the gouernour of Idumea, with thre thousand men of foote, and four. And ho:stmen. Which when they met together, it chaunced a fewe of the Iewes to be slayne. And Dositheus one of the Bachenors, a mightie bo:seman and the bolde of Gorgias, was wounde taken hym selfe. But an horsman of Ethiopia fell vpon hym, and smote of his arme so that Gorgias escaped and fled into Idumea. When they now that were of Gorgias side, had foughten longe and were wearye, Judas called vpon the Lord that he would be their helper, and capitaine of the feilde: and with that he began with a manly voice to take vpon songs of prayse, and a crye: In so moche that he made the enemyes ascribe, and Gorgias men of warre toke they: flight. So Judas gathered his ho:st, and came into the city of Adolla. And when the tenth day came vpon them, they censured them selues (as the custome was): and kepte the Sabbath in the same place. And vpon the day followinge Judas and his company came to the vpon the bodies of them that were slayne, and to burye them in the fathers graues. Some vnder the rocks of certayne Iewes which were slayne they founde: it was that they had taken out of the temple: and from the Idolles of the Idollaters, which the Iewes by the lawe: are forbidden the Iewes by the lawe: to keepe any man saye that this was the cause wherof they were slayne.

And so every man gaue thanks vnto the Lord for his righteous iudgement, which had opened the eyngate that was dyd. They fell downe also vnto they: prayes, and besought God, that the fault which was made might be put out of remembrance. Besides that, Judas exhorted the people earnestly to keepe them selues fro such syn: for so moche as they saw before their eyes, that these men were slayne for the same offence. So he gathered of every one a certayn, in so moche that he broughte together two. M. M. achans of siluer, which he sent vnto Ierusalem, that there might a sacrifice be offered for the mysdede. In the which place he dyd wel and right, for he had some consideration and paining of the lyfe that is after this tyme. For if he had not thought that they which were slayne did yet liue, it had ben superfluous and vayne,

to make any bowe of sacrifice for them that were dead. But so: so moche as he saw that they which were in the fauoure and byle of God, are in good rest and joye, he thought it to be good and honourable for a reconyng, to do the same so: those which were slayne, that the offence might be forgiven.

The summary of Eupator in to Jewrye. The death of Senclaus. Antiochus going to fight against Eupator, moueth his soldiers into prayer. He killeth. xxiii. thousand men in the tentes of Bethsua. Whom one the terrorer of the Iewes is taken. Antiochus earnestly seeketh vpon with the Iewes.

CAPL XII.

In the. Lxxij. yearre gaue Judas knowledge, that Antiochus Eupator was commyng with a great power in to Iury, and Lysias the steward: ruler of his matters with hym, hauinge an hundred and eght thousand men of foote, fyue thousande horsmen, xx. Elephants, and thre hundred charrettes. Senclaus also ioyned hym selfe with them, (but with great discrey: and spake saye to the kynge, not for anye good of the country but because he thoughte to haue bene made some grate man of auctoritie. But the king of kynge moued Antiochus mynde agaynst this vngodlye person, and Lysias moued with the kynge, that this Senclaus was the cause of all myschance: so that the king commaunded to take hym, and (as the manner of them is) to put hym vnto deeth in the same place.

There was also in the same place a collyre of fyre: wherof theyre heaped with ashes: but aboute it was so made, that noughte loke downe on everye syde. Where in to the kynge commaunded that whateuer persone to be cast among the ashes, as one that was cause of all vngodlye synne. And reason it was that the vnderstande shoulde seee such a death, and not to be buryed: for he had done much myschance vnto the altar of God: whose fyre and ashes were holye: therfore: was it right, that he him selfe also shoulde be deffiled with ashes.

But the kynge was wad in his minde, and came to serue him selfe more cruell vnto the Iewes then his father was: which when he sawe perceyued, he commaunded the prayer: to call vpon the Lord night and day, that he would now helpe them also, lyke as he had done alwaye: for they were as they were put from their lawe, from their naturall country, and from the holye temple: and not to suffer the people: which a lyell whye afore began to scatter) to be subdued agayn of the diuylous nations.

So when they had done this together, he soughte the Lord for mercy to wyprunge and fasting thre dayes long, and then he gaue: Judas exhorted them to make them selues

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erby. But he and the elders togither desired  
erge forth first with their people, also: the  
kyng brought his host in to Jure, and arose  
he besieged the city, and so to commaund the ma-  
re vnto God.

Wherfore he ascribed þ power of al thing-  
er into God the maker of the world, erbor-  
erug his people to fyght manfully: yea turn-  
vnto both: so: the lawre, the temple, the city,  
their owne natyue countrey, and to defende  
the citizens, and set his hoste before Machin.  
He gaue them also þ were with him a token  
of the victory of God, choosing out the mayest  
young men, went by wyght in to the hinges pa-  
uilion, hew of the host. xiiii. M. men, and the  
greatest elephants, with those that sat vpon  
them.

Thus when they hadde brought: a greates  
fear and tumber amonge the l. ures of their  
enemies, and all thynges went prosperou-  
lye with them, they departed in the breake  
of the daye, God bringe they: help: r and de-  
fender. Now when the kyng perceyued the  
manynesse of the Jewes, he wente aboute  
to take the stronge places by craft, and re-  
moued his host vnto Machin, whiche was  
a well kepte touer: of defence of the Jewes:  
but they were chased awaye, hurte and dis-  
comfited.

And Judas sente vnto them that were in  
it, such thynges as were necessarye. In the  
Jewes hoste also there was one B. hobocus,  
whiche wolde the enemyes their see ceter: but  
they sought him out, and when they had got-  
ten him, they put hym in prison. After this  
did the kyng commaund with them that were in  
Machin, to be true with them, he parted, &  
strook a battayle with Judas, whiche ouer-  
came hym.

But when he vnderstode, et at Phillip  
(whome he hadde lette to be ouerlode of his  
duynities at Antioche) began to rebell a-  
gainst him, he was assayed in his minde, so  
eort he rylded him self to the Jewes. & made  
them an oth to do what so euer he thought  
erght.

Now when he was reconciled with them,  
he offered, made moche of the temple, gaue great  
gifts vnto it, embraced Machabrus making  
him capitayn & gouernour from Ptolomais  
vnto the Cyrenes.

After this, when he came to Ptole-  
mays, the people of the cite were not con-  
tent with that bonde of seruidypp: for they  
were asfayde that he wolde byle the cour-  
naut. Then wrote Lysias vp in to the seaf  
and enlourmed the people, shewed them the  
cause why, and pacified theym. So he came  
ngayne to Antioche. This is not: the mat-  
ter concerninge the kynges iourneys, and  
his returne.

As for the meryon of the Jewes, Demetrius sendeth  
Antiochus to hyl the Jewes. Antiochus maketh a com-  
pact with the Jewes, which he see by the ch. th. x. iij.  
¶ meryon of the Jewes. Antiochus commaundeth Hysias  
to be lorde of Machin. The boldness of Machin.

After the yeres was Judas informed  
how that Demetrius the sonne of Se-  
lucus was come up with a great po-  
werr and thynge, thowto the haure of Anti-  
polis, to take certayne commodious places  
and countreys, agaynst Antiochus and his  
capitayn Lysias. Some Aleimus (whiche  
had ben bye p. r. r. and wilfully despyed him  
selfe in the tyme of the myrrynge kyng that  
by no meanes he coulde be helped, nor haue  
any more entrafte to the aulter: he came to  
kyng Demetrius in the hundred and one  
yestyre yere, presentyng vnto hym a crowne  
of golde, a palme and an olyue tree: which,  
as men thought, belonged to the temple, and  
that daye he helde his torg. But when he  
had gotten oportunitie so: his madnesse, De-  
metrius called hym to counsell, and asked  
hym what thynges or counselles the Jewes  
leaued vnto: he aunswere: the Jewes that  
he called Machabrus, whose capitayn is Judas  
Machabrus, maynteyne warres, make inur-  
rections, and wyll not lette the realme be in  
p. r. r.

So: J. dryngc despyued of my fathers ho-  
nour (I meane the h. p. r. r. h. o. b. e.) am come  
byer, partly because I was saythfull vnto  
the kyng, and partly because I soughte the  
profyte of the cyrenes. And why: all oure  
people thowto the wrechidnesse of them are  
not a lytle troubled. Wherfore I haue the  
kyng conyde: all these thynges diligenc-  
lye, and then make some prouyion so: the  
lande and the people, accordyng to the  
myndesse that thou haue orde vnto them,  
so: as long as Judas h. r. e. the h. p. r. r. h. o. b. e.,  
it is not possyble that men can tye in  
p. r. r.

When he had spoken these wordes, other  
seruides also hauryng euyl wyll at Judas,  
lette the kyng Demetrius on fyre agaynst  
him. Whiche immediately sent Antiochus (cu-  
ler of the cyrenes) a capitayn, in to Ju-  
rye: commaundyng him to take Judas him  
selfe alyue, but to seee theym that were with  
hym, and to make Aleimus h. p. r. r. h. o. b. e. of the  
temple.

When the heathen which fled oute of Ju-  
rye frome Judas, came to Sicynoz by floe-  
des, thynnyng the harme and becare of the  
Jewes to be their wellfare. Now when the Je-  
wes herde of Sicynozs commaunge, and the  
gathering together of the heathen, they spyn-  
lich them selues with earth, and broughte  
him whiche made them his people, and euer  
defended his ow: c. possession with euident to-  
kens that he wolde preserue theym alyll. So  
at the commaundement of the capitayn they  
remoued from thence, and came to a towne  
called Deballan. And Simon Judas brothe-  
rell in hand: with Antiochus, but thowto the  
todaye commaunge of the curneys, he was  
asfayde.

After the l. s. Sicynozs benyng the man-  
nyllite of them that were with Judas, and þ  
bolde stomaches that they had to fyght for  
the



and to perswade the kynge to synne. And  
 thus an byng he myght not haue to purpose.  
 ¶ **A**lciano had deuyed with grete pyre to  
 ouercome Judas, and to byng alwaye the  
 bycast. But Machabeus had euen a full con-  
 fidence and a perfect hope in God that he  
 wold helpe him, and exhorted his people, not  
 to be affraid at the coming of the heathens  
 but alwaye to remember the helpe that had  
 bene given vnto them from heauen, reas-  
 on to be sure now also, & almyghty God wold  
 grue them the victorye. He spake vnto them  
 out of the lawe and prophetes, putting them  
 in remembrance of the vaticyns, that they  
 had receyued afore, and made them to be of a  
 good courage.

So when they heeres were plucke by, he  
 showed them also the heersuicelle of the  
 heathen, and how they wold hope no coue-  
 nant wth the. Thus he wrapped the not  
 with the demour of wyth spere, but with  
 poisone he wold and exhortation. The word  
 spake a dyane also, where he was he made  
 them all glad, whiche was this: he thought  
 that he sawe Daniel, which had ben byryst  
 a vertuous and souerayn man, lad and of co-  
 nent conuersation, well spoken, and one that  
 had bene exalted in godlyne (nem a stude)  
 holdinge by his hande towards heauen, and  
 prayinge so; his helpe. After this word appea-  
 red vnto him an other man, which was sayd,  
 glorious and glorious. And Sadas sayde  
 ¶ **T**his is a louer of the bychell, and of the peo-  
 ple of Jherusalem. This is he that praye more  
 for the people, and for all the holy cyties. He  
 trump the prosper of God. He thought also  
 ¶ **J**eremye to be the one his syde bynde, and gaue  
 him, namely vnto Judas; a wreath of golde,  
 sayng: Take this holy wreath, a grise from  
 God, wherewith thou shalt myghte wone the  
 enemyes of the people of Jherusalem.

And so they were well comforted thowhe  
 the wydes of Judas, and toke courage vnto  
 them, so that the young men were bu rmynd  
 in theyr mynde to fight, and byd wyth at it.  
 ¶ **I**n so moche that in the thynge whiche they  
 toke in hande, theyr boldnes betwixt & same,  
 because the holy cytie and the temple were in  
 perill: for the which they toke more care the  
 for theyr wyues, chyldren, brethern, and byn-  
 solles. Agayne, they that were in the citty,  
 were most carefull for those which were to  
 fight. Now whil they were all in a hope & the  
 judgement of the matter was at hande, and  
 the enemyes byryst, the hood veruge set in  
 a case, the Clephantes and hostmen they  
 one dayng in his place: Machabeus ch; de-  
 set the comynge of the multitude, the op-

byryst of byryst weapns, the destruction  
 of the byryst, and heis by his hande toward  
 heauen callinge vpon the Lozde that both  
 wonder whiche myght not the byryste  
 after the multitude of the wyues and power  
 of the wood, but to them that please hym  
 to byryst to his owne wyll. Therefore in his  
 prayer he sayde these wordes.

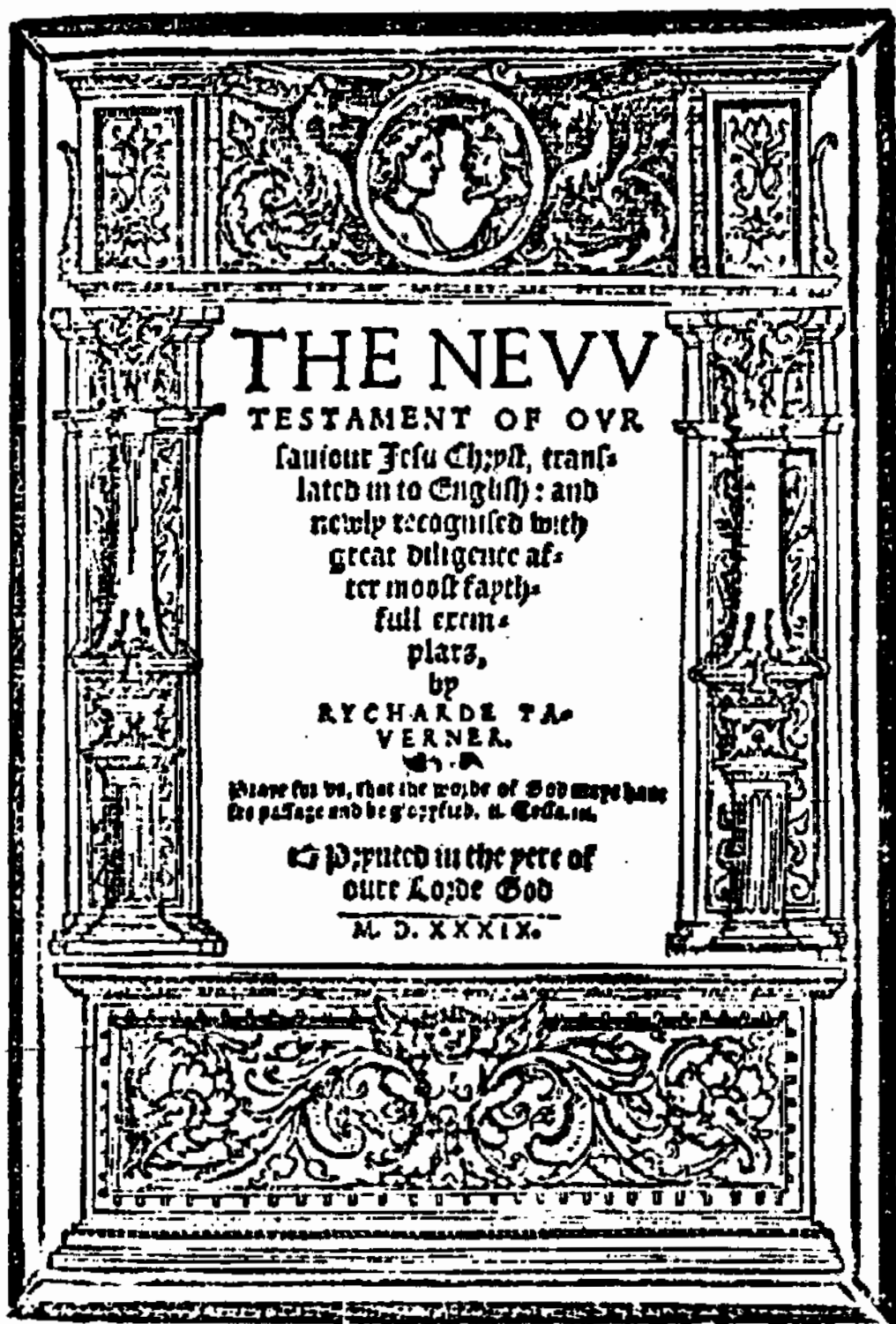
¶ **O** Lozde, thou that byryste frid thyne  
 Angel in the cytie of Jherusalem byng of Ju-  
 da, and the hood of Senecherib toward an  
 ¶ **E**ther. ¶ **S**ende name also thy good angel  
 before vs, O Lozde of heauen, in the fearful  
 warre and byryst of thy myghty arm, that they  
 whiche come agaynst thy holy people to byryst  
 vnto me them may be affraid. And so he made  
 an ende of his wordes. Then Sadas & they  
 that were with hym, byryst myght to heauen  
 and songes: but Judas & his company they  
 praye and callinge vpon God. And whil they  
 byryst they sng, but with theyr heeres they  
 praye vnto the Lozde a newe so litle the xlv.  
 ¶ **S**o men: ¶ **S**o thowhe the pryncipe helpe of God  
 they were gloriously comforted.

Now when they left of, and were turninge  
 agayne with theyr byryst, that Sadas  
 myghte was sayde with the other.

¶ **E**ven they gaue a grete shout and a cry  
 prayng the almyghty Lozde with a loude  
 voyce. And Judas, which was euen ready to  
 spryde his body and byryst for his especyals, to  
 moued to synne of Alcianos brast, wch  
 his ayme and hande, & to be brought to Je-  
 rusalem. Whom he came thither, he called at the  
 people, & the byryst at the annter with those  
 that were in the citty, and he was d; t; t;  
 canons brast, & his myghte vnto, which he had  
 byryst vnto the temple, & to be cut in the byryst, & to  
 be cut in the citty, & the cruel mans hande  
 to be hangen by byryst, & the temple.

So euen man gaue thanke vnto the Lozde  
 sayng: blessed be he, that hath kept his place  
 vnto the byryst citty, & a praye citty of  
 the holy of God. And so they agreed together  
 to hepe that daye holy, namely the. xlv.  
 of the moneth Adar, whiche in the same  
 and language is called the next daye  
 before Purimothens day, thus was  
 Alciano; name, and from that  
 tyme to this daye Jewes had  
 the citty in possession.  
 And here I wyl  
 now make  
 an ende.









The Gospell after Mathew.

The genealogy of Christ, and marriage of his mother Marye. The aungell sayeth of Joseph the myrrer.

C A P I.

I. +

The booke of the generacion of Iesu Christe sonne of David sonne of Abraham.

- Abraham begate Isaac: Isaac begate Jacob: Jacob begate Judas and his brethren: Judas begate Phares & Zarab of Thaman: Phares begate Helcom: Helcom begate Aram: Aram begate Aminadab: Aminadab begate Salmon: Salmon begate Boos of Rahab: Boos begate Obid of Luth: Obid begate Jesse: Jesse begate David the kynge:

David the kynge begate Salomon, of his

- that was the wyf of Ury: Salomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joiam: Joiam begate Jhoias: Jhoias begate Joarham: Joarham begate Achas: Achas begate Ezechias: Ezechias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jeronias and his brethren aboute the tyme they were carryed awaye to Babylon.

And after they were brought to Babylon,

- Jeromias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abud: Abud begate Siachim: Siachim begate Abos: Abos begate Sador: Sador begate Achin: Achin begate Elud: Elud begate Eleasar: Eleasar begate Marchan: Marchan begate Jacob: Jacob begate Joseph the husbnde of Marye, of whome was borne that Iesus, that is called Christe. +

All the generacions from Abraham to David are. xiiii. generacions. And from David vnto the captiuitie of Babylon, are. xiiii. generacions. And from the captiuitie of Babylon to Christe, are also. xiiii. generacions.

+ The birth of Iesu Christe was on this wyse. When his mother Marye was espoused to Joseph, betwixt they companyed together the was founde with childe by the hoir ghost. Then Joseph her husbnde beinge a righteous man, and loth to make an example of her, was mynded to put her away secretly. Whiche he thus thought: beholde the aungell of the

Lozbe appeared vnto hym in a dreame: sayinge: Ioseph the sonne of David, feare not to take vnto the Maier thy wyf. For that which is conceived in her is of the hoir ghost. She shall bringe forth a sonne, and thou shalt call his name Iesus. For he shall save his people from theyr synnes.

All this was doone to fulfill that whiche was spoken of the Lozbe by the prophete, sayinge: Beholde a mayde shall be with childe, and shall bringe forth a sonne, and they shall call his name Emanuel, whiche is by interpretation, God with vs. +

And Ioseph as soon as he awoke out of slepe had as the aungell of the Lozbe had hym and took his wyf vnto him and knewe her not till at last he brought forth a sonne, and called his name Iesus.

The tyme and place of Christes birth. The wyse men offre theyr presentes. Marye beere in an Egypte. The yonge chyldeen are slayne. Christe turneth into Galile.

C A P I.

II.

When Iesus was borne at Berthelem in Juy, in the tyme of Herode the kynge. Beholde these came a wyse men from the East to Jerusalem, sayinge: Where is he that is borne kynge of Jewes? We have seen his sterres in the East, and are come to worship hym.

When Herode the kynge had herde this, he was troubled: & all Jerusalem with hym: and he gathered all the chief priests and scribes of the people: and asked of them where Christe shoulde be borne. And they sayd vnto hym: at Berthelem in Jethy. For thus it is written by the prophet: And thou Betherlem in the lande of Jethy: arte not the least amonge the princes of Juda. For out of the shall come vnto me the captayne that shall gouerne my people Israel.

Then Herode secretly called the wyse men and diligently searched of them the tyme of their sterres that appeared: and sente them to Berthelem sayinge: Go and searche narrowly for the childe. And when ye haue founde hym, bringe me word, that I may come and worship hym also.

+ When they had herd the kynge, they departed: and so, the sterre whiche they sawe in the East went before them, till it came and stode ouer the place where the childe was. When they sawe the sterre, they were exceedingly glad: and went in to the house, and founde the childe with Marye his mother: and knicth downe and worshipped hym, and opened their treasures and offered vnto hym gyfte: golde frankincense and myrrer. And after they were warned of God in a dreame that they shoulde not go agayne to Herode, they returned in to theyr owne countrey by other waye. +

When they were departed: beholde the aungell of the Lozbe appeared to Ioseph in a dreame sayinge: arise and take the childe and his mother & fle in to Egypte, and abide there till I bringe the word. For Herode will seeke the childe to destroye hym. Then he arose and took the childe and his mother by nyght and

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\* Math. 2. 1.  
John. 1. 9.

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stars  
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people  
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Israel  
+ Math. 2. 1.  
John. 1. 9.

\* Math. 2. 1.  
John. 1. 9.

24

departed in to Egypte, and was there till the deith of Herode, to fulfill that was spoken of the Kings by the prophete, which sayth our of Egypte haue I called my sonne.

Then Herode perceyving that he was mocked of the wyse men was verye wrothe and sent forth and slewe all the chyldren that were in the kyngdom: and in all the costes thereof / as many as were two yere olde and under, accordyng to the tyme whiche he had diligently searched out of the wyse men.

Then was fulfilled that which was spoken by the prophete Jeremie sayenge: A voice cryeth in the wilderness: prepare the waye of the Lord, and make straight in the desert a hwy for our God: as it is written: In the wilderness of the lande of Israel: for they are desolate whiche soughte the chylde Israell. Then he arose up, and take the chylde and his mother, and came in to the lande of Egypte. But when he drede that Archelaus dyd reigne in Jewry, in the countie of his father Herode, he was afraid to go thither. For standinge after he was warned of god in a dreame he turned aside in to the partes of Galilee, and went and dwelt in a city called Nazareth, to fulfill that which was spoken by the prophetes: he shall be called a Nazarene.

¶ When Herode was dead: beholde, an angell of the Lord appeared in a dreame to Joseph in Egypte sayenge: Arise and take the chylde and his mother, and go in to the lande of Israel: for they are dead whiche soughte the chylde Israell. Then he arose up, and take the chylde and his mother, and came in to the lande of Israel. But when he drede that Archelaus dyd reigne in Jewry, in the countie of his father Herode, he was afraid to go thither. For standinge after he was warned of god in a dreame he turned aside in to the partes of Galilee, and went and dwelt in a city called Nazareth, to fulfill that which was spoken by the prophetes: he shall be called a Nazarene.

¶ For heretofore I prayenge and clype of John, and howe Chryst was baptysed of hym in Iordane.

CAPL III. +

In those dayes John the Baptist came and preached in the wilderness of Jewry, sayenge: Repent, for the kyngdome of heaven is at hande. This is he of whom it is spoken by the prophete Esaye, whiche sayth: A voyce of a crier in the wilderness / prepare the waye of the Lord, and make his pathes straight. This John had his garment of camels hewe / and a gyrdell of skynne aboute his loynes. His meate was wylde and wilde honey. Then went out in hym Jerusalem and all Jewry, and all the countrey rounde aboute Iordane: and were baptysed of hym in Iordane, confessynge their synnes.

¶ When he sawe many of the pharysees and the Sadducees come unto his baptysme he sayd unto them: O progeny of wyperes, who have taughte you to flee from the vengeance to come? Do therefore frutes worthy repentance. And saye not to saye in your selves, we have Abraham to our father. For I tel you, God is able of these stones to carye up chyldeyn unto Abraham. Nowe is the accept to the rose of the tere: currey see therefore which bringeth not forth good frute is hewen downe and cast in to the fyre.

I baptysse you in water in token of repentance: but he that cometh after me is myghtyer than I, whose shoes I am not worthy to beare. He shall baptysse you with the holy ghoost and with fyre. Whose fan is in his hande,

and he shall swepe his house: and gather the wycke in to his garner but the chaffe he shall burne with unquenchable fyre. +

¶ Then came Jesus from Galilee to Jordan unto John to be baptysed of hym. But John forbade hym, sayenge: I oughte to be baptysed of the: and comest thou to me? Jesus answered and sayd to hym. Let be nowe, for thus it becometh us to fulfill all rightousnes. Then he suffered hym. And Jesus as soon as he was baptysed came straight out of the water. And lo, heaven was open over hym: and John sawe the spycete of God descende lyke a dove and it stode upon him. And so there came a voyce from heaven sayenge: This is that my beloved sonne in whom I am delighted. +

¶ Christe saith and is tempted: he calleth Peter, James, John, and healeth all the sick.

CAPL III. +

Then was Jesus ledde awaye of the spycete in to the wilderness, to be tempted of the devyll. And when he had fasted fortye dayes and fortye nyghtes, he was at last an hungred. Then came to hym the tempter, and sayd: If thou be the sonne of God speake that these stones be made bread. He answered and sayd: It is written, + man shall not live by bread onely, but by every word that cometh out of the mouth of God.

¶ Then the devyll toke hym up in to the holy cite, & set him on the pynacle of the temple, and sayd unto hym: If thou be the son of god, cast thy selfe downe. For it is written: + he shall geve his angels charge over the, and they shall carrye thee up, that thou fall not. And Jesus sayd to hym: Againe it is written, + Thou shalt not tempte thy Lord God.

¶ Againe the devyll toke hym up, and led him in to a verye hygh mountayne, and shewed him all the kyngdomes of the world, & all the glorye of them: and sayd to hym: all these wyll I geve the if thou wilt fall downe and worship me. Then sayth Jesus unto hym. Iudge Satan. For it is written, + thou shalt worship the Lord thy god, and hym onely shalt thou love.

¶ Then the devyll left hym, and behold, the angels came and served hym. +

¶ When Jesus had herde that John was taken, he departed in to Galilee and taughte Nazareth, went and dwelt in Capernaum, a cite by the see side in the costes of Zabulon and Nephtalim to fulfill that was spoken by Esaye the prophete, sayenge: + The lande of Zabulon and Nephtalim, the way of the see beyonde Jordan, Galilee of the Gentyles, the people which sat in darkness, sawe great lighte and to them which sat in the countrey and in the shadowe of deith, light is begon to shyne.

¶ From that tyme Jesus began to preach: and saye: Repente, for the kyngdome of heaven is at hande. +

¶ As Jesus walked by the see of Galilee he sawe two brethren: Symon, called Peter, and Andrew his brother, castinge a nette in to the see, for they were fyshers, and sayd unto

Deu. 18

Jer. 31

¶ What is the cause they were all put to death & martyr: & not knowe her.

¶ Howe is it that he hath holie of consolate.

¶ Howe is it that he hath holie of consolate.

¶ Howe is it that he hath holie of consolate.

¶ Howe is it that he hath holie of consolate.

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¶ Howe is it that he hath holie of consolate.

¶ Howe is it that he hath holie of consolate.

them, folowe me, & I will make you fishers  
of men. And they forsooke their nettes,  
and folowed hym.

**D** And he went forth from thence, and saide  
to the two disciples, James the sonne of Ze-  
bedee, and Iohn his brother, in the ship with  
Zebedee their father, mendinge their nettes, &  
called them. And they withouten delay leaue  
the ship, and their father, and folowed hym.

And Iesus went aboute all Galilee, teachyng  
in their assemblies, and preachyng the  
Gospell of the kyngdome, and healed all syn-  
ners, and al dycales amonge the people. And  
his launc sprang abrode throughe our all syn-  
ners. And they brought vnto hym all synne  
that were taken with dycales dycales, & yep-  
prynges, and theym that were taken with de-  
uils, and lunaryke persons, and those that  
had the palsy: and he healed them. And there  
folowd hym a greate nombre of people, from  
Galilee, & Decapolie and from Ierusalem,  
and from Iericho, and from beyond Iordan.

Of the. viii. breades of blynges of man:  
slaughter, wrath and anger, or aduouryng, of cov-  
ryng, of lustyng amonge, & of loue euen toward  
a man enemye.

CAP. V.

**W**hen he saide the people, he went by in-  
to a mountayne, and when he was set,  
his disciples came to him, and he open-  
ed his mouth, and taught them, sayyng:  
blessed are the poore in spiryt, for theirs is the  
kyngdome of heauen. Blessed are they that  
morne: for they shall be comforted. Blessed are  
they that hunger & thurst for righte-  
wysnes: for they shall be fylled. Blessed are they  
that are mercifull: for they shall receyue mercy. Ble-  
ssed are they that are pure in heart: for they shall see God.  
Blessed are they that are meek: for they shall be called  
the chyldren of God. Blessed are they  
that are persecuted for righte wysnes: for theirs  
is the kyngdome of heauen. Blessed are ye when  
men reuyle you, and persue you, and falsly  
speake all euyl saynges agaynst you for my  
sake. Reioyce and be glad, for great is your  
reward in heauen. For so persecuted they the  
prophets before you.

Ye are the salt of the earth: but if the  
salt be vnlauey, wherewith shall it be sauou-  
red? It is good for nothing now, but to be cast  
out, and troden vnder foot of men. Ye are the  
lyght of the world. A cyle set on an hyll, can  
not be hid, neither do they lye hid a candle, &  
put it vnder a bushell, but on a candlestick, &  
it lyghet all that are in the house. So let  
your lyghte shyne before men, that they may se  
your good workes, and glorifye your father in  
heauen.

Thinke not I am come to destroye the  
lawe, or the prophetes: I am not come to de-  
stroye, but to fulfill. For truly I tell you, erl  
draxen and earth shall passe, one lottic or one tytle  
of the lawe shall not passe, tyll all be fulfilled.  
Who so shall breaketh one of thes li. cō-  
maundmentes, and teacheth men so, shall be  
called eye teck in the kyngdome of heauen.

Thinke not I am come to destroye the  
lawe, or the prophetes: I am not come to de-  
stroye, but to fulfill. For truly I tell you, erl  
draxen and earth shall passe, one lottic or one tytle  
of the lawe shall not passe, tyll all be fulfilled.  
Who so shall breaketh one of thes li. cō-  
maundmentes, and teacheth men so, shall be  
called eye teck in the kyngdome of heauen.

But who so euer bothe and teacheth, he shall  
be called great in the kyngdome of heauen. For  
so I tell you, whiche soeuer shall teche  
the litle chyldren of the wyrd  
and the litle, he shall not enter into the kyng-  
dome of heauen.

Ye haue herd how it was sayd to them of  
olde tyme: Thou shalt not kyl. For who so  
euer kylleth, shall be in daungre of iudgement.  
But I tell you, who so euer is angry with his  
brother, shall be in daungre of iudgement.  
Who so euer sayth to his brother, Raucha,  
waide in daungre of a counsell. But who so  
euer sayth, thou waide in daungre of hell fyre.

Therefore when thou offerest thy gifte at the  
altare, and there rememberest that thy bro-  
ther hath ought agaynst the: leaue there thyne  
offeryng before the altare, and go, be thyne  
made at one with thy brother, and then come  
and offer thy gifte.

Be agreeable to thyne aduersary quyetly,  
whyle thou art in the waye with him, lest  
the aduersary dryue the to the iudge, and the  
iudge dryue the to the impruder, and thou be  
cast into pryson. Truly I tell the, thou com-  
mest not out thence, tyll thou haue payed the  
decymoll latheryng.

Ye haue herd it sayd to them of olde tyme  
Thou shalt not do aduouryng. But I tell you,  
who so euer looketh on a wyfe, lustyng after  
her, hath done aduouryng with her already in  
his hert.

What if thy eyght eye hurted be, & plucked it  
out, and cast it from thee. For better it is for  
thee, that one of thy members be lost, then thy  
hoie bodye be cast into hell. And if thy eyght  
hand hurted be, cut it of, and cast it from thee.  
For better it is for thee that one of thy mem-  
bers perishe, then all thy bodye quite be cast  
into hell.

It is sayd, who so euer put away his wyfe  
let hym geue her letters of the diuorcement.  
But I saye vnto you: who so euer put away  
his wyfe (excepte it be for whoredome) cau-  
seth her to playe the whore. And who so euer  
marryeth her that is diuorced, is an whore-  
monger.

Agayne ye haue herd how it was sayd to  
them of olde tyme, thou shalt not forswere  
thy self, but shalt perswore thyne of: to god.  
But I saye vnto you, sweare not all: neither  
by heauen, for it is Goddes seate: nor by the  
earth, for it is his fote stoffe: neither by Ier-  
usalem: for it is the cytie of that great kynge:  
neither shalt thou sweare by thy heid, be-  
cause thou canst not make one wyrdle leaue  
or blacke. But your oathe shall be, yea, yea, nay,  
nay. And what so euer is more then that, is  
the tyll of euyl.

Ye haue herd how it is sayd, eye for eye:  
and toth for tooth. But I saye to you, resist  
not wronge. But who so euer geue the a blow  
on thy ryght cheeke, suent to hym the other.  
And if any man wyll smyte at the lawe, and  
take awaye thy coate, let hym haue thy cloke  
also. And who so euer will compele the to go  
a myle, go with hym twayse. Geue to hym  
that asketh, and from hym that would borrowe  
take not.

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them here ed-  
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E. v. d. c.  
D. c. u. v. b  
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But vnter  
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I. d. u. a. n. b.  
m. l. v. h. e.  
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d. c. u. v. b.  
m. l. v. h. e.  
v. d. c. u. v. b.  
E. v. d. c.

To plucke  
out the eye is  
to moue ye  
repentance  
of the sinner.

Deut. xxi. a

Exod. xxi. b  
Deut. xxi. c  
Deut. xxi. d

Exod. xxi. e  
Leuit. xxi. f  
Leuit. xxii. g  
Leuit. xxiii. h  
Exod. xxi. i

mat.

mat.







And he says to them: why are ye afraid: O ye of little faith? Then he arose and reached the winds and the sea: and there followed a great calme. And the men marvelled and sayd: What man is this that bolde the winds and see obey him? -

And when he was come to the other syde in to the country of the Decaplys, there met him two possessed of devils, which came out of the graves, and were out of measure wicke, so that no man was able to passe by the waye. And beholde they cryed our saying: What have we to do with thee, & a Jesu son of god? Let thou come hither to torment us with the tyme? And there was a herd of swine from them a great herd of swine, feeding. Then the devils besought him saying: If thou cast us out, suffer us to go our waye in to the herd of swine. And he said unto them: go your waye. Then that they out & departed in to the herd of swine. And beholde the herd of swine can beebing in to the see, & dyed in the water. & Then the herdsmen fledde and went in to the cite, and tolde every thinge what had so; tuncd unto the possesse of the devils. And beholde all the cite came out & met Jesus. and when they sawe hym, they besought hym to departe out of theyr parishes.

¶ He healeth the palfre. Called Mathew from the custom. or (were) his daughter; namely the woman of the bloody flure which was his daughter; growth two dayes; and dyed in the night; and was brought out a Jewell.

CAPIT. IX. +

Then he entred in to a Synagoge and passed out, and came in to his owne cite. And th, they brought to hym a man synke of the palfre in his bed. And when Jesus sawe the saythe of them, he sayd to the synke of the palfre: soune be of godd chere, thy synnes be forgiven the. And beholde certayne of the Synagogs sayd in them selves, this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayd. wherfore thinke you evil in your hertes? Wherfore saye ye saye, thy synnes be forgiven the, as to saye: arise and walk? But that ye may knowe that the soune of man hath power to forgive synnes in earth, then said he unto the synke of the palfre: & arise, take up thy bed, & go home to thyne houle. And he arose and departed to his owne houle. And when the people sawe it they marvelled and glorified God, & sayd they had graced like power to men. -

+ And as Jesus passed thence, he sawe a man synking of the custom house, named Mathew, and sayd to hym: followe me. And he arose and followed hym. And it came to passe as he sat at meate in the houle: beholde many publicans and synners came and sat downe also with Jesus and his disciples.

When the Pharisees sawe that they sayd to his disciples: Why eateth you and drinke with publicans and synners? When Jesus herde that, he sayde unto them: The holynesse no physycon, but the herte. Who and leaveth what is: I will mercy and not

sacrifice. For I am not come to call ryghteous, but the synners to repentance. -

+ Then came the disciples of Joda to hym saying: Why do we and the Pharisees taste oyle, but thy disciples taste not? And Jesus sayde unto them: Can the weddinge suppers mouent as longe as the weddinge is with them? The tyme will come when the byrd, grone shall be taken from them, and then shall they taste. No man putteth an olde garment wiche a peece of newe clothe. For then shall he awaye the peece againe from the garment, and the rentes is made greater. For wiche do not put newe wyne in to old vessels, for then the vessels beake, and the wyne runneth out, and the vessels perishe. But they poure newe wyne in to newe vessels, and so are bolde sayed together. -

+ While he thus spake unto them, & beholde there came a certeyn ruler & worshipped hym saying: my daughter is even now deceased: but come and take thy hande on her & she shall live. And Jesus arose and followed hym with his disciples. And beholde a woman whiche was diseasid with an flux of blood. she perceivd that she touched hym and touched the hem of his garment. For she sayd in her herte: if I maye touche but even his garment, only I shall be safe. Then Jesus turned hym about, and beholde her saying: Daughter be of good comforte, thy faith hath made the safe. And she was made hole even that same houre.

And when Jesus came in to the ruler's house, and sawe the mynistres & the people in a rage; he said unto them: get you hie; for the mayde is not dead, but slepeth. And they laughed him to scorn. As soon as the people were put forth he went in and took her by the hande, and the mayde arose. And this was noised throughout all that lande.

And as Jesus departed thence, two blind men followed hym crying and saying: O thou son of David, have mercy on us. And when he was come home, the blind came to hym. And Jesus said unto them, believe ye that I am able to do this? And they sayd unto hym, yea lord. Then touched he theyr eyes saying: according to your faith be it unto you. And their eyes were opened. And Jesus charged them, saying. See no man knowe of it. But they as soon as they were departed, theyd abroad his name throughout all the lande.

As they went out, & beholde they brought to hym a demente man possessed of a devill. And as soon as the devill was cast out, the demente spake. And the people marvelled saying: It never appeared so in Israel. But the Pharisees sayd, he casteth out devills by the power of the chiefe of devills.

And Jesus went about all ctytes and townes, teaching in theyr synagoges and preaching the glad tynges of the kyngdome and healinge all maner synnes and diseases amonge the people. But when he sawe the people he had compassion on them, because they were forsaken and scattered abroad, cum as theye had no sayng no sayng.

Then sayd he to his disciples, the Pharisees

Mat. 9. 1. Luke. 11. 1.

Mat. 9. 11.

Mat. 9. 12.

This miracle Mathew a signe as you may see how power in synners synners.

Mat. 9. 13. John. 1. 1.

Mat. 9. 14.

Publicans came to Jesus

Mat. 9. 1. Luke. 11. 1.

Mat. 9. 11. Luke. 11. 1.

Mat. 9. 12. Luke. 11. 1.

Mat. 9. 13. Luke. 11. 1.

Mat. 9. 14. Luke. 11. 1.

Mat. 9. 15. Luke. 11. 1.

Mat. 9. 16. Luke. 11. 1.









the stony ground, so he which heareth the word of God, and knoweth it, receiveth it, yet hath he no root in him selfe, and therefore endureth but a season: for as soone as tribulation or persecution cometh because of the word, he is offended. He that was sown amonge thorns, so he that heareth the word of God: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull. He which is sown in the good ground, so he that heareth the word, and understandeth it; which also beareth fruit, some an hundred fold, some sixty fold, and some thirty fold.

**D** In other parable he proceeded unto the saying: The kingdom of heaven is like unto a man which sowed good seed in his field. But while the men slept, there came his enemy and sowed tares amonge the wheat, & went his way. But the blade was sprung up and had brought forth tere, then appeared the tares also. Then came the servants to the husbande, and sayde unto him: Why lookest thou not thou good seed in thy ground, and whence then hath it tares? He saye to them: The enemy hath done this. They the servants sayde: but how? why then thou that we go and weede them out? But he sayde: nay, lest while ye go about so weede out the tares, ye pull up also with them the wheat by the roots, and in stead of tares, I will say to the tere, gather ye first the tares, and bundle them in the same to be burnt: but gather the wheat in the same to my barn.

**¶** In other parable he put sayde unto them saying: The kingdom of heaven is like unto a man which sowed good seed in his field, which is the seed of all men. But when it is grown, it is sprung up amonge tares, and it is a care: so that the byrdes of the ayre come and buye in the branches of it.

**¶** In other similitude sayde he to them. The kingdom of heaven is like unto a man which a woman taketh and hideth in the peckes of welle, till she be leuened.

All these thynges spake Jesus vnto the people by them: and he is now similitudes spake he nothing to them, so that that was spoken by the prophete, saying: I will open my mouth in parables, and will speake to the thynges which haue bene kepte secret, from the begynnyng of the world.

**¶** Then sent Jesus the people away, and came home. And his disciples came vnto him, saying: briefe vnto us the parable of the tares of the fild. Then answered he, and sayde vnto them: He that soweth the good seed is the sonne of man. And the fild is the world. And the teryng of the kingdom, they are the good seed. And the tares are the chyldren of the wyche. And the enemy that soweth them, is the deuill. The harvest is the ende of the world. And the tere be the Angells. For as the tares are gathered and burned in the fyre: so shall it be in the ende of this

world. And the sonne of man shall sende forth his Angells, and they shall gather out of his kingdom all vnyuersall, and shall cast them in to a furnace of fyre. There shall weeping and gnawing of teeth. Then shall the righteous men come as bright as the sunne in the kingdom of their father. Whosoever hath eares to heare let hym heare.

**¶** Againe the kingdom of heaven is like vnto a man which sowed in the fild, whiche a man sowed and byrdeth: and so he sowed good seed and selled all that he had, and byrdeth that fild.

Againe the kingdom of heaven is like vnto a marchant that seeketh sayde perles, which when he had founde one peryous perle, he sold all that he had, and bought it.

Againe the kingdom of heaven is like vnto a net cast in to the see, that gathered of all kyndes of fyshes: which when it is full, men drawe to land, and they gather the good in to vessels, and cast the bad away. So shall it be at the ende of the world. The Angells shall come out and seue the bad from the good, & shall cast them in to a furnace of fyre: there shall be weeping and gnawing of teeth.

Jesus sayde vnto them. And stande ye all these thynges? They sayde: yea. He sayde: then sayde he vnto them. Whosoever heareth the word which is taught vnto the kingdom of heaven, he shall be like vnto a husbande, which byrdeth forth of his treasure, thynges both newe and old.

And it came to passe when Jesus had ended these similitudes, he departed thence and came into his own countrey, and taught them in the synagoges: in so much that they were astonished and sayde: whence cometh this wysdome and power vnto hym? Is not this the Carpenters sonne? Is not his mother called Marye? and his brethren be called James & Iohannes and Symon and Judas? And are not his sisters all here with vs? Whence hath he all these thynges? And they were answered by hym. Then Jesus sayde to them, a Prophet is not without honour, save in his own countrey, and amonge his owne kyn. And he did not many myracles there, because of their vnbelief.

¶ This is taken and rehearsed. Many feythfull men were there with Iohannes and two sisters, and appeared by night vnto his disciples vpon the see.

CAPIT. XIII.

**A**t that tyme herode the Tetrarche heard of the same of Jesus and sayde vnto his seruantes: this is Iohannes the Baptist. He is gyven a gyfte from death and therefore are such myracles wrought by hym. For herode had taken Iohannes, and bound him and put him in prison for Herodias sake, his brother Philipps wyfe. For Iohannes sayde vnto hym it is not lawful for the to haue her. And when he would haue put hym to death, he feared the people because they helde hym as a Prophet.

¶

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And Jesus went thence, and departed to the cootes of Tyre and Sidon. And behold, a woman of Canaan came out of the same cootes, and cryed vnto hym, saying: Haue mercy on me Lord, thou soune of Dauid, my daughter is loose vexed with a deuill. And he gaue her neuer a word to answer. Then came to hym his disciples and besought hym saying: Seede her awaye for she followeth vs crying. He answered and sayde, I am not sent, but vnto the losse shepe of the house of Israel. Then she came and worshipped hym, saying: Master helpe me. He answered & sayd: it is not good to take the chyldrens bredd and cast it to the dogges. She answered and sayde: trouth Lord, meuen helpe the dogges rate of the crummes whiche fall from thy mastres table. Then Jesus answered & sayd vnto her. O woman great is thy faythe, be it to thee as thou desirest. And her daughter was made hole at that same houre. f

The Tyne and gentiles dogges / be cause of their phylarrie.

Then Jesus went away from thence, and came vnto the see of Galile, and went vp in to a mountayne, and sat downe there. And moche people came vnto hym, bawng with them, halt, blynde, deuote, maimed, and other many, and cast them downe at Jesus feet. And he heared them, in so moche that the people would haue to se the domine speche, the mayned hole, in: halt go, and the bynde se. And they glorified the god of Israel.

Then Jesus called his disciples to hym, and said: I haue compassion on the people because they haue continued with me now, iii. dayes, and haue nought to eate, and I wyl not leaue them go fasting, lest they perishe in the way. And his disciples said vnto hym: wher shoulde we get so moche bredd in the wyldernes to fill so great a multitude? And Jesus sayde vnto them: how many loaves haue ye? They sayde seuen, & a serue ylle fysshes. And he commaunded the people to syt downe on the grounde, and takinge the seuen loaves, and the fyshes, gaue thanks, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they byd all eat, and were fylled. And they toke vp of the braynnes that were left seuen baskets full. And yet they that ate were foure. Men besyde women & chyldren. And he sent awaye the people, and toke wypp and came in to the partes of Paggala.

The Pharisees etc. - re a token. Jesus warneth his disciples of Pharisees doctrine. The confession of Peter. The heres of the iuda. The saythfull must braue the crosse: see Lxxii.

CAPIT. XVI.

Then came the pharisees and Sadducees to tempt hym, and desired hym to shewe them some sygne from heuen. He answered and sayde vnto them. At euen ye saye we shall haue saye wordes, for the skye is redde. And in the morninge ye saye, to daye shall be soule wedde, for the skye is cloudye and redde. O ye hypocrites, ye can discerne the countenance of the skye: and can ye not discerne the sygnes of seasons? The howarde

Mat. vii. b. John. vi. d. Luke. xii. f.

action and aduonturous sketh a sygne, & there shall none other sygne be giuen them, but the sygne of the & Propete Jonas. So lette be them and departed.

And when his disciples were come to the other syde of the water, they had forgotten to take bredd with them. Then Jesus sayd vnto them: Take heed and beware of the leuen of the pharisees and of the Sadducees. But they thoughte in themselves sayinge: we haue brought no bredd with vs. When Jesus vnderstode that, he sayde vnto them. O ye of litle faith, why are you myndes cumbered because ye haue brought no bredd? Do ye not yett receyue nought remembre those. v. loaves wher there were four thousande men, and how many baskets toke ye by? Perther the. vii. loaves when there were. iiii. thousande, and how many baskets toke ye by? Why perceyue ye not then, that I spake nor vnto you of bredd, wode. I sayd, beware of the leuen of the pharisees and of the Sadducees? Then vnderstode they that he hade not them beware of the leuen of bredd, but of the wartyne of the pharisees, and of the Sadducees.

When Jesus & came in to the cootes of the cite whiche is called Cesarea Philippi, he asked his disciples sayinge: whome do men saye that I the sonne of man am? They saye some saye thou art John Baptist, some Drifas, some Jeremias, or one of the prophets. He sayd vnto them: but whome saye ye that I am? Symon Peter answered and sayde: Thou art Christ the sonne of the lypunge God. And Jesus answered and sayde to hym: Dappy art thou Symon the sonne of Jonas, for aske and bloode hath not opened vnto the that, but my father which is in heuen. And I saye also vnto the, that thou art Peter, and upon this rocke I wyl builde my congregacion, and the gates of hell shal not preuaile agaynst it. And I wyl grieue vnto the, the keyes of the kyngdom of heuen: what so euer thou byndest vpon erthe, shall be bounde in heuen and what so euer thou lookest on erth, shall be loosed in heuen. f

Then he charged his disciples, that they shoulde tell no man that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples that he muste go vnto Ierusalem, and suffer many thynges of the elders, and of the byghte priestes, and scribes, and must be kylled, and rise agayne the thyrde daye. But peter toke hym a syde, and began to rebuke hym sayinge: Master lauouee the selfe, this shall not come vnto the. Then turned he aboute, and sayd vnto peter: come after me Saiban, thou offendeest me, because thou lauouest not thynges of God, but thynnges of men.

Jesus then said to his disciples. If any man wyl folow me, let hym deny hym self, and take vnto the crosse, and folow me. For he that wyl save his lyfe shall lose it. And who so euer shall lose his lyfe for my sake, shall fynde it. What shall it proffyte a man, though he shoulde wyne all the hole world, if he lose his owne soule? Of this what shall a man greeue to redeme his soule

L. xli. Luc. x.

Mat. x. Luke. x.

John. x. Luke. x.

John. x. Luke. x.

John. x. Luke. x.

John. x. Luke. x.

John. x. Luke. x.

John. x. Luke. x.

John. x. Luke. x.











Mat. 23. 13  
John. 8. 12  
Luke. 11. 17

Tell the daughter of Syria: \* Whereof, thy  
king commeth to thee, make and streep upon  
an alle and a colt, the late of an alle vied to the  
poke. The disciples went and did as Jesus  
commanded them, and brought the she and the  
colt, and layde on them theyr clothe, and se  
byn threem. And many of the people sy; ebe  
theyr garmets in the way. Other cut downe  
branches from the trees, and strowed them in  
the way. Reioyce the people that went be-  
fore, & they also that came after, cryed sayinge:  
Hollanna to the sonne of David. Which be he  
that cometh in the name of the Lord, & ho-  
anna in the byrd. J

B

\* Holanna /  
in Hebrew  
holanna / &  
to to saye. J  
I praye y grace  
heith.

\* And when he was come to Jerusalem, all  
the cite was moued sayinge: Who is this?  
And the people sayde: this is Jesus the prophete  
of Nazareth a city of Galilee. And Jesus  
went in to the temple of God, and cast out all  
them that solde a bought in the temple, and  
ouerthrew the tables of the money chaungers,  
and the seates of them that solde boues, & said  
to them: It is written, \* my house shall be  
called the house of prayer. But ye haue made it a  
den of theues. And the blind & the balde came  
to hym in the temple, and he healed them.

\* Jeru. vii. c.

When the chiefe priests and scribes sawe  
the miracles that he dyd, and the iherusalem  
cryinge in the temple and sayinge: Dofac na  
to the sonne of David theyr disdayned, & sayde  
vnto hym: Woeart thou what these saye? Je-  
sus sayd vnto them, yea, haue ye not red, \* of  
the mouth of babes and sucklings, thou  
hast ordernd praise? And he lette them, and  
went out of the cite vnto Bethanie, and lod-  
ged there. J

\* Psal. vii. c.

In the morninge as he returned in to the  
cite he hungered, and spred a fygge tree in the  
way, and came to it, and founde nothinge  
theron, but leues, and sayde to it: neuer frute  
growe on the hence forthward. And anon the  
fygge tree was dreyed away. And when his  
disciples sawe that, they marvelled sayinge,  
Howe soon is the fygge tree wythered away?  
Jesus answered and sayd vnto them: Verily  
I saye vnto you, if ye shall haue fayed and shal  
not double, ye shall not onely do what whiche  
I haue done to the fygge tree, but also ye shall  
saye vnto this mountayne, take thy selfe away  
and cast thy selfe in to the see, it shall be done.  
And what so euer ye shall aske in prayer, if ye  
believe ye shall receiue it.

C

Mat. 23. 13  
John. 8. 12  
Luke. 11. 17

\* And when he was come in to the tem-  
ple, the chiefe priests and the elders of the peo-  
ple came vnto hym as he was teachinge, and  
sayd: by what auctorite dost thou these things?  
and who gaue the the power? Jesus  
answered and sayde vnto them: I also will  
aske of you a certayne question, whiche if ye  
allotte me, I in answer will tell you by  
what auctorite I do these thynges. The by-  
tyrnie of Iohn: whene was it? from heu-  
en, or of men? When they reasoned amonge them  
selues sayinge: if we shall saye from heu-  
en, he will saye vnto vs: why dyd ye not then be-  
lieue hym? But if we shall saye \* of men,  
then feare we the people. For all helde  
Iohn as a prophet. And they answered Jesus

and sayd: we can not tell. And he therwithe sayd  
vnto them: neyther tell I you by what aucto-  
rite I do these thynges. J What saye ye to  
this? \* A certayne man had two sonnes, and  
came to the eldcr and sayd: sonne go & worke  
to daye in my vineyard. He answered & sayd,  
I will not: but afterwarde repented & went.  
Then came he to the seconde, and sayde the-  
with. And he answered and sayd: I will sy,  
yet went not. Whether of them shal be  
the worst of the father? And they sayde vnto  
hym: the first. Jesus sayd vnto them: verily  
I saye vnto you that the publicans & the har-  
lots shall come in the kyngdome of God be-  
fore you. For Iohn came vnto you in the way  
of rightynesse and ye blessed hym not. But  
the publicans and harlots blessed hym. And  
yet ye, though ye sawe it, were not yet moued  
with repenance, that ye might afterwarde  
haue blessed hym. J

\* There was an other parable. \* There was  
a certayne householde whiche plantid a vine-  
yard, and hedged it rounde aboute and made  
a wynepress in it, and built a toure, and let it  
out to husbandmen, and went in to a straige  
countrey. And when the tyme of the frute  
began to come, he sent his seruauntes to the hus-  
bandmen to receaue the frutes of it. And the  
husbandmen caught his seruauntes and beat  
one, killed an other, and stoned an other. A-  
gaine he sent other seruauntes, mo then the  
first, and they seued them the with. But last  
of all, he sent vnto them his owne sonne, say-  
yng: they will feare my sonne. But when  
the husbandmen sawe the sonne, they sayd a-  
monge them selues. \* This is the heire, come  
let vs kill hym, and let vs take his inheri-  
taunce to our selues. And they caught hym,  
and thrust hym out of the vineyard, & stoned  
hym. When the Lord of the vineyard com-  
meth, what will he do with those husband-  
men? They sayd vnto hym: he will cruelly de-  
stroye those cruel persons, and will let out  
his vineyard vnto other husbandmen, whiche  
shall beleeue hym the frute at tymes conu-  
ent. Jesus sayd vnto them: dyd ye not redde  
in the scriptures: The stone whiche the build-  
ers refused, the same is set in the principall  
parte of the toure: this was the Lordes do-  
myng: and it is marvelous in our eyes. Ther-  
fore saye I vnto you, the kyngdome of God  
shall be taken from you, and shall be giuen  
to the scruties, whiche shall bringe with  
the frutes of it. And who so euer shall fall  
on this stone, he shall be broken: but on who so  
euer it shall fall vpon, it will grinde hym to  
powder. And when the chiefe priests and  
pharisees heede his parables, they percei-  
ued he spake of them. \* And they went a-  
boute to laye handes on hym, but they ka-  
red the people, because they toke hym as a  
prophete. J

D  
Mat. 23. 13  
John. 8. 12  
Luke. 11. 17

\* Gal. 3. 10

Mat. 23. 13

The maner of the bygginge of the temple to be  
geuen to the emperor. And the countrey of the  
of the Saducees concerninge the seruicewomen  
and an iudicij of the same vnto his quene.

**A**nd Jesus answered, and spake unto them againe, in parables, sayinge. The kingdom of heauen is like vnto a man verger a kyng, which married his sonne, and sent forth his seruantes, to call them that were byd to the weddinge, & they wolde not come. Agayne he sent forth the other seruantes, sayinge. Tell them whyche are bydden: beholke I haue prepared my dinner, myne oxen and my seluynges are kyled, & all thinges are redy, come vnto the marriage. But they regarded not, and went their wayes: one to his house in the countrye, another about his merchandise, the thirde to the other seruantes, and intreated them fouly, and slew them. When the kyng heard that, he was wrothe, and sent forth his warryers, and destroyed thole murderers, and burnt vp their cyties.

Then sayd he to his seruantes: the weddinge is prepared. But they which were bydden, were not worthy. So he threwe out into the wyche wayes, and as many as wold byd them to the marriage. The seruantes went out into the bygh wayes, and gathered together as many as they coulde fynde, both good and bad, and the weddinge was furnished with gesses. Then the kyng came in, to vpryke the gesses, and spied there a man without garment. What he had neuer a worde to saye. Then sayd the kyng to his mynisters: take and bynde hym hande and foote, and cast hym into wyche backe, that he will be wyppinge, and gashed with scerds. For many are called, but fewe be chosen.

Then went the pharises and toke counsel how they mighte trappe him in his wordes. And they sent vnto him their discyptes, with iudeos officers, sayinge. Master, we knowe thou art true, and teachest the waye of God truly, next ther careth for any man, for thou considerest not mens state. Tell vs therefore how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceyued their wickednes, and sayd. Why tempt ye me, ye hypocrites? Let me se the copie of the tribute money. And they toke hym a penny. And he sayd vnto them: Whose is this Image and superscription? They sayd vnto him: Cezars. Then sayd he vnto them: Owe therefore to Cesar, that hath the Image: and geue vnto God, that which is Gods. For when they herd that, they maruelled, and left hym, and went their waye.

The same daye the Sadduces came to hym (which saye that there is no resurrection), and asked hym sayinge. Master, Moses saide, if a man dye hauing no child, then shall the brother marry his wyfe, and raise vp seed vnto his brother. There were with vs seuen brethren, and the first married and deceased without issue: he left his wyfe vnto his brother. Likewise the second and the thirde euen vntill the seauenty. All of all the women byed also. Now in the resurrection wyche wyfe shall we be of the se-

uen? For all had her. Jesus answered & sayde vnto them: ye are deceyued and vnderstand not the scriptures, nor yet the powre of God. For in the resurrection they next ther marrye not, but are as angels in heuē.

As touching the resurrection of the dede: haue ye not read what is sayd vnto you of god which sayd: I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the dede: but of the lyvinge. And when the people herd that, they were astonished at his doctrine.

When the pharises had herd, how he had stopped the Sadduces mouthes, they gathered together, and one of them a doctor of lawe, asked him a question, temptinge hym, sayinge. Master which is the chiefe commaundement in the lawe? Jesus sayd to hym. Thou shalt loue the Lord thy God with all thyne heart, with all thy soule, & with all thy mynde. This is the first and the chiefe commaundment. And the seconde iske vnto this. Thou shalt loue thy neyghboure as thy selfe. In these two commaundmentes hangeth all the lawe & the Prophets.

Whyle the pharises were gathered together, Jesus asked them sayinge: What thinkest thou of Christ? Whose sonne is he? They sayde vnto hym, The sonne of Dauid. He sayd vnto them: How then doest thou Dauid in spirit, call hym Lord, sayinge: The Lord sayd to my Lord, sit on my right hande, tyll I make thyn enemies thy foote stoe. If Dauid call him Lord: howe is he then his sonne? And none coulde answer him agayne one worde: neither durst anye frome that daye forth, aske him anye mo questions.

Christe cometh to ouerthrowe the pharises, iudeos and hypocrites, and prophesied the destruction of Ierusalem.

CAPIT. XXIII.

Then spake Jesus to the people, and to his discyptes, sayinge: The scribes and pharises & sye in Moses saye. All theyre fore whatsoeuer they byd you keepe, that keepe, and do: but after these wordes do not: for they saye, and do not. For they bynde heavy burdenes and grieuous to be borne, and laye them on mennes shoulders: but they them selues will not moue them with their finger. All theyre wythes they do, to be seene of men. They set abrode their pharises, and make large borders on their garmentes, and loue to sye hyperbolle at leaues, and to haue the chiefe seates in the assemblies, & greetings in the marketes, and to be called of men Rabbi.

But ye shall not sutfre your selues to be called Rabbi. For one is your maker, that is to wyse Christ, and all ye are brethren. And call no man your father vpon the earth, for there is but one your father, and he is in heauen. Be not called masters, for there is but one your master, and he is Christ. We that is greatest amonge you, shall be your seruaunt, whoe whosoever exalteth hym selfe, shall be abased. And he that humbleth hym selfe, shall be exalted. And he that exalteth hym selfe, shall be abased. And he that exalteth hym selfe, shall be abased.

1730  
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**K** When he whiche had receyved the one cal-  
 leuse, came and saye: My lord, I woulde haue  
 that thou arte an herde man, for yee haue  
 thou wouldest not, and gathering to the  
 strayed, and was therefore strayed, and  
 became and byd the same in the rader: He  
 hold, thou hadst thine owne. This matter in-  
 spected and saye vnto hym: Thou wilt be  
 manne, and somewhat, thou knowest that I  
 tyme where I seest not, and gather where I  
 knowe not: thou mightest haue been to haue  
 put my money to the exchaungers, and thou  
 of my comming, I woulde haue receyued mine  
 oync, and my garnes. Take therefore the cal-  
 leuse from hym, and geue it vnto hym whiche had  
 ten shekels: For whoso euer ourt that hath  
 ten shekels, and he shall haue aboundance,  
 and bringe hym that hath not, shall be taken  
 awaye, euen that he hath. And make your  
 prophete seruante, into better seruante:  
 These shall be weynges, and gualdyinge of  
 they.

**+** When the sonne of man cometh in his  
 gloire, and all the holy angels with hym, he  
 shall sitte vpon the seate of his gloire, and  
 befo: hym shall be gathered all nacions. And  
 he shall parte them one frome another, as a  
 shepheard doth with the shepe frome the gootes.  
 And he shall set the shepe on his righte  
 hande, and the gootes on the left. Then shall  
 he saye vnto them on his righte hande:  
 Come ye blessed children of my father, inherit  
 the kingdome prepared for you, frome the be-  
 gynnyng of the world. For I hungered, and  
 ye gaue me meate. I thirsted, and ye gaue me  
 drynke. I was a stranger, and ye lodged me.  
 I was naked, and ye clothed me. I was sicke  
 and ye visyted me. I was in prison, and ye  
 came vnto me. Then shall they also an-  
 swere hym, sayenge: Lord, when sawe we  
 the an hungered, and fed the: or a thurst, and  
 gaue the drynke? When sawe we the a stran-  
 ger, and lodged the? Or naked, and clothed  
 the? Or when sawe we the in prison,  
 and came vnto the? And the kynge shall an-  
 swere and saye vnto them: Verily I saye vnto  
 you: in as moche as ye haue done it vnto  
 one of the least of these my brethren, ye haue  
 done it to me.

**B** Then shall the kynge saye vnto them on  
 the left hande: Aparte frome me ye curied, who  
 curied stryge lyke: whiche is prepared for the  
 wurth and the unynges. For I hungered, and  
 ye gaue me no meate. I thirsted, and ye gaue  
 me no drynke. I was a stranger, and ye lod-  
 ged me not. I was naked, and ye clothed me  
 not. I was sicke, and in prison, and ye visy-  
 ted me not.

**C** Then shall they also answer him, sayenge:  
 Lord, when sawe we the an hungered, or a  
 thurst, or a stranger, or naked, or sicke, or in  
 prison, and byd not mynister vnto the? Then  
 shall he answer them, and saye: Verily I  
 saye vnto you, in as moche as ye byd it not to  
 one of the least of these, ye byd it not to me.  
 And these shall go into euery kynge parre: &  
 the ryghteous into the left hande.

The Magdalene womaneth Chere. They saye  
 the woman, whiche saye of the: The: gude  
 was a synner. For she had a synner. She  
 is accused by the woman. These be the

CAPL. XXVI.

**A** And he came to passe, when Jesus had  
 sayd all these sayenges, he saye vnto  
 his disciples: For I knowe that af-  
 ter two dayes shall be Easter, and the sonne  
 of man shall be betrayed to be crucified to  
 the: Then assembled our twelve disciples  
 together, and the cytre of the peopple to the  
 palace of the pryete pryete, called Caiaphas,  
 to take counsell, wherof our myghte take Iesus  
 by grete, and hylde hym. But they sayde, not on  
 the thattall daye, leaue any synner synne in the  
 peopple.

**W**hen Jesus was in Bethanye, in the  
 house of Sion the saye, there came vnto  
 hym a woman, whiche had an alabastrer boxe  
 of precyous oyncment, and poured it on his  
 heade, as he sat at the tounche. When the  
 cytre saye that, they be dymmed, sayenge:  
 What neede this wast? For wherof  
 might haue bene sold to the: many a good  
 to the poore. When Jesus vnderstode that,  
 he saye vnto them: Why trouble ye the wo-  
 man? For she hath wrought a good worke vpon  
 me. For ye haue pore toke aduersa with you  
 but me haue ye not toke awaye. For wherof  
 is this woman? shee hath sold to the: my  
 body, whiche shee hath sold to buye me with.  
 Verily I saye vnto you, wherof is this  
 saye preached throughout the helle world,  
 there shall also this that shee hath done be  
 tolde to the remembrance of her.

**T**hen one of the twelve, called Judas Is-  
 cariot, went vnto the chiefe pryete: I saye:  
 What wilt ye geue me, and I shall betraye  
 hym vnto you? And they appointed vnto him  
 thirty pennes of siluer. And some that saye  
 he sought oportunitie to betraye hym.

**T**he next daye of twelue dayes, the disci-  
 ples came to Jesus, sayenge vnto hym: where  
 wilt thou we preyse thy name at the passouer?  
 And he sayde: go into the cytre, to such a man  
 and saye to hym, the master sayeth mynne  
 at hande. I will hepe mynne: And he  
 house with mynne disciples. And the disciples  
 did as Jesus had appointed them, and made  
 of the Castelaine.

**W**hen the euen was come he late to the  
 with the: 10. And as they dyne, he sayde:  
 Verily I saye vnto you, one of you shall be-  
 traye me. And they went euer for toke  
 and began euery one of them to saye vnto  
 hym: I master. He answered and sayde: he  
 hath dippyed his hande with me in the  
 dysh, the same shall betraye me. For the  
 sonne of man is worthy as it is written  
 of hym: but thou be to that man, by  
 whom the sonne of man is betrayed.  
 It hadde bene good for that man, if  
 he hadde never bene borne. Then Judas  
 whiche betrayed hym, answered and sayde:  
 Is it I master? He sayde vnto hym: Thou  
 haue sayde. Wherof they byd saye, Jesus  
 toke the

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10

10

and when he hadde given thanks, brake it, and gaue it to the disciples, and sayde: Take care, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: Myne of it is my blood. For this is my blood of the newe covenante whiche is myne, to the forgiveness of synnes. I saye vnto you: I will not drinke henceforth of this fruite of the vine, till that daye, when I shall drinke it newe with you in my fathers kyngdome.

And when they hadde gyven prayres, they went out into mount Olivete. Then sayde Jesus vnto them: all ye shall be offended by me: this night. For it is written: I will smyte the weyherde, and the shepe of the flocke shall be scattered abroad. But althow I am spiken agayne, I will go before you into Galilee, before I am crucified, and saye vnto hym: though all men shall be offended by the, yett wolke I never be offended. Thus sayde he vnto hym: And he saye vnto the, that this same night before I be toke thou shalt deny me thryse. Peter sayde vnto hym: I will not deny the, yett wolke I will deny the. And he sayde al- to ward all the disciples.

Then wente Jesus with them into a place called Gethsemane, and sayde vnto his disciples, he ye here, while I go and praye for you. And he toke with him Peter and the two sonnes of Zebedee, and began to weepe sorrowfull, and to be in an agony. Then sayde Jesus vnto them: my soule is heavie even vnto the deeth. Take ye here, and watch with me, and he wente a little waye, and fell flat on his face, and prayed, sayenge: My father, if thou wilt, let this chalice passe frome me: nevertheless, not as I will, but as thou wilt. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What, myghte ye not watche with me one houre: Watche: and praye that ye fall not into temptation. The spirit is willing, but the fleshe is weak.

He wente to the ones agayne, and prayed, sayenge: My father, if this chalice can not passe awaye frome me, but that I drinke of it, thy wylle be done. And he came, and founde them a slepe agayne. So he toke the chalice, and hekked them, and wente agayne, and prayed the thide tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe henceforth, and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of synners. Whyle, let us be gorny: beholde, he is at hande that betrayeth me. Whyle he yett spake: He, Judas one of the twelue, and kysed him a greet mistekende with kysses and floures, sent from the chiefe priests, and elders of the people. And he that betrayed hym, hadde gyven a token, sayenge. Whosoever I kysse, that same is he, here handen on hym. And howe whiche he came to Jesus, and sayde, Grette Master: and kysed hym. And Jesus sayde vnto hym: howe wherfore art thou come. Then came they, & layde handen on Jesus, and toke hym.

And beholde, one of them which were with Jesus, betrayed out his hande, and gync him

sword, and stroke a seruaunt of the high priest, and smote of his eare. Then sayde Jesus vnto hym: Put by thy sword into his scabbard. For all that take the sword, shall perishe with the sword. Forther thynke it thus, that I can not nowe part to my father, and he will geue me more then ten legions of angels: howe shoulde they quite the scriptures be fulfilled: that is it ought to be. The same tyme sayde Jesus to the multitude: ye be come out as vnto a theefe, with swords and staves, to take me. I have sayde teachinge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the prophets myght be fulfilled. Then all the disciples forsooke hym and fled. And they toke Jesus and led hym to Cappas the chiefe priests, whiche the Pharisees and elders were assembled, & they folowed him a litle waye, vnto the high priests palace, and went in, and late with the accusers to se the ende.

The chiefe priests and elders, and all the concorde, sought false witnesse against Jesus, to put him to deeth, but founde none: vnto moche that when many false witnesses came, yett founde they none. At last came two false witnesses, and sayde: This man sayde: I can be- traye the temple of God, and buyde it agayne in thre dayes. And the chiefe priests saide, and sayde to hym: answerest thou nothinge: howe is it that thou bearest witnesse agaynst the. But Jesus vnto the high priest, and the chiefe priests answered, and sayde to hym: I conuere the in the name of the livinge God, that thou tell us, whether thou be Christ the sonne of God. Jesus sayde to hym: Thou hast sayde. Nevertheless I say vnto you: hereafter shall ye see the sonne of man sittynge on the ryght hande of powere, and come in the cloudes of the heauen.

Then the chiefe priests rent his clothes, sayenge, he hath blasfymed: what neede we any more witnesses? Bewolde, howe ye haue betrayed his blasfemy: what thinke ye: They answered and sayde: he is guilty of death. Then spat they in his face and budged hym with staffes. And othe more bym with the palme of their handes on the face, sayenge: Prophecie vnto vs thou Christ, who is he that smote the?

Peter sat without in the palace. And a boyell came to hym, sayenge: Thou also wast with Jesus of Galilee. but he denyed before them all sayenge: I wote not what thou sayst. When he was gone out into the porch, an othe man came laye hym, and sayde vnto them that were there. This knowe was also with Jesus of Galilee. And agayne he denyed with an othe. I knowe not the man. And after a whyle came vnto hym othe that saide by and sayde vnto Peter: Surely thou art one of them, for thy speech bewrayeth the. Then began he to curse and to sweare, that he knewe not the man. And by and by the cocke cryng, and Peter remembered the wordes of Jesus, which sayde vnto him: before the cocke crowe, thou shalt deny me thryse: and went out of the wyche and went byttersly.

Gen. ii. 10  
John. vi. 10

Gen. iii. 10  
Mat. xii. 10

Mat. xii. 10  
Luce. xii. 10  
John. viii. 10

Mat. xii. 10  
Luce. xii. 10

Mat. xii. 10  
Luce. xii. 10

Mat. xii. 10  
Luce. xii. 10  
John. viii. 10

¶ Christ is betrayed unto Pilate. Judas hangeth  
himself. Christ is crucified among the Jews. He  
dies and is buried. Women keep the grave.

CAPIT. XXVII.

Mat. 27. 1.  
Luc. 23. 1.

**W**hen the morning was come, & all the  
chief priests, and the elders of the pro-  
ple held a conference against Jesus, to  
put him to death, and brought him bound,  
and delivered him unto Pontius Pilate the  
governour.

¶ Then when Judas the betrayer betrayed him,  
saying that he was condemned, he repented  
himself, and brought him againe the xxx. pieces  
of silver to the chief priests and elders, say-  
ing: I have sinned because I have betrayed  
the innocent blood. And they say: what is that to us?  
He thou to that. And he cast downe the silver  
pieces in the temple, and departed, and  
went and bought him selfe.

¶ And the chief priests took the silver pieces  
and said: It is not lawful to put them into  
the temple, because it is the price of blood.  
And they took counsel, and bought with  
them a potter's field, to bury therein.

¶ Wherefore that field is called the field of blood,  
unto this day. ¶ Then was fulfilled, what was  
spoken by Jeremie the prophet, saying.

¶ And they took thine silver pieces, the price  
of him that was valued, with their benefit of  
the children of Israel, and they gave them  
to the potter's field, as the word appointed  
me. ¶ Jesus saith unto the deputies: and the  
priests asked him, saying: I see thou the  
king of the Jews: Jesus sayde unto him.

¶ Thou sayest. And when he was asked of the  
chief priests, and elders, he answered no-  
thing. ¶ Then sayde Pilate unto him: Wouldest  
thou not, how many times they have  
agreed to thee? And he answered him, to none  
a word: so that the deputy marvelled  
greatly.

¶ At that season, the deputy went to de-  
liver him unto the people a prisoner, whom they  
would desire. ¶ He had then a notable prison-  
ner called Barrabas. And when they were ga-  
thered together, Pilate sayde unto them: ¶  
Whether will ye that I free looke unto you  
Barrabas, or Jesus which is called Christus?  
¶ For he knew well, that for envy they hadde  
delivered him.

¶ When he was set to give hegement  
his wife sent to him, saying: Have thou no-  
thing to say in this case? For I have  
suffered many things this day in a dream,  
about him. But the chief priests and elders  
had persuaded the people, that they would  
ask Barrabas, and would release Jesus.

¶ Then the deputy answered and sayde unto  
them: whether of the twaine will ye that I  
let loose unto you? And they sayde, Bar-  
rabas. ¶ Pilate sayde unto them: what shall I  
do with Jesus, which is called Christus?  
¶ They all sayde to him: let him be crucified.  
¶ Then sayde the deputy: What evil hath he  
done? And they cryed the more, saying: Let  
him be crucified. ¶ When Pilate sawe that he

could not bringe, but that these busyfollies  
was made, he took water, and washed his  
hands before the people, saying: I am in-  
nocent of the blood of this & of that person, say-  
ing: you. ¶ Then answered all the people, and  
sayde: his blood be on us, and on our chil-  
dren. ¶ Then let the Barrabas looke unto them  
and scourged Jesus, and delivered him to be  
crucified.

¶ Then the soldiers of the deputy took Je-  
sus unto the common hall, and gathered un-  
to him all his company. ¶ And they scrip-  
pled him and put on him a purple robe, and pla-  
ced a crowne of thornes, and put upon his head  
and a reede in his right hande: and bowed  
their knees before him, and mocked him, say-  
ing: Hail, king of the Jews: and spitted  
upon him, and took the robe, and smote him  
on the head.

¶ And when they hadde mocked him, they  
took the robe of him againe, & put his own  
garment on him, and led him away to be  
crucified. ¶ And as they came out, they founde  
a man of Cyren, named Simon: him they  
compelled to beate his crosse. ¶ And when they  
came unto the place, called Golgotha: that  
is to saye, a place of dead mens skulls: they  
gave him vinegar to drinke, mingled with  
gall. And when he had tasted thereof, he would  
not drinke.

¶ When they hadde crucified him, they par-  
ted his garments, and cast lottes: to ful-  
fill that was spoken by the prophet. ¶ They  
divided my garments amonge them: and  
upon my bedd they cast lottes. ¶ And they  
sat and watched him there, and they set  
above his head the cause of his death written.  
¶ This is Jesus the king of the Jews. ¶ And  
there were two thieves crucified with him,  
one on the right hande, and an other on the  
left.

¶ They that passed by, reviled him, mag-  
nified their offences, and saying: Thou that  
destroyest the temple of God, and buyddest  
it in three dayes, save thyself. ¶ It thou be the  
sonne of God, come downe from the crosse.  
¶ Likewise also the evill doers mocked  
him, with the sayers and elders, saying: We  
sawe thee, when thou wast crucified, saying: I  
be the king of Israel: let him come downe  
nowe from the crosse, and we will believe  
him. ¶ He trusted in God, let him deliver him  
nowe, if he will have him: so he sayde. ¶ I  
am the sonne of God. ¶ That same also the  
thieves, which were crucified with him, said  
in his death.

¶ From the sixth hour was there darknes  
over all the land, unto the ninth hour. ¶ And  
about the ninth hour, Jesus cryed with a  
loude voyce, saying: Eli Eli lama sabach-  
ani. ¶ That is to saye: My God, my God, why  
hast thou forsaken me? ¶ Some of them that  
stood there, when they herde that, sayde, this  
man called him selfe Eli. ¶ And when one  
of them ran and took a sponge, and filled it  
with vinegar, and put it on a reede, and gave  
him to drinke. ¶ Other sayde, let be: let us  
see whether he will come, and deliver him.  
¶ Jesus cryed

Mat. 27. 11.  
Luc. 23. 11.

Mat. 27. 12.  
Luc. 23. 12.  
John 19. 12.

Mat. 27. 13.  
John 19. 13.

Mat. 27. 11.

Mat. 27. 12.

Mat. 27. 13.

cryed agayne with a loude voyce and cryede  
vnto the heuene.

And beholde the 4 wynde of the temple byd  
rent in twayne, frome the hyghside to the lo-  
weste, and the carthe dyd quake, and the floo-  
res of brent, and graues of dy open: and the  
doyres of many sayntes whiche slepte, arose,  
and came oute of the graues after his resurrec-  
tion, and came into the holy cite, and ap-  
peared vnto many. \* When the Centurion,  
and they that were with hym watchynge Je-  
sus, sawe the carthe quake, and those thyngs  
whiche happened, they feared greatly,  
sayng. Truly this was the sonne of God.

\* And many women were there, beholding  
him a farr off, whiche folowed Jesus frome  
Galile, mynstringe vnto hym. Amonge whi-  
che was Mary Magdalen, and Mary the  
mother of James and Joles, and the mother  
of Zebedee chydren.

\* When the euen was come, there came a  
ryche man of Arimathea named Joseph, whi-  
che man also was Jesus discipule. He went to  
Pilate and reaced the boope of Jesus. Then  
Pilate commaunded the body to be sepulcred.  
The Joseph toke the body, and wrapped it in  
a frefre ffraynne clothe, and put it in his newe  
tonbe, whiche he hadt breuen oute, euen in  
the rocke, and rolled a greete stone to the wy-  
e of the sepulcre, and tyed it. And there was  
\* Mary Magdalene, & the other Mary, spe-  
rynge ouer agaynste the sepulcre. The nyght  
dare, that folowed the dare of preparyng the  
habboch, the wyche prestes and pharises gat  
them selues to Pilate, and sayd: Spyr we ce-  
mentyng, that it is decreued sayd whyke he  
was yet a lyue. After this darye, I will seple  
agayne. Commaunde euer: that the sepul-  
cre be made sure vnto the threed dare, lest his  
disciples come and steale hym awaye, and  
saye vnto the people, he is risen frome deades  
and the laste excuse he woulde then the helte.  
Pilate sayde vnto them. Ye haue a watche:  
Go, and make it as sure as ye can. And they  
went and made the sepulcre sure with watche  
men, and sealed the stone. †

The resurrection of Christ. The hie wordes  
of the iudges were tolde that Christ was  
risen out of his graue. Christ appeared to his  
disciples, and sendeth them to preach and to bap-  
tize.

CAPIT. XXVIII.

\* At the euenyng of the habboch darye,  
whiche darye was vnto one of the habboch  
Mary Magdalene and the other Mary,  
came to se the sepulcre.

And beholde there was a great eard quake,  
for an angell of the Lorde descended frome  
heauen, and came and rolled backe the stone  
frome the wyche, and laye vpon it. His counte-  
naunce was lyke ffraynne, and his carymt  
whyer as snowe. And his tract of hym the he-  
prens were allynyed, and were as dree.

\* The angell sayntred and sayde to the  
women, fere ye not. I knowe that ye like Je-  
sus whiche was crucifyed: he is not here: he

is risen as he sayde. Come, and se the place  
where the Lorde was put: and goo quickly,  
and telle his disciples, that he is risen frome  
deades. And beholde, he goeth before you in  
to Galile, there ye shall se hym. As I haue  
told you. †

\* And they departed quickly frome the se-  
pulcre with feare and greate ioye: and ran to  
tell his disciples. And as they went to tell his  
disciples: beholde Jesus met them, sayng:  
Alleluia. And they came and helde hym by  
feete, and worshoped hym. Then sayde Jesus  
vnto them: be not aghast. Go and tell my  
brethren, that they go into Galile, and there  
shall they se me. When they were gone: be-  
holde, some of the keepers came into the cite,  
and shewed vnto the hygh prestes, all the  
thyngs that were happened. And they gather-  
ed them togyther with the elders, and toke  
counsell, and gaue large money vnto the so-  
doyours, sayng: Say that his disciples came  
by nyght, and stole hym awaye whyle ye slepe.  
And if this come to the euailes eares, we will  
appeale hym, and laue you harmlesse. And  
they toke the money, and dyd as they were  
taught. And this sayng is nowed amonge  
the Jewes vnto this darye. †

\* Then the 11. disciples went awaye into  
Galile, into a mountayne, where Jesus had  
appointed them. And when they sawe hym,  
they worshoped hym. But some of them  
doubted. And Jesus came and spake vnto the  
sayng. All power is graunt vnto me in hea-  
uen, and in earth. So euerlye and teache  
all nacions, baptizinge them, in  
the name of the father, and  
the sonne, and the ho-  
ly gho: Ten:

change  
the  
to obliete all thynges, what so euer  
I commaunded you. And is I  
am with you alwaye,  
euen vntill the  
ende of  
the  
worlde, †

† Thus ended the Gospel  
of S. Mathew.  
(1)

Q



The Gospell after S. Matthe.

The story of John Baptist. The baptizing of a certain multitude of people. The calling of Peter, Andrew, James and John. And the first miracle wrought by him in Cana of Galilee.

CAP. I.

The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the Prophets, & by the mouth of my messenger before thy face, who shall prepare the way before thee. The voice of a voice in the wilderness: a voice saying: the way of the Lord, make his paths straight. John dyd baptize in the wilderness, & preached the baptizing of repentance, for the remission of finnes. And all that land of Jude and they of Jerusalem, went out unto hym, and were all baptised of him in the river Jordan, confessinge their finnes.

John was clothed with camels haire, and had a girdle of a skynne about his loynes. And he dyd eate locustes and wyde honey, and preached saying: Whosoever shall be baptised after me, whose will is to be baptised, I have baptised you with water: but he shall baptise you with the holy ghost.

And it came to passe in those dayes, that Jesus came from Nazareth, a cite of Galilee: & was baptised of John in Jordan. And as soon as he was come out of the water, he saw hea- ven open, and the holy ghost descending vpon him, like a dove. And there came a voyce fro heauen. Thou arte my Sonne in whom I delight.

And forthwith the sperrit draue him into the wilderness: and he was there in the wilderness, 40 dayes, and was tempted of Satan, & was with wyde beastes. And the angels ministered vnto hym. After John was taken, Jesus came into Galilee, preachinge the good tydings of the Kingdome of God, sayinge: the tyme is come, and the Kingdome of God is at hand, repente and beleue the Gospell.

As he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting nettes into the sea, for they were fyshers. And Jesus sayde vnto them: folow me, and I will make you fyshers of men. And forthwith they forsooke their nettes, and folowed hym. And when he had gone a litle further thence, he sawe James the sonne of Zebedee, and John his brother, which also in the ship were mendinge their nettes. And anon he called them: And they left their father Zebedee in the ship with his hired seruantes, and wente they with hym.

And they go to Capernaum: and forthwith on the Saboth dayes, he entred into the Synagoge and taught, and they were amazed at his teachinge. For he taughte them as one that had power, and not as the Scribes.

And there was in their Synagoge a man

bound with an unclean spirit, that cryed sayinge: What haue we a do with thee, Jesus of Nazareth: Art thou come to destroye vs? I knowe what thou art, that holy of God. And Jesus rebuked hym sayinge: be stille, and come out of the man. And the unclean spirit tare hym, and cryed with a loude voyce, & came out of hym. And they were all amazed, in so much that they remained out of an other a mouche their hearts sayinge: What thinge is this: What newe doctrine is this? For he commaundeth the loude wyndes with power, and ther ober hym. And incessantly his fame spred abrook through out all the region aboute Syria & Galilee.

And forthwith, as soon as they were come out of the Synagoge, they entred into the house of Simon and Andrew, with James & John. And Symons mother in lawe laye sicke of a feure. And anon they tolde him of her. And he saide and toke her by the hand, & raised her vp: and the feure forsooke her by and by: and the mynyoned vnto them. And at such tyme the loude was done, they broughte to hym all that were diseased, and they that were possessed with dyables. And all the crite gathered together at the doore, and he healed many that were sicke of bruyces & scabs. And he call out many dyables, and suffered not the dyables to speake, because they knew him.

And in the morning very early, he is rose and went out into a solitary place, and there prayed. And Simon and they that were with hym folowed after hym. And when they had founde him, they sayd vnto hym: all men seke for the. And he sayde vnto them: let vs go in to the next tounes, that I maye preache there also: for tounes I came out for that purpose. And he preached in their Synagoges through out all Galilee, and cast the dyables out.

And there came a leprose to hym, kneeling vnto hym, and kysed his feet, and sayde vnto hym: If thou wilt, thou canst make me cleane. And Jesus had compassion on hym, & put toke his hand, touched hym, and sayd to hym: I will, be thou cleane. And as soon as he had spoken, immediatly the leprose departed frome hym, and sent hym awaye secretly with a charge vnto hym: He thou saye nothinge to any man: but get the heere, and shewe the selfe to the Priests, and offer for thy cleauninge those thinges which Moyses commaunded, for a witness vnto them. And as he was departed, began to tell many thinges, & to publyshe the word: in so muche that Jesus coulde no more openly entre into the cite, but was withoute in deserte places. And they came to hym frome every quarter.

The heere the man of the pafre, called & the name of his disease, which was cured by the power of his disciples.

CAP. II.

After a few dayes, he entred into Capernaum agayne, and it was notified that he was in a house. And anon many were gathered together, in so muche that they were

John the Baptist  
The baptism of Jesus

John the Baptist  
The calling of the disciples  
The healing of the leprose

The healing of the man of the pafre

The healing of the man of the pafre



his no rowme to receiue them, no nor so  
 more as about the way. And he preached the  
 word vnto them. And there came vnto him,  
 that brought one lorde of the palse, bozne of  
 four men. And because they couid not come  
 vnto him to please, they ouerced the  
 roofe of the house, wher he was. And when  
 they hadde broken it open, they let downe the  
 bed vnder the sicke of the palse safe. When  
 Jesus sawe these sayde, he sayde to the sicke  
 of the palse, & Home, thy synnes are forgiven  
 the.

2. 2. 8

**B** And there were certayne of the Scribes sit-  
 ting there, and reasoning in their hearts:  
 How with this fellowe to blaspheme? Who  
 can forgive synnes, but God onely? And im-  
 mediately when Jesus perceyued in his spete,  
 that they so reasoned in their hearts, he sayde  
 vnto them: Why thinke ye such things in  
 your hearts? Whether is it easye to saye to  
 the sicke of the palse, thy synnes are forgiven  
 the: or to saye, arise and take thy bedde, and  
 walke? That ye maye knowe that the sonne  
 of man hath power in earth to forgive synnes,  
 he sayde vnto the sicke of the palse: I saye  
 vnto the, arise and take thy bedde, and get  
 thee into thine owne house. And he arose  
 and toke by the bedde, and went forth  
 before them all: in so much that they were all  
 amazed, and glorified God, sayinge: We ac-  
 cept him, as on this sayde.

2. 2. 8

And he wente againe vnto the see, and all  
 the people resorted vnto hym, and he taught  
 them. And as Jesus walkt by, he sawe a craf-  
 forne of Apydye sit at the receypte of culome,  
 and sayde vnto hym: folowe me. And he arose  
 and folowed hym. And it came to passe, as  
 Jesus sat at meate in his house, many publi-  
 cans and synners sat at meate also with Je-  
 sus and his disciples. For there were many  
 that folowed hym. And when the Scribes &  
 Pharisces sawe hym eate with publicans and  
 synners, they sayde vnto his disciples: How  
 can it, that he eateth and drynkeith with publi-  
 cans and synners? When Jesus heerde that,  
 he sayde vnto them: & The vnto haue no use  
 of the vnto, but the sicke. I came not to  
 call the synners, but the synners to repen-  
 tance.

2. 2. 8

And the disciples of Iohn and the Pharisces  
 erd sayde: and they come and say vnto hym.  
 Why do the disciples of Iohn & of the Phari-  
 ses faste, and thy disciples fast not. And Jesus  
 sayde vnto them: Can the children of a wed-  
 dyng faste, whyles the wydegeome is with  
 them? As long as they haue the wydegeome  
 with them, they cannot faste. But the daye  
 shall come when the wydegeome shall be taken  
 frome them, and then shall they faste in whole  
 daye.

**B** Also no man putteth a peece of newe clothe  
 vnto an old garment, for then shall he rarye  
 the newe peece frome the olde, and so is the rent  
 worde. In like wyse, no man putteth newe  
 wyne into olde vessels: for if he do, the newe  
 wyne breakeith the vessels, and the wyne run-  
 neth out, and the vessels perishe. But newe  
 wyne, must be putted into newe vessels.

And it chaunced that he wente thowte the  
 come liden, on the Sabbath daye: and his  
 disciples as they wente in there waye, began to  
 plucke the eares of come. And the Pharisces  
 sayde vnto hym: beholde, why do they on the  
 Sabbath daye, that which is not lawfull?  
 And he sayde to them: haue ye neuer seyn what  
 Dauid dyd, when he hadde neede, and was an  
 hungered, both he and they that were with  
 hym: howe he wente into the house of God  
 in the daye of Abiathar the hgye p-est, and  
 dyd eate the halowd loafe, whiche is not  
 lawfull to eate, but for the p-ests onely: and  
 gaue also to them whiche were with hym:  
 and he sayde to them the Sabbath was made  
 for man, and not man for the Sabbath. Where-  
 fore the sonne of man is lord also of the Sa-  
 bath daye.

2. 2. 8

**C** he helpeth the man with the dreyed hand, wherof  
 he spoke, and callith out the synners: wher  
 wher the Pharisces aske vnto the howe. The  
 howe of the man and mother of Dauid.

CAP. III.

**A**nd he entred againe into the Syna-  
 goge, and there was a man there, whiche  
 was called blind. And they sayde vnto  
 hym: why do they saye, that they myght see hym,  
 and he sayde vnto them: wherof he sayde the  
 wordes? arise, and walke in thy waye.  
 And he arose and sayde: wherof he sayde  
 to do a goodde on the Sabbath daye,  
 or an euill: wherof he sayde: wherof he sayde  
 their praye. And he toke Dauid aboute on  
 them, and f- mountinge on the synners of  
 their hearts, and sayde to the man, & seeke  
 the waye of thyne hande. And he receyued it oute.  
 And his hande was stablished, such as he was  
 of the other.

2. 2. 8

And the Pharisces exprest, and the Iewes  
 gathered a councill, wherof they becomynge  
 to kille hym, & to kille hym, and  
 Jesus answered vnto his disciples to the see.  
 And a great multitude folowed him from Sa-  
 le and from Tyre, and from Ierusalem, and  
 from Idume, and from beyonde Iordane,  
 and they that preched about Ier: and Sidon  
 a great multitude: wherof when they had  
 heard what thynges he dyd, came vnto hym.

2. 2. 8

2. 2. 8

And he commaunded his disciples, that a  
 shyppe shoulde waite on hym, because of the  
 people, lest they woulde rarye hym. For he  
 had heald many, in so moche that they pre-  
 sed vpon hym, for to touche hym as many  
 as had plagues. And wherof the vnclene spires saw  
 hym, they fell downe before hym, and cryed,  
 sayinge: thou art the sonne of God. And he  
 straxt charged them that they shoulde not be-  
 ceite hym.

2. 2. 8

And he wente by vnto a mountayne, and  
 callith vnto hym whome he wold, and they  
 came vnto hym. And he ordeyned the, so that  
 they shoulde be with hym, and that he woulde  
 sende them to preache, and that they myght haue  
 power to brate synners, and to cast oute  
 deuils. And he gaue hymen to name preter.

2. 2. 8

2. 2. 8



but after that it is sowed, it groweth by, and is greater of all herbes: and bracth grace vnto vnto, so that the towne of the eye may dwell vnder the shadowe of it.

And with many such similitudes he preached the word vnto them, after as they might heare it. And without similitude spake he nothing vnto them. But when they were a part he expounded all thinges to his disciples. And the same day when euen was come, he sayde vnto them: Let vs passe ouer vnto the other syde. And they left the people, and toke hym euen as he was in the shyppe. And there were also with him other shypes.

**D** And there arose a great boyme of wynde, & dashed the waues into the shyppe, so that it was full. And he was in the steepe & aspe on a petowe. And they awoke hym, and sayde to hym: Master, canst thou not that we perishe? And he toke by, and rebuked the wynde, and sayd vnto the see: peace be still. And the wynde stayed, and there followed a great calme. And he sayde vnto them: Why are ye so feartfull? Howe is it that ye haue no faythe? And they feared exceedingly, and sayde one to another what this thinge is this: For both wynde and see obeyd hym.

**E** He deliuereth the possessed from the vntane spirit. the woman from the bounde spirit. and sayeth to the saydnes daughter.

CAP. V.

**A** And they came ouer to the other syde of the see, into the country of the Gadecenes. And when he was come out of the shyppe, there met him out of the graues a man possessed of an vntane spirit, whiche had ben abidinge amonge the graues. And no man could vnderstande him: no not with them, because that when he was often bounde with fetters and chynes, he plucked the chynes a sunne, and brake the fetters in peeces. Fewer could any man tame him. And also was both nyght and daye he cryed in the mountaynes, and in the graues, and bett hym self with stones. When he had spred Iesus a targe of, he ran and woosshipped hym, and cryed with a loude voyce, and sayde: What haue I to do with the Iesus the sonne of the moste highest God? I requyre the in the name of God that thou tounent me not. For he had sayde vnto hym: Come out of the man thou soule spirit. And he asked hym: What is thy name? and he answered sayenge: My name is Legion, for we are many. And he prayed hym in instance, that he wolde not sende hym aways, out of the country.

**B** And there was nyght vnto the mountaynes a great dedde of wynde stouinge, and al the deddes deloughe him sayenge: sende vs into the breche of wynde, that we maye enter into the And anonc Iesus gaue them leaue. And the vntane spirites went out and entered into the wynde. And the breche sturteled, and ran hedinge in to the see. They were aboute .v. dayes. and they were diuyned in the see. And the wynde berde the, and tolde it in the cite and in the country. And they came oute for

to se what had happened: and came to Iesus and tolde hym that was dedde with the wynde and had the Legion, etc, both clothes, and in his right mynde, and were astared. And they that came to tolde them, howe it had happened to hym that was possessed with the ouer and alio of the wynde. And they beganne to praye hym, that he wolde departe frome their costes. For when he was come into the shyppe, he that had the deuyll, prayed hym that he myghte be with him. Howe he it Iesus would not turre hym, but sayde vnto hym: go home to thyne house, and to thy frendes, and bidde them what grace thynges the Lord hath done vnto the, and howe he hadde compassion ouer the. And he departed, and began to publish in the ten cities, what great thinges Iesus hadde done vnto hym, and all men did maruyle.

Math. viii. 16. Luc. viii. 2.

And when Iesus was come ouer agayne by shyp vnto the other syde, moche people gathered to him, and he was nyghte vnto the see. And beholde, there came one of the rulers of the Synagoge, whose name was Jaicus: and when he sawe hym, he fell downe at his feet, & deloughe him greatly sayenge: my daughter is dead at poynt of deathe. I wolde thou wouldest come, and laye thy hande on her, that she myghte be safe, and lyue. And he wente with hym, and moche people followed hym, & they obeyd hym.

Math. ix. 18. Luc. viii. 43. James.

And there was a certayne woman, whiche was ordealed of an flux of bloud. .xv. yeres, and had used many thinges of many physicians, and had spent all she had, and felt none amendment at all, but wored worse & worse. When she had herd of Iesus: she came vnto the place behynde hym, and touched his garment. For she thought: if I may but touche his clothes I shall be safe. And thus with her fountaine of blouds was dryed by, & she felt in her body, that she was healed of the plage.

And Iesus immediately felt in him self, the better he went out of hym, and turned him rounde aboute in the place, and sayde: who touched my clothes? And his disciples sayde vnto hym sayd thou the people that the, and yet shalt thou byd touche me? And he looked rounde aboute, to se her that hadde done that thinge. The woman feared and trembled, for she knewe what was done in her, & she came and fell downe betwixt hym, and tolde him the hole trouthe. And he sayde to her: Daughter, thy fayth hath made the whole: go in peace, and be whole of thy plage.

And whyle he yet spake, there came frome the ruler of the Synagoge some certayne whiche sayde: thy daughter is dead: why dost thou the Master any further? Aliong as Iesus herd that word spoken, he sayde vnto the ruler of the Synagoge: be not astared, only beleue. And he suffered no man to followe hym, moche then peter and James, and John the brother of James. And he came vnto the house of the ruler of the Synagoge, and tolde the wonderinge: and them that wept & wailed greatly, and went in, and sayd vnto them: Why make ye this a do, & weep? For maye

Math. ix. 18. Luc. viii. 43.

Math. ix. 18. Luc. viii. 43.

was not wroth, but wept. And they laught him  
to scorn. Then he put them all out, and toke  
the father and the mother of the mayde, and  
the that were with him, and entered in to the  
cote of the mayde, and toke the mayde by the hande  
and layd her vnto her: Cabulha, cumi: which is  
by interpretation: marde. I saye vnto the, a  
tyte. And George the mayde arose, and went  
vnder her. For she was of the age of twelue  
yeres. And they were taken out of me-  
asure. And he charged them heartely that no  
man shoulde knowe of it, and commaunded to  
grue her marce.

¶ Chyche sendeth his Apostles to break them that  
were deafe. Of Titus and Herode. Of the v.  
lawe end. . . . . And it them change on the see.

CAP. VI.

Math. xii. 1.  
Luc. xii. 1.

¶ And he departed thence, and came in-  
to his owne countrey, and his disciples  
followed hym. And when the Sabbath  
day was come, he began to teache in the Syn-  
agoge. And many that heard hym were affer-  
nyng, and sayde: Frome what her he all  
these thynges? and what wysdome is this that  
is gyven vnto hym: and such vertues that are  
brought by his handes? Is not this that say-  
phace, the sayde sonne; the brother of James  
and Ioseph and of Iuda and Simon? and are  
not his sisters here with vs? And they were  
offended by hym. And Iesus sayde vnto them:  
A prophete is not despysed, but in his owne  
countrey, and amonge his owne kynne, and  
amonge them that are of the same howsholde.  
And he coulde there shewe no myracles, but  
layd his handes vpon a fewe sicke folks, and  
healed them, and he intrugled at their wyde-  
lyte. ¶

¶ The Jews  
such  
from a deo  
lyte.

¶ The Jews  
such  
from a deo  
lyte.

¶ And he went about by the se wynde that lay  
on luccy syde, teaching. And he called the xij.  
and began to sende them, two and two, and  
gave them power ouer vnto the wyndes. And  
commaunded them, that they shoulde take no-  
thyng vnto their iourney, save a stobbe only  
in their shryppe, neffther syde, neffther money  
in their pourses, but shoulde be shod with lan-  
dres. And that they shoulde not put on two  
cootes. And he sayde vnto them: Where so e-  
uer ye enter into an house, there abyde tyl ye  
departe thence. And whosoever shall not re-  
ceyue you, nor heare you, when ye departe  
thence, shake of the dust that is vnder your  
fete, for a witness vnto them. I saye verily  
vnto you, it shalde caser to you to come to  
more of the same offence, then lay the  
spite. And they went ouer and preached, that  
every where they went: and they call out many dy-  
ables. And they assumed many that were  
sicke, with oyle; and healed them.

¶ And kynge Herode heard of hym for his  
name was spread abroad, he sayde: John Bap-  
tiste is risen agayne frome deathe, and there-  
fore myracles are wrought by hym. Other  
sayd it is Elias: and some sayd: it is a pro-  
phete, or an one of the prophetes. But when  
Herode heard of Iesus, he sayd: it is John the  
baptist, he is risen frome deathe agayne.

¶ For Herode him self had sent for hym, and had  
taken Iohn, and bounde him, and cast hym in-  
to prison for Herodias sake, whose wyfe his  
brother Philipps wyfe. For he had married  
her. For Iohn sayde vnto Herode: It is not  
lawfull for the to haue the wyf of his  
brother. Herodias sayde wyfe to hym, and wold haue  
her. Iohn sayde: but for that I will not. For Herode  
feared Iohn, knowinge that he was a wys  
man, and an holy: and gaue hym reverence: a  
hearynge hym, he dyd many thynges, and he  
heard hym gladly.

¶ And when a conuenient daye was come:  
Herode on his birth daye made a supper to his  
lodes, captaynes, and beddes of Chaur. And  
the daughter of Herodias came in and dan-  
ced, and pleased Herode, and them that were  
at the table also. Then the kynge sayde vnto the  
mayde: aske of me what thou wilt, and I will  
grue it to the. And he swore vnto her, what so-  
euer thou shalt aske of me, I will grue it to the,  
euen vnto the one halfe of my kyngdome. And  
she went forth and sayde to her mother: what  
shall I aske? And her sayde: Iohn Baptistes  
hed. And she came in vnto the kynge, and she  
sayde: I will: thou shalt grue me the halfe of thy kyng-  
dome. And the kynge was wroth: for he  
wold haue kepte his othe, and them wold  
he not haue at supper also, he wold not put her  
vnto her purpose. And immediately the kynge  
sent the hangman, and commaunded his bro-  
ther to be brought in. And he went and be-  
headed Iohn in the prison, and brought his bro-  
ther in a charger, and gaue it to the mayde, and the mayde  
gaue it to her mother. And when his disciples  
heard of it, they came and toke vp his body, and  
put it in a graue. ¶

¶ And the Apostles gathered them selues to-  
gether to Iesus, and tolde him all thynges, both  
what they had done, and what they had taught.  
And he sayde vnto them: Come apart into the  
wildernes, and take a trespice. For there were  
many comers and goers, that they had no  
time to eate. And he went by ship  
out of the wynde vnto a deserte place. And the  
people knewe them when they departed: and  
many came to hym, and ran after hym out of  
all wynde, and persecuted them, and came together  
vnto him. And Iesus went out a litle fro  
the people, and had compassion on the, because they  
were sicke the wynde they had no trespice. And  
he began to teache them many thynges.

¶ And when the daye was now larely spyt,  
his disciples came vnto hym, sayenge: This  
is a deserte place, and nowe the daye is larely  
pased, let them departe, that they may go  
vnto the countrey rounde aboute, and buye the  
cootes, and bre them bread: for they haue  
nothinge to eate. He answered, and sayde vnto  
them: grue ye them to eate. And they sayde  
vnto hym: Whall we go and buye v. C. penny-  
worth of bread, to geue them to eate? He sayde  
vnto them: how many loaves haue ye, and  
loke. And when they had loked, they sayde  
vnto hym: two fishes. And he commaunded them to  
make them all sit downe by companies vnto the  
grounde. And they sat downe there a litle  
and

¶ Math.  
xii. 1.

¶ Luc.  
xii. 1.

¶ Math.  
xii. 1.





















master asked where is the gift of God, where I shall eat the Easter lamb with my disciples, and he said unto you a great passion passed and prepared: there make ye for to go. And his disciples went to; and came to the city, and founde as he had said unto them, and made ready the Easter lamb.

And as he came with the 10. And while they sat at boorde and ate: Jesus sayd. Sincerely I saye unto you, that one of you shall betraye me whiche eateth with me. And they began to moune, and to saye to hym one by one: is it I? And in other sayd: is it I? He answered and said unto them: One of the 10. whiche dypped with me in the plecter. The sonne of man goeth as it is written of hym: but who be to that man by whom the sonne of man is betrayed? Good were it for him, if that man had never ben boine.

And while they ate, Jesus toke bread, blessed and brake, and gaue to them and sayd. Take, eat, this is my body. And he toke a cup, gaue thanks, & gaue it to them, and they all thanked him. And he said unto them: this is my blood of the newe covenant, which is shed for many. Sincerely I saye unto you, I will not drinke more of this cuppe of the newe covenant, until that daye that I shall drinke it with you in the kingdome of God. And when they had given thanks, they went out to mount Olivet.

And Jesus said unto them: All ye shall be offended with me this night. For it is written: I will smyte the shepheard, and the shepe will be scattered. But after I am risen againe, I will go in to Galilee before you. & Whosoever shall deny me, he shall deny me before my father. And Jesus said unto them. Whosoever I saye unto the earth, that it be bounde, shall be bounde on earth, and whatsoever I saye on earth, shall be bounde in heaven. And he sayd they all.

And they came into a place named Gethsemani. And he sayeth to his disciples: Sit ye here while I go apace & pray. And he toke with him Peter, James and John, and he began to waile and to be in an agony, and said unto them: My soule is very heuy, even unto the death. Staye here and waite. And he went forth a hyle, and set downe on the grounde and prayed, that if it were possible, the hour might passe from him. And he sayd: & Abba father, all thyngs are possible unto the, take away this cuppe from me. Nevertheless, not what I wylle, but what thou wylle, be done.

And he came and founde them sleeping, and sayd to Peter: Symon sleepest thou? Couldst thou walche with me one houre? walche ye and praye, lest ye entere into temptation, the spirit is ready, but the flesh is weak. And againe he went away and prayed and spake the same wordes. And he returned and founde them a slepe againe. so they eyes were heavy: neyther wyl they what to do sweet hym. And he came the thirde tyme, and sayd unto them: Slee henceforth and eate your ease, it is enough. The hour is come to hold the sonne of man. He shall be betrayed to the handes of

synners. Rise up, let us go. So he that betrayeth me, is at hande.

And lost himself while he yet spake, came Judas one of the twelve, and with hym a great rout of people with swordes and staves from the high priestes and scribes, and elders. And he that betrayed hym had gruen them a watche word, saying: who so ever I do kisse, he is: take hym and leade hym away warily. And as soon as he was come, he wente anon to hym, and sayde unto hym: master master, and kysed hym. And they layde theyr handes on hym, and toke hym. And one of them that stood by, drew out his sworde, and smote a seruaunt of the high priest, and cut of his eare.

And Jesus answered and said unto them: ye be come out as vnto a theefe with swordes and staves to take me. I was dayly with you in the temple teachinge, and ye toke me not, but what the scriptures wolde be fulfilled. And they all toke hym and came away. And they followed him a certayne poynt in an cloakede at Iherusalem upon the darte, & the poynt man caught hym, and he lette his handes, and ledde him from them into the hall. And they leu Jesus away to the high priest of all, and to hym came all the high priestes and the elders, and the scribes. And Peter followed hym a great way off, even into the palace of the high priest, and sat with the seruautes, and warmed hym selfe at the fyre.

And the high priestes, and all the consyle sought for witness against him, so as to put him to death, & founde none. For many bare false witness against hym, but their witness agreed not together. And there arose certeyn and brought false witness against hym, sayinge. We heere hym say: I wil destroye this temple made with handes, and within thre dayes I will builde an other made without handes. But their witness agreed not together.

And the high priest said unto him: by whomest thou, and asked Jesus, sayinge: Answerest thou nothinge? Howe is it that thyse beare witness against the? And he heide his peace, and answered nothinge. Againe the high priest asked him, and sayd unto hym. Art thou Christ the sonne of the blessed? Jesus sayd, I am. & And ye shall see the sonne of man sitt on the ryght hande of power, and come in the cloudes of heuyn. Then the high priest rente his clothes and sayde: what neede we any further of witness? he hath been blasphemous, what thinke ye? And they all conspired hym that he was worthy of death. And some began to sport at him, and to louche by face, and to beate hym with knotes, and to saye vnto hym, accorde vnto us. And the seruautes bodded hym on the face.

And as Peter was deneth in the palace, there came one of the waiters of the high priest, and when he sawe Peter waiteinge him selfe, he looked on him and sayd: wast not thou also with Jesus of Nazareth? And he denied it saying: I knowe him not, neither voide I what thou sayest. And he went out in to the porche, and the other waiter, and a damnell

John 13. 1-17

The table of supper.

John 14. 1-11

John 15. 1-17

John 16. 1-17

John 13. 1-17

John 16. 1-17

John 16. 1-17

same him, and agayne began to saye to them  
that hee was of them. And hee be-  
gynned to saye. And amonge after they that hee  
was, sayd agayne to Peter: surely thou art one  
of them. or: thou art of Galilee, and thy speche  
agreceth thereto. And hee began to curse and to  
swear, sayinge: I knowe not this man of  
whome ye speake. and agayne the rocke cryed,  
\* and Peter remembered the woordes that Je-  
sus sayd vnto hym, before the rocke croue  
downe, thou shalt be the rocke, and thou  
shalt build vpon thee, and thou shalt be  
the church. And hee began to saye.

The passion of Christ. Of his death and buryall.

CAPIT. XV.

**A**nd as hee was thus sayinge, hee pre-  
sented hym selfe vnto the iudges  
and the scribes, and the whole congregacion,  
and bounde Iesus and led him away and de-  
liuered him to Pilate. And Pilate asked him:  
art thou the kynge of the Iewes? And hee an-  
swered & sayd vnto him: thou sayest. And the  
high priestes accused him of many thinges. Pilate  
asked him agayne sayinge: \* answerest  
thou nothinge? Whiche howe many thinges  
they say vnto thee charge. Iesus answered ne-  
uer a woorde, so that Pilate marvelled.

At that tyme Pilate was wone to deliuer at  
their pleasure a prisoner, whome so they  
would desire. Nowe there was one named Bar-  
sabas, which lay bound with them that made  
insurrection, & in the insurrection commyned  
murder. And the people called vnto hym, and  
began to desire accordinge as he had curre done  
vnto them. Pilate answered them and sayde:  
Will ye that I loose vnto you the kynge of  
Iewes? For he knewe that the high priestes  
had accused him of enuie. But the high priestes  
had moued the people that hee shoulde  
deliuer Barababas vnto them.

And Pilate answered agayne, and sayd vnto  
them: \* what wyl ye then that I do with him  
whome ye call the kynge of Iewes? And they  
cried agayne: crucifie him. Pilate sayd vnto  
them: what coulde hee haue done? And they  
cried the more feruently: Crucifie him. And so  
Pilate willinge to content the people, loosed them  
Barababas, and deliuered Iesus when hee had  
scourged him, so: to be crucified.

And the loud cryed to him to be  
deliuered vnto the common hall, and called together the whole mul-  
titude, and they clothed him with purple, and  
they placed a crowne of thornes & crowned  
him withall, and began to salute him. Whiche  
kynge of the Iewes. And they smote hym on  
the head with a reede, and spat vpon hym, and  
woorshipped him.

And when they had mocked him, they un-  
clothed hym of the purple, and put his owne  
clothes on him and ledde him out, to crucifie  
hym. \* And they compelled one that passed by  
called Symon of Cyrene, whiche came out of  
the countrey, and was father of Alexander and  
Rufus, to beare his crosse. And they broughte  
hym to a place named Golgotha, whiche is  
interpreted, the place of deed mens skulls,  
and they gaue hym to beare, wyne mingled

with myrre, but hee toke it not.  
And when they had crucified him, they par-  
ted his garments, castinge lottes for them,  
what euery man shoulde haue. Some it was a-  
bout the thirde houre, and they crucified him  
And the title of his cause was written: The  
kynge of the Iewes. And they crucified with  
him two thurs: the one on the right hande,  
and the other on his left. And the scripture  
was fulfilled which sayth: \* he was counted  
amonge the wicked.

\* And they that were by rayled on him, wag-  
ginge their heades and sayinge: Wo be to the  
that destroyed the temple, and builded it in  
thre dayes: save thy selfe, and come downe from  
the crosse. Likewise also mocked hym the  
high priestes amonge them, sayinge: thou  
sayest thou shalt builde the temple, that was  
thre dayes, and thou shalt be crucified with  
him, crucified him also.

And when the sixth houre was come, darke-  
nesse was ouer all the earth vnto the ninth houre.  
And at the ninth houre Iesus cryed with a  
loude voyce, sayinge: Eli Eli, lama sabachani,  
whiche is interpreted: \* My God my God,  
why hast thou forsaken me. And some of them  
that stode by, when they herde that said: be-  
hold hee calleth vnto helpe. And one ranne and  
broughte a sponge full of vineger, and put it on  
a reede, and gaue hym to drinke: sayinge: let  
hym alone, let vs see whether helpe wyl come  
and take hym downe.

But Iesus cryed with a loud voyce, and  
gaue up the ghost. And the vasis of the tem-  
ple were rent in two peces, from the toppe to  
the botome. And when the Centurion whiche  
stode before him, sawe that hee so cryed & gaue  
up the ghost, he sayde Truly this man was  
the sonne of God. There were also women a  
farte of beholdinge hym, amonge whome was  
Mary Magdalene, and Mary the mother of  
James the lesse, and of Ioseph, and Mary Ma-  
gome: whiche also when hee was in Galilee, fo-  
llowed him, and ministered vnto hym, and ma-  
ny other women whiche came by with hym  
vnto Ierusalem.

And now when night was come because it  
was the euen that goeth before the Saboth,  
Joseph of Arimathea a noble Senatour, which  
also looked for the kyngdome of God, came and  
wente in boldly vnto Pilate and begged the  
boode of Iesu. And Pilate marvelled that he  
was already dead, and called vnto him the Cen-  
turion, and asked of hym whether hee had ben  
any while dead. And when hee knewe the truth  
of the \* Centurion, he gaue the boode to Jo-  
seph. And hee boughte a linnen clothe, and toke  
hym downe, & wrapped hym in a linnen cloth,  
and layd hym in a tombe that was digged out  
of the rocke. And Mary Magdalene, & Mary  
Ioseph behide whiche hee was layde. †

† This is the agayne and opened to the Spouise  
is: how hee commeth to the preachinge of the Gos-  
pell.

CAPIT. XVI.









4. The birth and circumcison of Christ. How he was circumcised in the temple. How Simeon and Anna prophesie of him. And how he was founde in the temple among the doctours.

CAPL. II.

**A**nd it chaunced in those dayes, that there went out a com mandment from Augustus cōscriptour, that all the world shoulde be taxed. And this taxing was the first, and executed when Syricus was lieutenant in Syria. And every man went vnto his owne cite to be taxed. And Joseph also went vp from Galilee into a cite called Nazareth, in to Iudaea, vnto the cite of Dauid which is called Bethlem, because he was of the house and kynge of Dauid, to be taxed with Mary his wyf, whiche was with chylde.

And it so tūned whyle they were there, betime was come that the tyme shoulde be fulfilled. And he brought forth his first borne sonne, and wrapped him in swadnyng clothes, and layde him in a manger, because there was no room for them within the tūne.

And there were in the same region shepherdes abiding in the felde, and watching theyr flocke by nyght. And so, chaungell of the Lorde stode hard by them, and the brightnes of the Lorde shone rounde about them, & they were sore asyde. But the angell sayde vnto them: Be not afraid, for beholde, I bring you tynges of great ioye that shall come to all the people, for vnto you is borne this daye in the cite of Dauid, a saviour whiche is Christe the Lorde. Take this for a signe: ye shall fynde the chylde wrapped, and layde in a manger. And sodenly there was with the angell a multitude of shepherdes, praysing God, and saying: Gloire to God on hie, and peace in the earth, in men of good wyll.

And it so tūned, as soone as the angelles were gone awaye from them in to heauen, the shepherdes sayd one to an other: let vs go vnto Bethlem, and se this thyng that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Mary and Joseph, and the babe layde in a manger. And when they had seene it, they published abroad the sayinge, whiche was tolde them of that chylde. And all that heere it, wondered at those thynges, which were tolde them of the shepherdes. But Mary kept all those saynges, and reuerent her in her herte. And the shepherdes returned glorifying and praysing God for all that they had seene and heard, euen as it was tolde vnto them.

And when the eighth day was come that the chylde shoulde be circumcised, his name was called Iesus, which was named of the angell before he was conueyed in the wombe.

And when the tyme of theyr purification after the lawe of Moyses, was come, they brought him to Hierusalem, to present him to the Lorde: euen as it is written in the lawe of the Lorde: euer man chylde that is borne vnder the wombe, shall be called hoir to the Lorde, and so offer as it is sayde in the lawe of the Lorde, a payre of turtle doves, or two

young pigeons. And beholde, there was a man in Hierusalem, whose name was Symeon. And the same man was iuste and feared God, and longed for the comynge of Israel, and the holy goost was in him. And all that were was grūn him of the holy gooste, that he shoulde not be deith, before he had seene the Lorde Christe. And he came in sperte in to the temple.

And when the father and mother brought in the chylde Iesus, to do by hym after the custome of the lawe, then toke he hym vp in his armes and sayd: Lorde, now lettest thou thy seruand departe in peace, accordinge to the word. For myne eyes haue seene the saviour sent from he. Whiche thou hast prepared before the face of all people. I righte to thyen the gentiles, and the glory of thy people Israel.

And his father and mother receyued at those saynges, which were spoken of him. And Symeon blyssed them, & sayd vnto Mary his mother: Beholde, this chylde shall be the fall and springe of many in Israel, and a signe whiche shall be spoken agaynste. And moste ouer thy trust shall praise thy soule, that the thoughtes of many heertes may be opened.

And there was a prophete, one Anna the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had lynced with an husbande seuen yeres, & was her bigener. And she had ben a widowe about. 84. yeres, and souer yeres whiche were went thence out of the temple, but serued God with fastyng and praye nyght and day. And the same tyme toke that tyme pouer and persued the Lorde, and spake of hym to all that toke to redemption in Hierusalem.

And as soone as they had performed at thynge accordinge to the lawe of the Lorde, they returned in to Galilee to theyr owne cite Nazareth. And the chylde grew and waxed stronge in spirit, and was filled with wysdome, and the grace of God was with him.

And his father and mother went to Hierusalem euer yere at the fest of Purificacion. And when he was. 12. yeres olde, they wente by to Hierusalem after the custome of the fest. And when they had fulfilled the dayes, as they returned home, the chylde Iesus abode still in Hierusalem unknowing to his father and mother. For they supposed he had ben in the companye, and theye came a dayes iourney and soughte hym amonge theyr kynsfolke and acquaintance. And when they founde him not, they wente backe agayne to Hierusalem, and soughte him. And it so tūned after thre dayes that they founde him in the temple, sitting in the myddes of the doctours, hearyng them and askinge them. And all that heere him marvelled at his vnderstandinge and answeres.

And when they sawe him they were asonish. And his mother sayd vnto him: Sonne, why hast thou thus dealt with vs? Or whate thy father and I haue soughte the forsoyng. And he sayd vnto them: Howe is it that ye sought me? Will ye not that I must go about my fathers busines? And they vnderstode not that sayinge that he spake to them. And he wente with

Ann. 2

1

5

John 1. 11.

John 1. 11.

John 1. 11.



Which was of Ephraim:  
 Which was of Machab:  
 Which was of Sarnuch:  
 Which was of Hagai:  
 Which was of Phalec:  
 Which was of Heber:  
 Which was of Sala:  
 Which was of Amasai:  
 Which was of Asaph:  
 Which was of Sem:  
 Which was of Gae:  
 Which was of Lameth:  
 Which was of Zabudai:  
 Which was of Nob:  
 Which was of Jaerh:  
 Which was of Adai:  
 Which was of Samai:  
 Which was of Enos:  
 Which was of Serui:  
 Which was of Adam:  
 Which was of Sed.

¶ It is to be noted in the wilderness; concerning the desert, particularly at Horeb and Capernaum the Jews desire him, for their knowledge him he cometh in to Peters house and both great marvels.

CHAPTER III.

¶ **I**esus then full of the holy ghost returned from Jordan, and was carryed of the spirit into wilderness, and was 40 daies tempted of the devil. And in those daies ate he nothing. And when they were ended, he afterwards hungered. And the devil sayde unto him: If thou be the sonne of God, commaunde this stone that it be bread. And Iesus answered him, sayinge: It is writen, man shall not live by bread onely, but by every worde of God.

¶ And the devil toke him into an hyght mountaine, and shewed hym all the kyngdome of the world that is in the world. And the devil sayde unto hym: all this give will I give the, and the glory of them: for they be delivered to me, and to who so ever I will, I give them. If thou therefore wilt worship me, they shall be all thine. Iesus answered him and sayde: hence from me Satane. For it is writen: It thou wilt honoure the Lord thy God and him onely serve.

¶ And he carryed hym to Jerusalem, and set hym on a pinnacle of the temple, and sayde unto hym: If thou be the sonne of God, callye thy selfe downe from hence. For it is writen, It he shall give his angels charge over the, to kepe the, and with their handes they shall beare the up, that thou fall not thy foot against a stone. Iesus answered and sayde unto hym, it is sayde: It thou wate not temple the Lord thy God. As long as the devyll had entred all his temptations: he departed frome hym to a season.

¶ And Iesus reckoned by the power of the spirit into Galilee, and there wrote a name of hym thowgh out all the region rounde about. And he taught in their Synagoges, and was commended of all men.

¶ And he came to Nazareth where he was

nourished, and as his custom was, went into the Synagoge on the Sabbath daies, & stood up for to read. And there was directed unto hym the booke of the Prophetes. And whiche he hadde opened the booke, he founde the place, wher it was written. ¶ The spete of the Lawe upon me, because he hadde annointed me: to preach the Gospel to the poore, he hadde sent me: and to heale the broken hearted: to preach deliverance to the captives, and to send in bondage, and to deliver the brought in bondage, and to preach the acceptable year of the Lord.

¶ And he closed the booke, and gave it agayne to the minister, and sat downe. And the eyes of all that were in the Synagoge, were fastened on hym. And he began to saye unto them, This day is this scripture fulfilled in your eares. And all bare hym with reverence, and wondered at the gracious wordes which proceeded out of his mouth. ¶ and sayde: Is not this Josephs sonne?

¶ And he sayde unto them: In any wyse ye will saye unto me this parable. ¶ Misericordie, heale thy selfe. ¶ Whatsoever we have herde done in Capernaum, the same here I will do in your owne country. And he sayde, verily I saye unto you: no prophet is receyved in his owne country.

¶ And I tell you of a trouthe, & many wordes were in Israel in the daies of Hely: when heaven was shut these yeres, and spere monethes, when great famishment was thoughte oute all the lande, and unto none of them was Hely sent, save into Sarepta by the Sydon, unto a woman, that was a widow. ¶ And many spere were in Israel the tyme of Heliscus the Prophet: and yet none of them was heald, save Naaman of Syria.

¶ And as many as were in the Synagoge whiche they herde that, were wroth with hym: and rose up, and thrust hym out of the churche, & led hym even unto the edge of the hill, wher on their churche was builded, so cast hym downe headlonge. But he wente his waye even thowgh the myddes of the. ¶ ¶ And came into Capernaum a churche of Satie, and there taughte them on the Sabbath daies, and they were astonished at his doctrine: for his preachinge was with power. ¶ And in the Synagoge there was a man, havinge a spete, of an unclean devyll, and cryed with a lowde voyce, sayinge: Let us see what thoue thoue to do with us, thou Iesus of Nazareth? Here thou come to despayre us? I knowe the, what thou arte, curne the holy of God. And Iesus rebuared him sayinge: We will and come out of hym. And the devyll threwe hym in the myddes of them and came out of hym, and hurt hym not. And straic came on them all, & they talked amonge them selves, sayinge: What mance a thinge is this? For with auctoritie, and power, he commaundeth the unclean spetes, and they come oute? And the name of hym spred abroad thowghoute all places of the country rounde about.

¶ And he arose up, and went out of the churche.

11 Synagoge, and entered into Simons house. And Simons mother in law was taken with a great agur, and they made intercession to him for her. And he stood over her, and rebuked the feare: and it was done. And she forthwith arose and ministered unto them.

12 **S** When the sonne was gone, all they that had sick persons taken with divers diseases brought them unto him: and he layd his hands on euery one of them, and healed them. And his disciples also came oute of many of them, to cure & larynge: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

13 In soone as it was dare, he departed & went abroade into a wilderness place, and the people sought him and came to him, and kept him that he would not depart from them. And he sayde vnto them, I muste goe other where also to preache the hymnyme of God: for the kynge of Iherusalem I sende. And he preached in the synagoges of Galile.

14 **E** Christe preached in the synagoge. The disciples tooke all and layde them. He rebuked the feare, he rebuked the mouth of the people, which sheweth the substance, and rebuked with open mouth.

CAP. V.

1 **I**t came to passe as the people pressed vpon him, to heare the word of God, that he stood by the lake of Genesareth: and saw two shippes stand by the lake side, but the fishermen were gone ouer of them, and were bydyinge their nettes. And he entered into one of the shippes, which pertained to Simeon, and prayed him, that he would chuse out a trell teame the lake. And he satte downe and taught the people oute of the ship. When he had left speaking, he sayd vnto Simeon: come out into the depe, and let thy fyve nettes to make a draught. And Simeon answered and sayde to him: Master, we haue labored all nyght, and haue taken nothing: yett thou tellest at thy word I will take forth the net. And when they had done, they inclosed a greafe multitude of fyshes. And when they had done, but they made sayde to him: that the shippes which were in the other ship, that they would come & helpe them. And they came: and filled both shippes that they coulde agayne.

2 **W**hen Simeon Peter sawe that, he fell downe at Iesus knees, sayinge: Lord, go from me, for I am a synfull man. For he was drearily affrighted, and all that were with him, at the dringur of hisse wordes they toke. And so was also James and John, the sonnes of Zebede, which were partners with Simeon. And Iesus sayde vnto Simeon: feare not, for henceforth thou shalt catche men. And they brought the shippes to lande, and forsooke all and folowed him.

3 **A**nd it happened as he was in a certayne cite: and beholde, there was a man full of Leprosy: and when he had cyphed Iesus, he fell on his face, and besought him, sayinge: Lord, if thou wilt, thou shalt make me cleane. And

he stretched forth his hande, and touched him sayinge: I will, be thou cleane. And anon the Leprosy departed from him. And he warneth him, that he shoulde tell no man: but that he shoulde goe, & offer for his cleansing accordinge as Moyses commaundement was, for a witness vnto them.

4 **W**hen the more went the same abode of him, and moche people assembled to heare, and to be healed of him, of hisre diseases. And he kept him selfe aparte in the wildernesses, and gaue him selfe to praye.

5 **A**nd it happened on a certayne dare, that he taughte: and there saze the Pharisees, and doctors of lawe, which were come out of all the towncs of Galile, Iuris, and Jerusalem. And the power of the worde was to heale the, & to rebouide, men broughte a man lychinge in his bed, which was taken with a palsy: and sought to bynge him in, and to laye him by Iesus. And when they coulde not fynde by what waye they myghte bynge him in, because of the preale, they went vp on the toppes of the house, and let hym downe thowgh the syringe, bed and all, in the myddes before Iesus. When he sawe their faith, he sayde vnto him: Man, thy synnes are forgiven thee. And the scribes and pharisees beganne to thinke, sayinge: Who is this, which speaketh thus? & Who can forgive synnes but God onely.

6 **W**hen Iesus perceyued their thoughtes, he answered, and sayde vnto them: Whye thinke ye in your heartes? Wherfore is easier to saye, thy synnes are forgiven thee, or to saye: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgive synnes on earth, he sayd vnto the synner of the palsy: I saye to the, arise, take up thy bed, and go home to thy house. And anon he rose by the force of them, and toke by his owne house, and departed to his owne house, praisinge God. And they were all amazed, and they lauded God, and were filled with feare, sayinge: We haue seene strange thynges to dare.

7 **A**nd after that he went forth and sawe a custome named Leui, sittinge at the ceche of custome, and sayde vnto him: followe me. And he left all, rose vp, and folowed him. And that same Leui made hym a greafe feaste at home in his owne house, and there was a greafe company of publicans and of other that satte at meate with him. And the scribes & pharisees murmured agaynst his disciples, sayinge: Whye eate ye and drynke ye with customers and synners? Iesus answered, and sayd vnto them: They that are hole, neede not the physician: but they that are sicke, I came not to call the ryghte, but synners, to repentance.

8 **T**hen they sayd vnto him: Whye do the disciples of Iohann baptiste, and pharise, and the disciples of the pharisees also: but theye eate and drynke? And he sayde vnto them: Can ye make the children of the byrdrome fall, as longe as the byrdrome is present with the?

Evangelium

Matth. 9

Matth. 9

Matth. 9

Matth. 9

Matth. 9

Matth. 9

Evangelium

The birds shall come, when the byrds come  
shall be taken away from them: then shall  
they fast in those dayes.

Can he spake vnto them a similitude: No  
man putteth a peece of a newe garment, into  
an old garment: for if he do: then shall the  
be the newe, and the peece that was taken out  
of the newe, ageth not with the old. Also  
no man putteth new wine into old vessels.  
For if he do, the newe wine shall breake the  
vessels, and shall runne out of the vessels,  
and the vessels shall perish: but newe wine must be  
put into new vessels, and both are preserued.  
Also, no man that hath drunk of old wine  
seeketh for an awaie with newe, for he saith,  
the old is better.

He crucified the disciples that plucked the eares of  
corne: he healeth the man with the withered hande  
with the wordes of holie scripture: maketh a newe sermon  
and teacheth to do good for euill.

CAP. VI.

It happened on an other Sabbath, that he  
went into the synagoge, and that his  
disciples plucked the eares of corne, and ate  
and added them in their habes. And returned  
at the synagoge saide vnto them: Why do ye  
that wilche is not lawfull to do on the Sab-  
bath dayes? And Iesus answered them, and  
saide: \* Wherfore was Dauid and,  
when he hym selfe was an hungered, and they  
which were with him: hath he went into the  
house of God, and eate and drinke of the  
shewbread, and gaue also to them which  
were with him: whiche is not lawfull to  
eate, but for the priestes only. And he saith vnto  
them: \* A sonne of man is lord of the  
Sabbath daye.

\* And it fortuned in an other Sabbath  
also, that he entred into the synagoge, and  
taught. And there was a man which had  
a withered hande layd vpon. And the scribes & pharisees  
watched him, to see whether he wolde  
heale on the Sabbath daye, that they might  
fynde an accusation against him. But he knew  
their thoughtes, and saide to the man which  
had the withered hande: Rise vp, and stand  
forth in the middle. And he arose and stode  
forthe. Then saide Iesus vnto them: I wil  
aske you a question: Whether is it lawfull on  
the Sabbath dayes to do good, or to do euill?  
to saue the soule, or to keepe it? And beholding  
them all rounde about, saide vnto the man:  
Stretch forth thy hande. And he did so: and  
his hande was restored, and made as whole as  
the other. And they were filled full of madnes  
and spake together, what they might do to  
Iesu.

\* And it befell in those dayes, that he went  
out into a mountayne for to praye, and contin-  
ued all night in prayer to God. And as soon  
as it was daye, he called his disciples, and of  
them he chose twelue, which also he called  
apostles. & whom he named Peter,  
and Andrew his brother, James and John,  
Whittpye and Bartolomeue, Mattheue and  
Thomas, James the sonne of Alphaeus: and  
Simon called Zelotes, and Judas James

sonne, and Judas Iscariot, which same was  
the traytoure.

\* And he came downe with them and stode  
in the plaine byde, with the companye of his  
disciples, and a great multitude of people out  
of all partes of Iudee and Ierusalem, and  
from the lee coast of Tyre and Sidon, which  
came to heare him, and to be healed, of their  
infirmitie: And they also that were vexed with  
loue speeces, and they were healed. And all  
the people pleased, to touche him: For there  
was a vertue out of him, and healed them all.

And he lifted up his eyes vpon the disciples  
and saide: Blessed be ye poore: for yours is the  
kingdome of God. Blessed are ye that hunger  
now: for ye shall be filled. Blessed are ye that wepe  
now: for ye shall laughe. Blessed are ye  
when men hate you, and chuse you out of  
their companye, and earle, and abhorre your  
name as an euill thinge, for the sonne of man  
saith, Wherfore ye then, and be glad: for behold  
your rewarde is geate in heauen. \* After  
this maner, then sathes entreated the Disci-  
ples.

But was he to you that are rich that haue  
their comfort. Wo be to you that are full:  
for ye shall hunger. Wo be to you  
that now laughe: for ye shall wepe, and  
wepe. Wo be to you when all men praise you  
so, for they shall hate you to the face of  
the prophets.

But I saie vnto you which heere: Loue  
your enemies. Do good to them which hate  
you. Dirle them, that curse you. And praye for  
them, whiche will be wrongfully trouble you.  
And vnto him that smiteth thee on the one cheeke,  
offer also the other. And him that taketh away  
thy gowne, forbyd not to take the robe also.

Swere to euer man that asketh of thee. And of  
him that taketh away the goodes, aske the  
not againe. \* And as ye wolde men would do  
to you: so do ye to them which curse you.

If ye loue them, which loue you: what  
thanke are ye woorthie of? For the very syn-  
ners loue their louers. And if ye do for them,  
which do for you: what thanke are ye woorthie  
of? For the very synners do the same. If  
ye londe to them of whom ye hope to receiue,  
what thanke shall ye haue? For the very syn-  
ners lende to synners, to receiue as muche  
again. Wherefore, loue ye your enemies, do  
good and lende, loke for nothinge againe:  
and your rewarde shall be geate, and ye shall  
be the chyldren of the highest: for he is kynde  
vnto the vnkynde and to the euill.

\* And ye shall loue mercifull, as your father  
is mercifull. \* Judge not, and ye shall not be  
judged. Condemne not, and ye shall not be  
condemned. Forgrue, and ye shall be togruf.  
Gryue, & it shall be gryuen vnto you: good ma-  
lice, pickled downe. When together, & run-  
nyng ouer, shall men gryue into your bowels.  
\* For with what measure ye mete, with  
the same shall men mete to you againe.

And he put forthe a similitude vnto them:  
Can the bynde, leade the bynde? No they  
not but they shall fall into the bynde? The blin-  
de is not about his master. Euer man shall  
be peruerse, euen as his master is. Wherfore  
saye

Mark vi. 1-12

Mark vi. 13-16

Mark vi. 17-28

Mark vi. 29-34

Mark vi. 35-44

Mark vi. 1-12

Mark vi. 13-16

Mark vi. 17-28

Mark vi. 29-34

Mark vi. 35-44



thou a mote in thy brothers eye, and con- sider not the beam that is in thine owne eye? Wilt thou holde such things as these? No, but let me pull out the mote that is in thyne eye: when thou perceivest not the beam that is in thine owne eye? And whosoever shall put out his beam out of thine owne eye, and then shall thou see perfectly, to pull out the more of thy brothers eye.

**S** \* It is not a good tree that bringeth forth good fruit: neither is that an evil tree, that bringeth forth good fruit. For every tree is known by his fruit. For whether of thornes gather they menthynges, or of bulbes gather they grapes. A good man out of the good treasure of his heart, bringeth forth good. And an evil man out of the evil treasure of his heart, bringeth forth evil. For of the abundance of the heart, his mouth speaketh.

Who call ye the teacher, and do not as I bid you: Whosoever cometh to me, and heareth my sayings, and doeth the same, I will receive him, so whome he is to be. He is like a man which buyeth an house, and digged deep, and layd the foundation on a rock. When the waters rose, the house del upon that rock, and could not move it. For it was founded upon a rock. And he that heareth and doeth not, is like a man that without foundation buildeth an house upon the sand: the waves against which the house doth beate: and it fell off and by. And the will of that house was great.

¶ He heareth the Captaine servants: which by the wordes of the Captaine, and by the wordes of John, cometh to him, and sayeth: I have heard of thee, and have believed in thee, and have followed thee. He saith: I have heard of thee, and have believed in thee, and have followed thee.

CAP. VII.

**W**hen he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain Centurions servant was sick: ready to dye, whose name was Bartheolomeus. And when he heard of Jesus, he sent unto him the elders of the Jews beseeching him that he would come and heale his servant. And they came to Jesus and besought him saying: He is worthy that thou shouldst do this for him. For he loveth our nation, and hath builded us a synagogue. So Jesus went with them.

**B** And when he was not farre from the house the Centurion sent friends to him: saying unto him: \* Lo, we trouble not thee: for I am not worthy that thou shouldst enter under my roofe. Wherefore I thought not my self worthy to come unto thee: but saye the word, and my servant shall be whole. For I also am a man with power, and have under me soldiers, and I saye unto one: go, and he goeth. And to another, come: and he cometh. And to my servant, to this: and he doth it. When Jesus heard this, he marvelled at him, and turned him about, and said to the people: I have not founde so great faith, no, not in Israel. And

they that were sent, turned backe home againe, and founde the Centurion that was whole.

\* And it befell after that, that he went into a cite called Nain, and many of his disciples went with him, and many people. When he approached to the gate of the cite: he founde there was a dead man layed out, which was a sonne of a certaine woman of the cite, and she was a widow, and moche people of the cite were with her. Whom when the Lord saw, he had compassion on her, and said unto her: wepe not. And he went and touched the bier, and the dead man arose, and sat up. And he said: Daughter, arise. And she began to wepe, and she said: Lord, thou hast taken away my sonne. And he said: Daughter, arise. And she began to wepe, and she said: Lord, thou hast taken away my sonne. And he said: Daughter, arise. And she began to wepe, and she said: Lord, thou hast taken away my sonne.

**S**

¶ He heareth the Captaine servants: which by the wordes of the Captaine, and by the wordes of John, cometh to him, and sayeth: I have heard of thee, and have believed in thee, and have followed thee.

And the disciples of John were of all these things, and John called unto himselfe one of his disciples, and sente him to Jesus, saying: Tell thou us that thou comest to us: what we should do? When the men were come unto him, they said: John baptiseth in water, and thou sayest: Tell thou us, what we should do? And at that same house, many of the Pharisees and of the Scribes, and of the people, were gathered about him, and they said: Why baptisest thou in water, if thou art not the Christ? And he answered them, saying: I baptise in water, and I sende you to be baptized of him, the which is mightier than I, because he baptiseth in the Holy Ghost, and in water. And he answered them, saying: I baptise in water, and I sende you to be baptized of him, the which is mightier than I, because he baptiseth in the Holy Ghost, and in water.

When the messengers of John were departed, he beganne to speake unto the people, of John. What went ye out for to see? A reed shaken with the wynde? Or what went ye out for to see? A man clothed in soft garment? But whiche they wish they have not seen: for he is clothed in soft garment. But what went ye out for to see? A Prophet? Yea, I saye to you, and more then a Prophet. This is he, of whom it is written: Beholde, I sende my messenger before thy face, to prepare thy way before thee. For I saye unto you: a greater Prophet then John, amonge mens children is there none. Howbeit, he that is lesse in the Kingdom of God, is greater then he.

**S**

¶ He heareth the Captaine servants: which by the wordes of the Captaine, and by the wordes of John, cometh to him, and sayeth: I have heard of thee, and have believed in thee, and have followed thee.

And all the people that herde, and the pharisees, justified God, and were baptized with the baptism of John. But the pharisees and learned men in the lawe, despised the counsell of God against them selves, and were not baptized of him.

So the Lord saye: Whereunto shall I liken the men of this generation, and to what are they like? They are like unto chudren that sit in the market place, and saye one unto another: I will singe in the market place, and will dance

to another, and saying: We have prayed for you, and ye have not hearkened: We have mourned to you, and ye have not wept. For saith John Baptist some, methinks saying word, he drunkenly sayne, and ye saye: he hath a spirit. The soune of man came eating and drinking, and ye saye: he hath a spirit. The soune of man came eating and drinking, and ye saye: he hath a spirit. And why should we be astonished at all these things?

One of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sat down to meate. And behold, a woman in that cite, which was a sinner, as some in the herme that Jesus saith of meate in the Pharisees house, she brought an alabaster boxe of oynment, and she stoode at his feet behinde him, weeping, and began to smathe his feet with teares, and to wype them with the haire of her heed, and kist his feet, and anointed them with oynment.

When the Pharisee which had him, sawe that, he spake within hym selfe, saying: If this man were a prophet, he would have knowne who and what mance woman this is, which toucheth him: for this is a synfull woman. And Jesus answered and sayde unto him: Simon, I have some thing to saye unto the. And he sayde: master, saye on. There was a certaine creditor which hadde two debtors, the one oughte five hundred pence, & the other cete. When they hadde nothing to paye, he forgave them both. Whiche of them thou wilt love him most? Simon answered, and sayde: I suppose, that he is to whom he forgave most. And he sayde unto him: Thou hast rightly iudged.

And he turned to the woman, and sayde unto Simon: Seest thou this woman? I entered into thy house, and thou gavest me no water to my feet: but this washed my feet with teares, and wyped them with the haire of her heed. Thou gavest me no kyse: but this, kyssed my feet. Whene I went with oyle thou didst not anointe: but this woman hath anointed my feet with oynment. Wherfore I saye unto the: All thy synnes are forgiven thee: because thou hast loved me. To whome little is forgiven, the same loveth little. And he sayde unto her, thy synnes are forgiven thee. And they that sat at meate with him, began to saye woth to them selves: Who is this, which forgiveth synnes also? And he sayde to the woman: Thy faith hath saved thee: Go in peace.

Christ with his disciples went from town to town, and preached, the parable of the sowe, who is his mother and his brether, which the son, beyng with the father, and dyng in the world, is in the tree of life, and helpeth the synners, and justus daughter.

And it befell after that, that he him selfe went through out cyties and townes, preaching, and teaching the kyngdome of God, and the creature with him. And also sent out the women, which were healed of unclean spirits, & sicknesses. Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chusa Broodes Actuaire, and Susanna, and many other: which ministered unto him of their substance.

When much people were gathered together, and were come to him out of all cyties, he spake by a parable. A sower wente out to sowe his seed: and as he soweth, some fell by the waye side, and it was troden downe, and the fowles of the ayre devoured it up. And some fell on the stonke, & as soon as it was spronge by, it withered awaye, because it lacked moisture. And some fell amonge thornes, and the thornes spronge by with it, & choked it. And some fell on good grounde, and spronge up, & bare fruite, an hundred fold. And as he sayde these thinges, he sayde: He that hath eares to heare, let hym heare.

And his disciples asked him, saying: what maner synne is this? And he sayde: Unto you it is given to knowe the mysteries of the kyngdome of God: but to other in similitude: that when they se they should not see, and when they heare, they should not understande.

The parable is this: The sowe is the worde of God. Those that are by the waye, are they that heare and afterwarde cometh the devil, and taketh awaye the worde out of their hertes, that they should believe, and be saved. They on the stonkes, are they which heare, but they have no roote, which for a while believe, and in tyme of temptation go awaye. Nowe, that which fell amonge thornes, are they which heare, and as they go are choked with cares, and with riches, and voluptuous fringes, and bringe forth no fruite. That in the good grounde, are they which heare with a good and pure herte, heare the worde, & kepe it, and bringe forth fruite with patience.

As man lighteth a candle, and covereth it under a vessel, methinks he putteth it under a bedde, but secretly it is on a candlestick, that every that enter in, maye see the light. For nothinge is in secret, that shall not come abroad: neither any thinge hid, that shall not be knowne, and come to light. Take heed therefore, howe ye heare. For who so ever hath heare, he shall be given: and who so ever hath not, even that which he supposed that he hath, shall be taken frome hym.

Then came to him his mother and his brether, and coude not come at him for the throng. And they calde hym saying: Thy mother & thy brether stande without, and wold to see the. He answered and sayde unto them: my mother and my brether are these which heare the worde of God, and do it.

It befell on a certayne daye he wente into a synn, and his disciples also, and he sayde unto them: Let us go our into another cite of the



It was said of some, that John was cyfen as  
gared from Mathew: and of some, that they  
had appeared: and of some, that one of the  
old prophetes was cyfen agayne. And Peter  
said: John have I becom: who is  
that of whom I becom such things? And he  
tried to se him.

¶ Math. xii. 10  
¶ Mark. vi. 14  
¶ John. vi. 2

And the apostles returned: and told him  
what they had done. And he took them and  
went a lyte into a solitary place, nyde to a  
citty called Bethsaida. Whiche the people  
knowynge, followed him. And he receyved  
them, and spake unto them of the kyngdome  
of God, and bealed them that had neede to be  
healed. But the day began to waxe awaye,  
then came the twelve, and sayde unto hym:  
Send the people awaye, that they maye go in  
to the towne and villages round about, to  
buye breade, for we are here in  
a place of wilderness. He sayde unto them:  
¶ There is here to eate. And they sayde: We  
have no more but fyve loaves and two fyshes,  
onely we wold go, and buye meat for all this  
people. Some they were aboute fyve thousand  
men. And he sayde to his disciples: Take  
ye them by thyres in a company. And  
they dyd so, and made them all fyve  
thousand. And he took the fyve loaves, and the two  
fyshes, and toke up to heaven, and blessed  
and brake, and gave to the disciples, to let  
them eate the people. And they ate, and were all  
filled. And there was taken up of the frag-  
mentes that they leaved, twelue baskets full.

¶ Math. xv. 15  
¶ Mark. vi. 11

¶ And it fortuned as he was alone praying  
his disciples were with him, and he asked the  
Lorde: Who saye the people that I am?

They answered, and sayde: John Baptiste:  
Some saye Heley, and some saye, one of the  
old prophetes is cyfen agayne. He sayde un-  
to them, but who saye ye that I am? Peter  
answered and sayde: Thou art the Christ of  
God. And he charged and commaunded them  
that they shoulde tell this to no man, sayenge:  
The sonne of man must suffer many thynges,  
and be spoyled of the elders, and of the pry-  
estes, and of the scribes, and be slayne, and the  
thirde daye rise agayne.

¶ And he sayde to them all, if any man wyl  
come after me, let him denye hym selfe, and  
take up his crosse dayly, and followe me.  
Who so wyl save his soule, shall lose it.  
And who so ever shall lose his soule for my sake  
the same shall save it. For what avauntage  
is a man to wyne the whole world, if he lose  
him selfe, or turne in domynion of hym selfe?  
For who so ever is ashamed of me, and of my  
wordes, of whom shall the sonne of man be  
ashamed, when he cometh in his glorie, and  
in the glorie of his father, and of the holy  
Angels. And I will saye of a crouche. There  
be some of them that stande here, which shall  
not taste of death, till they se the kyngdome  
of God.

¶ And it folowed aboute an. viij. dayes af-  
ter these sayenges, he toke Peter, James,  
and John, and went up into a mountayne to  
praye. And as he prayed, the face of his counte-  
nenance was altered, and his garment was

whiter and shoon. And behold, thre men take  
him with hym, whiche were Abrahame and  
Isaac, who were in glorie. Whiche he departed,  
wylde he woulde eate at Jerusalem. Peter  
and they that were with hym, were deafe  
wordes. And when they awoke, they sawe  
his glorie, and the thre men standynge with  
hym.

¶ And it chaunced, as they departed from  
hym, Peter sayde unto Jesus: Master, it is  
good for us to be here, and let us make thre  
tabernacles, one for the, and one for  
Abrahame, and one for Isaac, not knowynge what he  
sayde. Whyle he thus spake, there came a  
cloude, and shadowed them, and they feard  
when they were come vnder the cloude. And  
there came a voyce oute of the cloude, sayenge:  
This is my deare sonne, love hym. And as  
sone as the voyce was past, Jesus was found  
alone. And they kept it close: and tolde no man  
in those dayes, any of those thynges, whiche  
they had seene.

¶ And it chaunced on the nexte daye, as they  
came downe from the hyll, morche people met  
hym. And behold, a man oute of the multi-  
tude cryed oute, sayenge: Master, I followe  
thee behold my soune, for he is all that I have,  
and so, whiche taketh him, and so drynke he  
creech, and he teareth him that he toucheth a  
garment, and with whiche paye departed from  
hym, when he hath receyved hym, and I wyl  
teach the disciples to cast hym out, and they coulde  
not. Jesus answered and sayde: What is  
this generation, and crieth: howe longe shall I  
be with you, and what suffer you? Whyge the  
sonne of man. As he yet was sayynge, the  
deuyll rent him and care hym. And Jesus re-  
bued the unclene spete, and healed the chylde  
and sendyd hym to his father. So they were  
all amazed at the myghty worke of God.

¶ Whyle they were on the waye one of all thinges  
whiche he dyd, he sayde vnto his disciples  
Let these wordes synke downe into your eares.  
The sonne of man shall come, when the sonne of  
man shall be betrayed into the handes of men.  
But they wylde not what that woide mented,  
and it was hid frome them, that they under-  
stode it not. And they feared to aske hym of  
sayenge.

¶ Then there entred a debate amonge the  
whiche woulde be greater. Wherupon Jesus per-  
ceyved the thoughtes of their hartes, he toke  
a synde, and let hym passe by hym, and sayde  
vnto them.

¶ Who so ever receyved this synde in my  
name, receyved me. And who so ever recey-  
veth me, receyved hym that sent me. For he  
that is least amonge you all, that same shall  
be greater.

¶ John answered, and sayde: Master, we  
came one challenge oute deuylls in thy name,  
and we forbade hym, because he followeth not  
with vs. And Jesus sayde vnto hym: forso-  
ok hym not. For he that is not agaynst vs, is  
with vs.

¶ And it folowed when the dayes were come  
of his assumption, he set his liue to go to Je-  
rusalem, and sent messengers before hym.

¶ Mark. vi. 11

¶ John. vi. 2

¶ Math. xv. 15

¶ Mark. vi. 11

¶ John. vi. 2

¶ Math. xv. 15

¶ Mark. vi. 11





was neyghboure vnto him that fell into the  
spence haubde? And he sayd: he that getteth  
mercy on hem. Then sayde Iesus vnto him:  
Go and do thou lyke wyse. f

**A**nd he brist as they went, he entred in to a  
certaine towne. And a certayne woman na-  
med Martha, receyued him into her house.  
This woman had a syster called Mary. whiche  
sat at Iesus feet, and heard his preaching  
So Martha was troubled aboute moche ser-  
uys, and seide and sayd: master, best thou  
not care, that my syster hath left me to man-  
age alone? Wher he answered, that he helpe  
me. And Iesus answered, and sayde vnto her  
Martha, Martha, thou carest, and art trou-  
bled aboute many thynges: but one thyng is  
nede full. Mary hath chosyn her that good  
parte, whiche shall not be taken away frome  
her. f

The crache of his disciples to praye. Wherof he  
hath many saynges. They requyre signes. He  
saith with the Pharisees.

C A P I . X I .

**A**nd it fortuned as he was prayenge in  
a certayne place: when he ceased, one  
of his disciples sayd vnto him Master,  
teache vs to praye, as Iohn taught his disci-  
ples. And he sayd vnto them: whiche praye  
saye: Our father whiche arte in heauen, ha-  
leus thy name. Thy kyngdome come.

It will be done in earth, as in heauen. Our  
daye such as vs daye. And forgiue vs our  
synnes: for also we forgiue euery man that  
treisyneth vs. And leaue vs not into tempta-  
cion. But deliuer vs from euyl.

And he sayd vnto them: f If any of you  
wille haue a synne, and wille go to him at  
my daye, and saye vnto him: heude, leaue  
me this synne, for a synne of myne is come  
out of the wyse to me, and I haue nothinge  
to geue before him: and he wil: him woulde an-  
swere & saye, I geue it me not, the wyse is wote  
that, and my seruantes are with me in the  
chauncer, I can not geue and geue them to f.  
I saye vnto you, though he woulde not aske  
and geue hym, because he is his synne: yet  
because of his unwillynesse he woulde geue,  
geue him as many as he neded. And I saye  
vnto you: f alke, yet walde geue you. Heue,  
and ye shall haue. Knocke, and it shall be ope-  
ned vnto you. For euery one that asketh, recei-  
ueth: and who seeketh synners: and to him  
that knocketh, shall it be opened. Yete sonne  
shall the kyngdome of any of you that is a faulter:  
wille he geue him a synne? Or if he aske hithe,  
wille he for a synne geue hym a synne? Or if  
he aske an eyge: wille he geue him a synne?  
Yete then deringe euyl, can geue good ge-  
tes vnto you children, how moche more shall  
the father of heauen geue an heyl spelle to  
them, that aske him? f

And he was callinge out a deuyll, whiche  
was souerayn. And it folowed when the  
deuyll was gone out, the domme spake, and  
the people wondred: But some of them sayde  
he casteth out deuyles by the power of Beelze-  
bub the chiefe of the deuyles. And other teneid  
him, Ichynar of Iherusalem frone heauen.  
But he knowinge their thoughtes, sayde vnto  
them: Every kyngdome deuyled in it selfe  
is made withoute: and one house shall fall  
vpon an other. So if Satan be deuyled in  
him selfe: how shall his kyngdome endure?  
Because ye say I cast out deuyles by the power  
of Beelzebub. If I, by the power of Beelzebub  
cast out deuyles: by whom do sonne chrystians  
cast them out? Therefore shall they be your  
iudges. And if I, with the synge of God cast  
out deuyles, assuredly the kyngdome of God is  
come vpon you.

And he chiefe of the deuyles. And other teneid  
him, Ichynar of Iherusalem frone heauen.  
But he knowinge their thoughtes, sayde vnto  
them: Every kyngdome deuyled in it selfe  
is made withoute: and one house shall fall  
vpon an other. So if Satan be deuyled in  
him selfe: how shall his kyngdome endure?  
Because ye say I cast out deuyles by the power  
of Beelzebub. If I, by the power of Beelzebub  
cast out deuyles: by whom do sonne chrystians  
cast them out? Therefore shall they be your  
iudges. And if I, with the synge of God cast  
out deuyles, assuredly the kyngdome of God is  
come vpon you.

When a stronge man armed watcheth his  
house: that he possesseth is in peace. But when  
a stronger then he cometh vpon him, and o-  
uercometh him: he taketh frome him his  
haubtes whiche he trusted in, and deueth his  
spoyles. Whiche that is not with me, is agaynste  
me. And he that gathereth not with me, scat-  
tereth.

When the vnclene spelle is gone out of the  
man, he walketh through waterlesse places,  
sychinge rest. And when he findeth none, he  
sayd: I will retorne vnto my house, wher  
I came. And when he cometh, he findeth it  
sweped and garnished. Then goeth he and tak-  
eth to him seven other spelles worse then  
the first, and they enter in, and dwelle there.  
And so the retournes of that man, be worse  
then the beginninge.

And it happened as he spake these thynges,  
a certayne woman of the company lyst by his  
voys, and sayde vnto him: Wylle ye be  
the woman that bare the, and the breaste whiche  
the gaue the sucke. But he sayde: Sare, hap-  
py are they that heare the word of God, and  
kepe it. f

When the people were gathered thicke to-  
gether: he began to saye: Thus is an euyl na-  
cion: they seke a signe, and there shall no signe  
be giuen them, but the signe of Iohnas the  
prophet. For as Iohnas was a signe to the Nin-  
uites, so shall the sonne of man be to this na-  
cion. f The queene of the south shall rise at  
the iudgement, with the men of this genera-  
cion, and contempne them: for she came from  
the ende of the world, to heare the wysdome  
of Salomon. And beholde, a greater then So-  
lomon is here. The men of Ninus shall arise  
in the iudgement with this generation: and  
shall contempne them: for they exorted at the  
preachinge of Iohnas. And beholde, a greater  
then Iohnas is here.

And a woman lighteth a candle, and put-  
teth it in an lye place, ne vnder a bushel: but  
in a candle lye, that they that come in may  
see the light. The light of thy body is the eye.  
Therefore when thine eye is synge: then is all  
thy body full of lighte. That if thine eye be  
euyl: then shall all thy body be full of darke-  
nesse. Sare it be therfore that the lighte wille  
enter in the, he not darke. For if all thy  
body shall be lighte, hauinge no parte darke:  
then shall all be full of lighte, euen as when a  
candle lighteth thy lighte thy with his lighte-  
nesse. f

Matth. 23. 23

Matth. 23. 23  
John. 8. 12  
Iacob. 1. 8

John  
in light  
in dark  
dark

Matth. 23  
Iacob. 1. 8



he clothe you, a lyke sackful? And ofke not  
 you what ye shall eate or what ye shall drinke  
 and be ye not carped in the clothes: for all  
 these the heiden people of the world seeke for.  
 Your father knoweth that ye haue neede of  
 such thinges. Wherfore seke ye after þing  
 come of God, and all these shall be cast vnto  
 you. ¶ I saie not vnto you, for it is your  
 fathers pleasure, to geue you a kynngdome,  
 and to geue you substance, and to geue you almes.  
 And make you bagges, whiche were not olde,  
 and ressure that is layeth not in decay, where  
 no theie cometh, neyther moeth corrupteth.  
 For where your treasure is, there shall your  
 heerte also.

¶ Lett oue torme be gret aboute, and poure  
 lyghte bynnyng, and poure selues lyke vnto  
 men that wares for their masse, when he wil  
 retorne frome the worlde: that allone as  
 he cometh and knoweth, they maye open  
 vnto hym. Happy are those seruantes, whi-  
 che the Lord when he cometh, shall fynde  
 wakynge. Verely I saie vnto you, he wil  
 geue them a place aboue, and make them to be  
 lordes over meste, and make by, and make  
 vnto them. And if he come in the secoude  
 watch, ye shall see some in the thurde watch,  
 and shall sende them so, happy are those seruantes.  
 Thus vnderstonde, that if the howlde  
 knowe what house the heile moeth come, he  
 wil waken: and not such as is howle  
 to be broken by. He se receyue one for what  
 house he shal be not, the soune of man com-  
 eth.

¶ Turn Peter saie to hym: ¶ Master, spea-  
 ken thou this vnto all men, or to all men  
 and the world: who shal be thou so  
 thyng seruant and wyse, whom his Lord  
 shall make ruler ouer his howlde, to geue  
 us in your dueste of us at durtacion: hap-  
 py is that seruant, whom his master when  
 he cometh, shall fynde to wakynge. ¶ I saie  
 vnto you: he wil make hym ruler ouer  
 all that he wyl. But plebe seruant shall say  
 to his lord: My master dille: why this comynge  
 and shall be gret to make the seruantes and  
 myrdens, and to eate, and drinke, and to be  
 drunken: the lord of that seruant wil come  
 in a darte when he thynketh not, and in a  
 howe when he is not wace, and wil kille hym,  
 and put his part with the inuoltes.

¶ The seruant that knowe his masters will  
 and prepared not hym selfe, he shal according  
 to his wyl, shall be beaten with many  
 stripes. But he that knowe not, and yet shal  
 cometh thinges together of stripes, shall be  
 beaten with fewe stripes. For vnto whom moche  
 is geuen, of him shall moche be requyred.  
 And to whom men moche committe, of  
 hym shall moche be requyred.

¶ I am come to sende fyre on erth: and what  
 is my wyll, but that it were al redy bynded?  
 For what standynge I must be baptysed with  
 a baptysme: and howe am I piched vnto  
 be sent? ¶ I suppose ye that I am come to  
 sende peccer on erthe? I tell you naye, but rather  
 dille. For some haue sayde these shall  
 be fyre in our howle benyrd, thye agynste

two, and two agynste thye. The father shall  
 be curbed agynste the sonne, and the sonne  
 agynste the father. The mother agynste the  
 daughter, and the daughter agynste the mo-  
 ther. The mother in lawe agynste her daugh-  
 ter in lawe, and the daughter in lawe agynste  
 her mother in lawe.

¶ Then saie he to the people: when ye se a  
 slowe tye oute of the wyche soune ye saie,  
 a hower cometh, and so it is. And when ye  
 se the south wynde blowe, ye saie: we shall  
 haue heete, and it cometh so passe. Wherfore,  
 ye can shelle of the fallow of the shepe,  
 and of the carthe, but howe is it, that ye can  
 not see this tyme? Yea and why iudge ye not  
 of your sines what is right?

¶ For whye thou goest with turne aduersa-  
 ry to the ruler, as thou arte in the waye, gret  
 delygence that thou mayest be deliuered from  
 hym. It shall be bynged the to the iudge,  
 and the iudge deliuet the to the taryar,  
 and the taryar cast the into pylson. I tell the,  
 thou departest not thence, tyll thou haue  
 payed the vnto the last mace.

¶ Of the Salyans whom Salas sawe. The  
 frumde of the tyege see. ¶ The out-  
 lyste see and burn. ¶ I went into the  
 tyege woods. ¶ I went into the  
 tyege woods and Jerusalem.

CAP. XIII.

¶ There were presente at the same season  
 that I went vnto the Salyans, whose  
 bloude I haue mingled with their sa-  
 crifice. And Iesus answered, and saie vnto  
 them: Suppose ye that these Salyans were  
 greater synners then all other Salyans,  
 because they sucke such payment? I  
 tell you naye: but onles ye repente, ye  
 shall all lyke this perishe. ¶ Wherfore, I say  
 vnto you, whiche the soune in  
 syngell, and I say vnto  
 you, whiche the soune in syngell,  
 whiche ye that they were synners  
 about all men that dwell in  
 Jerusalem? I tell you naye  
 but onles ye repente, ye  
 shall all lyke this perishe.

¶ He put tothe this parable: a certayne  
 man had a tyege tree plantid in his  
 bynnyard, and he came and  
 soughe fruite thereon, and  
 found none. ¶ Then saie he to  
 the taryar of his bynnyard:  
 Beholde, this tyege tree  
 hath fruite in these  
 years, and I haue  
 come and soughe fruite  
 in it, and I haue  
 found none. ¶ I  
 say vnto you, whiche  
 the soune in syngell,  
 whiche ye that they were  
 synners about all men  
 that dwell in Jerusalem?  
 I tell you naye but  
 onles ye repente, ye  
 shall all lyke this  
 perishe.

M. xiii. b  
v. 14. b. 14. c.

¶

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¶

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¶

healed on the Sabbath day; sayd unto the people. There are six dayes in which men may be to worke: in them come and be healed, & not on the Sabbath daye.

Then answered hym the Lozbe, and sayde: Hypocrite, doste not see one of you on the Sabbath daye, loose his oxe; his asse from the stall, and lead him to the water? And ought not cats broughte of Abrahams, whom he can easily bound, to be loosed from this bound on the Sabbath daye? And when he thus sayd all his audyenters were ashamed: and all the people troofed on all the glorious actes that were done by him.

Then sayde he: What is the kyngdome of God lyke: or whereto shall I compare it? It is lyke a graine of mustard seed, which a man sowe and sowed in his garden: and it grew & waxed in to great tree, and the fowles of the ayre made nestes in the boughes of it.

And agayne he sayd: wherunto shall I liken the kyngdome of God? It is lyke leaven which a woman toke and hid in three bulwarkes: flour, tyll all was cheyved leavened. And he went thurough cyties and townes teaching and turninge towarde Jerusalem. Then sayd one unto him: Lozbe, see three leues that shall be saved? And he sayd unto them: Repue to enter in at the strait gate: for many I care unto you will seeke to enter, and shall not be able.

When the goodman of the house is open up, and hath shut the doore, ye shall begin to knocke without, and to knocke at the doore, sayinge: Lozbe Lozbe, open unto us, and he shall answer and saye unto you, I knowe you not wher ye are. Then shall ye begin to saye: We have eaten in thy presence and drunken, and thou hast taught us in thy streets. And he shall saye: I tell you I knowe ye not wher ye are: departe from me all ye workers of unrighteousnes. And he shall be weeping and gnawing of his handes, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and your selves stande out. And they shall come frome the East and West and north and south, and sit in the kyngdome of God. And beholde, they be last, which shall be first. And they be first, which shall be last.

The same daye there came certaine of the pharises and said unto him: get thee out of the waye and departe hence, for Decide will kill the. And he sayd unto them: So tell that false brholde I cast out devils and heale the people to daye and to morowe, and the Sabbath daye I make an ende. Answereth he to them: I would to god I might have an ende, and the Sabbath daye to daye to morowe, and the Sabbath daye to morowe: for I can not be, that a Prophet saye of himselfe any other wher he is at Jerusalem.

Jerusalem, Jerusalem, whiche killest Prophetes, and stonest them that are sent to thee: howe ofte would I have gathered thy strifern together as thou hast gathered the nest of vipers, but he would not. Wether would I have said unto thee: I will be to you a father, for I tell you: ye shall not be to me, till the tyme come that ye shall saye blessed, that cometh in the name of the Lozbe.

¶ Jesus eateth with the Pharise, heareth the sayd of upon the Sabbath, teacheth to the Lozbe, which of the great supper. The acts of the cyth.

CAP. XIII.

¶ Jesus answered that he would enter into the house of one of the chief Pharisees to a late breede on the Sabbath daye: and they watched hym. And beholde, there was a man before hym, whether had the dropse. And Jesus answered and spake unto the lawyers and pharises, sayinge: is it lawfull to heale on the Sabbath daye? But they helde they praye. And he healed hym, and let hym go: and answered them, sayinge: Whiche of you shall have an asse or an oxe fallen in to a pyt, and will not forthwith pull him out on the Sabbath daye? And they coude not answer him to that.

He put forth a similitude to the guests, makinge howe they shal be byghed to come, and sayd to them: When thou arte bred to a weddinge of any man, let not thine in the highest towne, lest a more honorable man then thou be brother of thine, and he shall bidde both hym and the, come and late to the, grue this man extreme, and thou shalt begin with shame to take the lowest chaire. But wher thou shalt be bred, go and sit in the lowest chaire, that when he that hath the commeth, he maye late unto the seat by thy side. Then shall thou have two: first in the presence of them that sit at meat with the. For who so ever cratched him selfe, shall be humbled. And he that humbled himselfe, shall be exalted.

Then sayd he also to them that had desired him to drinke. ¶ When thou makest a supper or a supper: call not thy frendes, nor thy brethren, ne thy kynnen, ne thy frendes ne thy neighbours, lest they breede the agayne, and a recompence be made thee. But when thou makest a feast, call poore, marded, lame and blind, and thou shalt be happy, for they can not requyte the. But thou shalt be recompensed in the byspynge of gode with men.

When one of them that late at meate also heede that he said unto him: happy is he that eateth breede in the kyngdome of God. ¶ Then sayd he to him: ¶ I certayne men ordeyned a grete supper, and bade many, and sent his seruaunt: at supper tyme, to saye to them that were bidden, come to; all things are now redy. And they all at ones began to make excuse. The first sayde to him: I have bought a pyce of grounde, and I muste go see it, I praye the haue me excused. And an other sayde: I have bought five yokes of oxen, and I go to plowe them, I praye the haue me excused. The third sayde: I have married a wyfe, therefore I can not come. And the first wante wente, and tolde his maister these thynges.

Then was the bond of the typhard, and said to his seruaunt: So run quickly in to the streets and quarters of the cyth, and buyge in byght the poore, & marded, and halfe blind.

To this  
died, & is to  
be, as to  
take a rest

B

C  
to the  
L. 1. 1. 1. 1. 1.

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to the  
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a









more in this world, and in the world to come  
life everlasting.

And he took unto him the twelve, and came  
into them. Behold, we go by to Jerusalem,  
and all that is written by the prophetes of  
the sonne of man. He shall be delivered  
unto the gentiles, & shall be mocked  
and shall be spitefully entreated, and shall  
be spitteed on: and when they have scourged  
him they shall put him to death, and the  
third day he shall arise againe. But they  
understood none of these things. And this  
sayinge was said from the beginninge. Neither  
they perceived the things whiche were  
spoken.

And it came to passe as he approached nre  
unto Jericho, a certeyn blinde man sat by the  
waye syde cryinge. And when he herd the  
people passe by, he asked what it meant. And  
they said unto him, that Iesus of Nazareth  
passed by. And he cryed, sayinge: Iesus the  
sonne of David, haue mercie on me. And they  
whiche went before rebuked him, that he  
shold be stille. But he cryed so muche the  
more, & thou sonne of David, haue  
mercie on me. So Iesus stood stille, and  
commaunded him to be brought vnto  
him. And when he was come neere, he  
asked him saying: What wilt thou that I  
do vnto thee? And he said, Lord, I  
waxe certeyn my sight. Iesus saide  
vnto him: receiue thy sighte, thy  
faith hath saued thee. And anon he  
sawe, & followed him praisinge God. And  
all the people when they sawe it, gave  
praise to God.

Of the same, and the ten leuantes to whom the  
Lorde was directed. And he spake to Jeru-  
salem, and sayeth ouer it.

C A P I. XIX.

And he entred and went throughe  
Bethania. And beholde there was a man  
named Zachary, whiche was a iust &  
righteous amonge the Iudaeans, and was  
righteous. And he soughte to see Iesus,  
what he shold be: & coulde not for  
the people, because he was stille of  
nature. And sumynge before, stymed  
by in to a mylde praye see to see him: for  
he wolde see what that was. And when  
Iesus came to the place, he looked  
vpon, and sayde vnto him: and said  
vnto him: Zachary, haue the bowte,  
for so day I must abyde at thy house.  
And he came wone backward, and  
receiued hym ioyfully. And when  
they sawe that, they all giudeged,  
sayinge: he is gone in to saye with  
a synfull man.

And Zacharye the fader and sayde  
vnto the Lorde: Beholde, I haue done  
any man wronge, I knowe byn  
loue wylde. And Iesus sayde to  
him: this saie is heauiy come  
vnto this house, for as muche as  
he also is become the chyld of  
Abraham. For the sonne of  
man is come to see and to saue  
the losse.

As they herde these, he put  
to and spake: because he was  
nre to Ierusalem, and because  
they thoughte the kingdome of  
God wolde shewely appere.  
Besayde therfore: And he  
restarne nobis man wenes  
up to a

certeyn countrye, to receiue hym  
a kingdome, and to come againe.  
So he called to himselfe  
leuantes, and deliuered them  
tente poundes, sayinge vnto  
them: Whiche of you shall  
haue the moste? And he  
said vnto them: Whiche of  
you shall haue the moste?  
And he said vnto them: Whiche  
of you shall haue the moste?  
And he said vnto them: Whiche  
of you shall haue the moste?

And it came to passe when he was come  
againe and had receiued his  
kingdome, he commaunded  
his seruautes to be called  
vnto him: to whom he gawe  
his moneye, to wote what  
euer man had marchandised.  
Then came the first, sayinge:  
Lord, thy pounde hath  
encreased ten poundes. And  
he sayde vnto hym: Well  
good leuante, because thou  
haddest been faithfull in a  
very litle thinge, haue thou  
nowe ouer ten cities. And  
the seconde came, sayinge:  
Lord, thy pounde hath  
encreased fyve poundes.  
He sayde also to this: and  
because thou also wast  
faithfull, haue thou ouer  
fyve cities.

And an other came and  
sayde: Lord, beholde thy  
pounde, whiche I haue kepte  
in a vnter, for I feared the  
lord: and thou art a hard  
man: thou takest by that  
I haue sayd, thou takest not  
downe, and thou saydest  
that I haue not loste. And  
he sayde vnto hym: Of  
thyne owne mouth shalt  
thou be iustified, thou sayest  
that I am a hard man  
takinge by that I haue not  
downe, & sayinge that I  
haue not loste. & yett  
thou sayest that I haue  
not loste my moneye in  
the bankes, that as my  
seruaunte I myghte haue  
encreased myne owne  
with gaine?

And he sayde to them  
that stood by: take ye  
of hym that pounde, and  
gawe it vnto hym that  
hath ten poundes. And  
they sayde vnto hym, Lord,  
we haue ten poundes.  
I saye vnto you, that  
shall be gauen: and from  
hym that hath not, shall  
be taken. And that he  
hath shall be taken from  
him. & euerie shalle  
encreaseth whiche he  
hath: but he that hath  
not, shall be taken from  
him. And he sayde vnto  
them: Whiche of you  
shall haue the moste?  
& when he had thus  
spoken, he went  
downe, & went  
to Ierusalem.

And it fortuned, when he was come  
nre to Bethphage and Bethaniam,  
besyde the mounte of  
Oliuet, he sent two of his  
disciples, sayinge: Go ye  
into the towne, and buye  
yourselues a colt, & a  
mule, & saye vnto the  
owner thereof: The Lorde  
hath neede of these, &  
he will paye you for  
them. And they went  
as he commaunded them,  
and founde a colt, & a  
mule, & sayde vnto the  
owner thereof: The Lorde  
hath neede of these, &  
he will paye you for  
them. And they went  
as he commaunded them,  
and founde a colt, & a  
mule, & sayde vnto the  
owner thereof: The Lorde  
hath neede of these, &  
he will paye you for  
them.

They that were sent, went  
their waye, and founde  
them as he had sayd vnto  
them. And as they were  
lookinge the colt, the  
owner of it sayde vnto  
them: Why looke ye the  
colt? And they sayde,  
the Lorde hath neede of  
him. And they brought  
him to Iesus. And  
caryng the colt  
in the colt, they lace  
Iesus thereon. And as  
he went, they sayde  
they lace the mule  
to the colt.

And when he nowe  
approched nre to the  
desert of the mounte  
Oliuet, the multitude  
of the disciples began  
to crye, and prayse  
God with a great voyce,  
for all the wondrous  
that they hadde  
sene, sayinge: blessed  
be the kyng that  
cometh in the name  
of the Lorde.

1.20

1.21

1

10

11

12

1.20

1.21

1

10

11

12









And Peter remembred the wordes of the Lord, how he said vnto him, before the cocke crowe, thou shalt denye me thrise. And Peter wente out, and wepte bitterly.

And the men that helde Iesus mocked him, smyrng and brawndolourng him, they brake him on his face. And asked him sayinge: who is he who it is that smote the? And many other thinges spitefully said they against him.

And as soon as it was daye, the rulers of the people, and the high priestes and scribes came together and led him in to their concile sayinge: art thou deef Chyrlie? tell vs. And he sayde to them: yf I shall tell you, ye will not belyue. And yf also I shall you, ye will not answer me: let me go. Here after shall the sonne of man sit on the right hande of the power of God. Then sayde they all: art thou then s<sup>on</sup> of God? He sayde to them: ye saye that I am. Then sayde they: what neede we any further byrnes? We our selues haue herde of his owne mouth.

Iesus is brought before Pilate and Herod. The rulers make lamentation for him. He prayeth for his enemies, for which the same byen he ought to die, and dyeth in the crooke, and is buried.

C A P I. XXIII.

As the hole multitude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: we haue founde this man peruertynge the people, and forbyddynge to paye tribute to Cesar: sayinge that he is Chyrlie a kynge. And Pilate examined him, sayinge: art thou the kynge of the Jewes? He answered him and said: thou sayest. Then said he vnto the high priestes, and to the people: I finde no fault in this man. And they were the more strake, sayinge. He maketh commotions in the people, teachinge this agiout iurr, and began at Galile, even to this place.

When Pilate brake mention of Galile, he asked whether the man were of Galile. And as soon as he knewe that he was of Iudees iurisdiction, he sent him to Herod, which was also at Ierusalem in those dayes. And when Herode sawe Iesus, he was reioysfully glad.

For he was desirous to see him of a longe season, because he had heard many thinges of him, and trusted to haue seene some miracle doone by him. Then questioned he with him of many thinges. But he answered him not one word. The high priestes and scribes rode and accused him with charge. But Herode with his men of warre despyred hym, and after he had mocked him, searched him in wyrt, and sente hym agayne to Pilate. And the same daye Pilate and Herode were made frindes together. For before they were at variance.

Pilate assembled the high priestes, and rulers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruerteth the people. And beholde I haue examined him: and ye see, haue founde no fault in this man, of those thinges wherof ye accuse him. So no; yet Herode. For I sente you to

him: and so, nothinge moost by of both is done to him. I wyll therefore chasten hym, and let hym go. For of necessitye he muste haue let one loke vnto them at that tyme.

And all the people cryed together, sayinge: awaye with hym, and deliuer to vs Barabbas: whiche for insurrection made in the cite and murder, was call in prison. Pilate spake agayne to them, willinge to dimitt Iesus. And they cryed, sayinge: Crucifye hym, crucifye hym. He said vnto them the thrid tyme. What cruell hath he done? I fynde no cause of deeth in him. I wyll therefore chasen hym, and let hym loke. And they cryed with a loud voyce, and requyred that he myght be crucified. And the voyce of them and of the high priestes perswaded.

And Pilate gaue sentence that it shoulde be as they requyred, and let loke vnto them, hym that for insurrection and murder was call in to prison, whome they desired and desired Iesus to do with him what they woulde. And as they led him awaye, they caught one Symon a Cyrenite comynge out of the cite, and on him layd they the crokke, to beare it after Iesus.

And there folowed him a great company of people and of women, whiche women bewailed & lamented him. But Iesus turned backe vnto them, and sayde: Daughters of Ierusalem, wepe not for me, but wepe for your selues and for your chyldren. For behold, the dayes be commynge when men shall saye: happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to saye to the moun- tayne, fall on vs, and to the hilles, couert vs. For yf they do this to a grene tree, what shall be done to the drye.

And there were two felons led with him to be chastysed. And when they were come to the place called Calvary, there they crucified him, and the felons, one on the right hande, and an other on the left. Then said Iesus: father, forgive them, for they wote not what they doo. And they parted his raiment, and cast lottes. And the people rode and beholde.

Also the rulers mocked him with them sayinge: he holpe other, let hym chaste hym self: yf he be Chyrlie the chosen of God. The souldjers also mocked him, and came and gaue hym byrnyngs and said: Yf thou be that kynge of the Jewes, saue thy self. And his inscryption was written ouer hym, in Greke, and Latin, and Hebrew letters: This is the kynge of the Jewes.

Nowe, one of the felons whiche dangred, rayd on hym, sayinge: Yf thou be Chyrlie, saue thy self, and vs. The other answered and rebuked hym, sayinge: Neither feared thou God, because thou arte in the same damnation? We are iustly punished, for we retruyue accordynge to our dedes: But this man hath done nothinge amysse. And he said vnto Iesus: Lord, remember me when thou commest in thy kyngdome. And Iesus sayde vnto hym: Verily I saye vnto the, to daye shalt thou be with me in Paradyse.

Mat. xxv. 9  
Mark. xvi. 8  
John. xviii. 16

Mat. xxviii. 16  
Mark. xvi. 8  
John. xix. 16

Mat. xxviii. 16  
Mark. xvi. 8

Mat. xxviii. 16  
Mark. xvi. 8  
John. xix. 16

Mat. xxviii. 16  
Mark. xvi. 8  
John. xix. 16

Mat. xxviii. 16

It was aboute the firste houre. And there came a easheue ouer all the lande, tyll the .ii. houre, and the sonne was darkened. And the carpe of the temple by Ierusalem came downe the wyndes. And Iesus cryed with a great voyce and sayd: Father, into thy handes I comende myr spirite. And when he had sayd, he gaue up the ghost. When the Centurion saw what had happened, he gloriouly said, God saying. Lett I sayde, this was a righteous man. And all the people that came together in that sight, beholdinge the thynges which were done, smote thyr brestes, and returned home. And all his acquaintaunce, and the women that folowed him from Galilee, stode astate of beholdinge these thynges.

And lo, a man named Ioseph, a counceylour, beinge a good man and a iuste, who was not coulterfynde to the counceill and orde of them, whiche was of Asmachit, a cite of the Jewes: whiche same also wanted for the kyngdom of god: this man toweke vnto pilate and prayed the bodye of Iesus, and toke it downe, and wrapped it in a linnen clothe, and layde it in an newe tombe, whiche was neuer man before layde. And it was the dawe of preparyng: and the Saboth daye on. The women that folowed after whiche came with him from Galilee, beheld the sepulchre, and how his bodye was layde. And they returned and prepared spices and ointementes, but rested the Saboth daye, accordyng to the commaundement.

The women come to the grave. Chrysostome sayeth vnto the two wyues that go towarde the grave. Orders in the m: how of all his duties, or meth chers to be: and how in the sepulchre, with the charge, and attendeth by so forth.

CAP. XXIII.

On the morow after the Saboth daye, in the mornyng, they came vnto the tombe, and broughte the spices whiche they hadde preparyd, and of set women with them. And they founde the stone rolled away from the sepulchre, and went in but founde not the bodye of the Lord Iesus. And it happened as they went amyd that: Lo, two men stode by them in whynge garmentes. And as they were afraid, and bowed downe theyr faces to the erth, they sayd to them: Why seek ye the livinge among the dead? He is not here, but is risen. Remember how he spake vnto you when he was yet with you in Galilee, sayinge that the sonne of man must be crucified in to the handes of synfull men, and be crucified, and the thyrde daye rise agayne.

And they remembred his wordes, and returned from the sepulchre, and tolde all these vnto the women, and so all the rest. And it was Mary Magdalene, and Joanna, and Mary of James, and other that were with them, whiche tolde these thynges vnto the apostles: and they woulde seme vnto them as a tale, neither believed they them. Then arose Peter, and came vnto the sepulchre, and he

prynge downe sawe the linnen clothes layde alone, and departed wordyng in hym selfe at the thynges happened.

And beholde, some of them went that same dawe to a towne bringe some Jewes: Ierusalem aboute these foure iounges, called Cyrenians: and they talked together of all these thynges that had happened. And it chanced whyle they communed together and reasoned, that Iesus hym selfe dyd come, and wente with them. But theyr eyes were holden, that they coude not knowe him. And he sayd vnto them: What communacions are these that ye have one to another as ye walke and are sadde? And one of them named Cleophas, answered him and sayd vnto him: Aste thou alone a stranger in Ierusalem, and hadde not knowen that haue chaunged therein, in these dayes? To whome he sayde, what thynges?

And they sayd vnto him: of Iesu the Nazarene, whiche was a prophete myghty in dede and word before God, and all the people. And howe the high pryests, and our rulers destroyed him to be condemned to death: and haue crucified him. But we trusted that it hadde ben he, that wolde haue destroyed Ierusalem. And as touching all these thynges, to dawe is euen the thyrde dawe, sithens they were done.

Yes, and certayne women of our compaignie made be adonised, whiche came early vnto the sepulchre, and founde not his bodye and came, sayinge, they hadde seene a vision of angells, whiche sayd that he was alive. And certayne of them whiche were with us went to the sepulchre, and founde it euen so as the women had sayd: but him they sawe not.

And he sayd vnto them: In soke and howe in here to bryue all that the prophetes haue spoken: Dughe not Chyche to haue such red these thynges, and to enee in to his glorye? And he began at Moses, and at all the prophetes, and interpreted vnto the in all the scriptures whiche were written of him. And they appoyched the towne whiche they wente to. And he made as though he wolde haue gone further, but they constrained him sayinge, abyde with vs, for it draweth towardes night, and the dawe is farre pailed. And he wente in to tarre with them.

And it came to passe, as he sat at table with them, he toke bread, blessed it, brake and gaue to them. And theyr eyes were opened, and they knewe him, and he departed away from them. And they sayd breuelye to them selfe: It had not ouer heertes burne with him, whyle he talked with vs by the waye, & whyle he opened to vs the scriptures: And they toke by the same houre, and returned to Ierusalem, and founde the cleuery gathered together, and them that were with them, whiche sayd: the Lord is risen indeed, and hath appeared to Symon. And they said what thynges was done in the wyse, and howe they knewe by what the waye of byed.

As they thus spake, & Iesus hym selfe stood in myddes of them, and sayd vnto them: Peace

Galatians

John 11: 1-11

John 11: 12-17

John 11: 18-27

The Gospell after S. Iohſt.

peare be with you. And they were abashed  
and aſtoniſhed, ſuppoſing that they had ſene a  
ſpirit. And he ſayde vnto them: why are  
ye troubled, and why do thoughts ariſe in  
your hearts? Wholde my handes and my ſete,  
for it is men my ſelle. And belie me and be: for  
ſpirites haue not fleſhe and bones, as ye ſe  
me haue. And when he had thus ſpoken, he  
ſhewed them his handes and his ſete. And  
while they yet doubted not to ſay and wor-  
ſhip him, he ſayde vnto them: Hauce ye here any  
meate? And they gaue him a peece of a broy-  
led fiſhe, and of an hony combe. And he toke  
it, and ate it v. fore them.

And he ſayde vnto them. Theſe are the woꝝ-  
des whiche I ſpake vnto you while I was  
yet with you, that all muſt be fulfilled whiche  
were written of me in the lawe of Moſes, and  
in the prophetes, and in the psalmes. ¶ Then  
opened he their myndes, that they might vnder-  
ſtande the ſcriptures, and ſayde vnto them.  
Thus it is written, & thus it behoued Chriſt  
to ſuffer, and to riſe againe frome deathe the  
thyrde daye, and that repentance and remis-  
ſion of ſynnes ſhoulde be preached in his name  
amonge all nations, & begynnyng of Jeru-  
ſalem. Ye are witenes of theſe thynges. And  
lo, I ſende the promyſe of my father vpon  
you. ¶ But tarye ye in the citie of Jeru-  
ſalem, tyll ye be endued with po-  
wee ſome an hre. And he bleſ-  
ſed them out vnto Bethſayde,  
and ſette vpon his handes  
and diſſed them. ¶

And he came co-  
paſſe, as he  
bided  
them, he departed from them, and  
was gone vp in to heauen. And  
they worſhipped him, re-  
turned to Jeruſalem with  
great ioye, and were  
continually in the  
temple praying  
and bleſſing  
god. And.

The ende of the Goſpell  
after S. Iohſt.  
23-44

The miraclis wrought of Chriſt, and how he  
became man. The reſurrexion of Iohſt. The ſayings  
of S. Iohſt, &c.

C A P I.

I. ¶

**T**he begynnyng was the  
lyght, and the lyght was with  
God: and the wyrd was God.  
This was in begynnyng with  
God. All wyrd made by it, and  
without it was made nothing that was made.  
In it was lyfe, and the lyfe was the lyght of  
men, and the lyght ſhyneth in the darknes,  
and the darknes comprehended it not.

There was a man ſent frome God, whoſe  
name was Iohſt. This came for a wyrd, to  
teache of the lyght, that all men throughte  
him might beſeeve. He was not the lyght, but  
to beare wyrd of the lyght. That was the  
true lyght whiche lyghted all men coming  
in to the wyrd. He was in the wyrd, and  
the wyrd was made by him, and the wyrd  
knewe him not.

He came in to his owne, and his owne re-  
ceyved him not. But as many as receyved  
him, to them he gave power to be made the  
ſonnes of God, beſeyving on his name whiche  
were borne, not of bloode, nor of the will  
of the floure, nor of the will of man, but of  
God.

And the wyrd was made fleſhe, and dwelt  
amonge vs, and we ſawe the gloſſe of it, as  
the gloſſe of the onely begotten ſonne of the  
father, full of grace and treueth. ¶

¶ Iohſt wyneſſed of him, and cryed  
ſaying: This was he of whom I ſpake, he  
that cometh after me, was before me, becauſe  
he was ſpoken I was. And of his humer haue  
all we receyved, and grace for grace. For the  
lawe was given by Moſes, but grace & treueth  
came by Ieſus Chriſt. No man hath ſene God  
at any tyme. The onely begotten ſonne, whiche  
is in the boſome of the father, he hath declared  
him. ¶

¶ And this is the recorde of Iohſt: when  
the Jewes leut pꝛieſtes and ſcruentes from Jeru-  
ſalem, to aſke him, what art thou? And he  
confeſſed and denyed not, and confeſſed I am  
not Chriſt. And they aſked him: what cometh  
thee thou here? And he ſayde: I am not. He is  
thou the Prophet? And he answered me. Then  
ſayde they vnto him: what art thou, that we  
may geue an anſwere to them that ſente thee?  
¶ He ſayde: I am the wyrd, as ſayde the prop-  
het. ¶

And they whiche were ſente, were of the  
phariſees. And they aſked him, and ſayde vnto  
him: Why baptiſted thou them, if thou be  
not Chriſt, nor Iſtaim, neither the Prophet?  
Iohſt answered them, ſaying: I baptiſe with  
water: but one is come amonge you, whom  
ye knowe not, he is to whom cometh after me,  
whiche was before me, whoſe ſhoe I latchet I  
cannot. ¶

This was the  
beginning of  
the word  
in the  
world.

13

14

15

am not worthy to vnloose. These things were done in the Sabbath beyond Jordan, where Jesus had baptized.

¶ The next daye John sawe Iesus come among vnto him, and said: behold the lambe of God, whiche taketh awaye the synne of the world. This is he of whom I said. I sawe me touching a man whiche was before me, whiche was yett in I, and I knewe him not, but that he wolde be baptized of Ihesus: and I came baptizinge with water.

¶ And John witnesseth sayinge: I sawe the spirite descende from heauen, lyke vnto a dove, and abode vpon him, and I knewe him not. But he that sent me to baptise in water, he sayde vnto me, vpon whome thou shalt see the spirite descende and tarrye vpon hym, this is he whiche shall baptise with the holy ghost. And I have and witnesseth that this is the son of God.

¶ The next daye after, John stode agayne, and two of his disciples. And he behelde Jesus as he walketh by, and saide: Beholde the lambe of God. And the two disciples heere him speake, and followed Iesus. And Iesus turned about, and sawe them followinge, and sayd vnto them: What seek ye? They said vnto him: Rabbi, which is by interpretation, My Master, and thou? He sayde vnto them: come and see. They came and sawe where he dwelleth, and abode with him that daye. For it was about the tenth houre.

¶ One of the two whiche heere John spake and followed Iesus, was And: the Symon Pettes brother. This Iesus founde his brother Symon, and sayde vnto hym: thou shalt be called Cephas, which is by interpretation, a stone. And brought hym to Iesus. And Iesus behelde hym and sayde: thou art Symon the sonne of Ionas: thou shalt be called Cephas, which is by interpretation a stone.

¶ The daye followinge Iesus wolde go in to Samaria, and founde Philip, and said vnto him: followe me. Philip was of Bethsaida the citie of Andrew and Peter. And Philip founde Nathanael, and sayd vnto hym: We haue founde him of whom Moses in the lawe and the prophetes hath wrote, Iesus the sonne of Ioseph, a Nazarene. And Nathanael sayde vnto him: can there any good come out of Nazareth? Philip sayd to him: Come and see.

¶ Iesus sawe Nathanael commynge to him, and sayde of him: Beholde a ryght Israelite, in whome is no guyle. Nathanael sayde vnto hym: where knewest thou me? Iesus answered, and sayde vnto him: whiche that whittip called the, when thou wast vnder the figg tree, I sawe the. Nathanael answered and sayde vnto him: howe thou art the sonne of God, thou art the kynge of Israel. Iesus answered and sayd vnto him: Because I sayd vnto the, I sawe the vnder the figg tree, thou believest. Thou shalt see greater thynges than these. And he sayd vnto him: Lord, wher is I? I saye vnto you: hereafter shall ye see heauen open, and the angells of God ascendinge and descendinge vnder the sonne of man.

¶ And he sayeth the water into wyne, and sayd vnto the brethre and I. I. out of the temple.

CAP. II.

¶ The thirde daye, that there a marriage was in Cana a citie of Galilee, and the mother of Iesus was there. And Iesus was there also, and his disciples, vnto the manerage. And when the wyne was out, the mother of Iesus sayd vnto hym: they haue no wyne. Iesus sayde vnto her: woman, what haue I to do with the? myne houre is not yett come. His mother sayd vnto the ministres: what so ruce the sayd vnto you, do. And there were standinge there, her water pottes of stone, after the maner of the purifyinge of the Iewes, containinge two or thre firrns a peece.

¶ And Iesus said vnto them: fill the water pottes with water. And they filled them vnto the brim. And he said vnto them: draw out nowe, and beare vnto the gouernour of the fest. And they bare it. When the ruler of the fest had taked of the water that was turned vnto wyne, and knewe not whence it was: but the ministres whiche had drinke the water knewe. He called the vndergouernour and sayde vnto him: all men at the beginninge set forth good wyne, and when men were dronke, then that worse is worse. But thou hast kepte backe the good wyne vntill now.

¶ This beginninge of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples believed on him. ¶ After that he descended in to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

¶ And the Iewes Cane was at hande, and Iesus turne vnto Ierusalem, and founde sellinge in the temple those that solde oxen and shepe and doves, and chaungers of monny. And he made a scourge of small rodde, and drave them all out of the temple, with the shepe and oxen, and poynted out the chaungers money, and ouerturnd the tables, and said vnto them that solde houses: whye buye these thynges here, and make not my fathers house an house of merchandise. And his disciples remembered howe that it was written: ¶ The iere of thyne house hath euen called me.

¶ Then answered the Iewes, and sayd vnto him: what token therest thou vnto vs, because thou doest these thynges? Iesus answered and said vnto them: ¶ destroye this temple, and in thre dayes I will reare it vp agayne. Then said the Iewes thynges was this temple a burdennye, and thou rearest it by thre dayes? But he spake of the temple of his bodye. As some therefore as he was risen from deth agayne, his disciples remembered that he thus sayd. And they believed the scripture, and the wordes whiche Iesus had sayd.

¶ When he was at Ierusalem at Cana of Galilee, many believed on his name, when he had done his miracles whiche he had done. But Iesus put not hym selfe in their handes, because he knewe all men, and needed not that any should testifye of him: for he knewe what was in man.

¶ And he sayeth the water into wyne, and sayd vnto the brethre and I. I. out of the temple.

¶ And he sayeth the water into wyne, and sayd vnto the brethre and I. I. out of the temple.

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¶ And he sayeth the water into wyne, and sayd vnto the brethre and I. I. out of the temple.



The communication of Christ with Herodians  
The doctrine and baptism of John, and what was  
said by Herodians. Chapter.

CAP. III.

**T**here was a man of the Pharisees named  
Sadduceus, a scribe among the  
Jews. The same came to Jesus by  
night, and sayde unto him. Rabbi, we know  
that thou see a greater com: come God. For no  
man can do these signes that thou doest, except  
God were with. Jesus answered and sayd  
unto him: Verily, verily I say unto the: on-  
ly a man be borne a newe, he can not see the  
kingdome of God. Whomus sayd unto him  
how can a man be borne when he is olde: can  
he enter into his mothers wombe, & be borne  
againe? Jesus answered: Verily, verily I  
saye unto the: unless a man be borne of wa-  
ter and spyc, he can not enter in the king-  
dome of God. That which is borne of the  
floure is desyre: and that which is borne of  
the spyc, is lyfe. Wherfore not that I sayd  
to the, se must be borne a newe. The spyc  
by carthly wyse is flesch, and thou bearest  
his sounde: but canst not tell wher he com-  
meth, and wher he goeth. So is every man  
that is borne of the spyc.

And Herodimus answered and sayde un-  
to him: howe can these be? Jesus answered  
and sayde unto him: arte thou the ma:re of  
Israel, & do knowest not these thinges? Ver-  
ily, verily I saye unto the, we speake that  
we knowe, and witnesseth that we have seene:  
and se receyve not oure witness. If when I  
tell you carthly thinges, se believe not: how  
shoulde se believe, if I shall tell you heavenly  
thinges?

And no man ascendeth by to heauen, but he  
that came downe from heauen, the sonne of  
man which is in heauen.

And as a Moyses tryed by the serpent in  
wyrdnesse, even so must the sonne of man be  
lyfte up, that none that believeth in hym per-  
ishe: but have eternall lyfe.

For God so loveth the world, that he  
hath gyven his only sonne, that none that  
believe in him, shoulde perishe: but shoulde have  
everlasting lyfe. For God sent not his sonne  
into the world, to condemne the world: but  
that the world through him, myght be saved.  
He that believeth on him, shall not be conde-  
ned. But he that believeth not, is condemned  
all ready, because he believeth not in the name  
of the only sonne of God. And this is the iu-  
dgement, that light is come into the world  
and the men loved darkness more then light  
because their dedes were evil. For every man  
that evil doeth, hateth the light: neyther  
cometh to light, lest his dedes shoulde be re-  
proued. But he that doeth truly, cometh  
to the light: & his dedes myght be knowen, how  
that they are wrought in God.

After these sayes Jesus and his disciples in-  
to the land of Jewry, and there he abode with  
them and baptised. And John also baptised  
in Enon beynde Samaria, because there was  
much water there, and they came, and were

baptised. For John was not yett come in to  
pysion.

There arose a question betwene John  
the baptyse and the Jews about purgynge.  
And they came bynto John, & sayde unto him:  
Rabbi, he that was with the baptyse Jo-  
han, to whom thou barest witness, be ho: he  
be baptyseth, and all men come to hym. John  
answereth, and sayeth: A man can receyve ne-  
thinge, unless it be gyven him from heauen.  
Ye your selves are witnesses, that I saye: I  
am not Christ, but am sent before him. He  
hath the byrde, is the byrdegreve. But the  
fence of the byrdegreve, which standeth by  
heareth him, receyvethe greatly of the byrde-  
greve. It is my joye is fullylled. He  
must increase: and I must abate.

He that cometh from an hyght, is above  
all: he that is of the carthe, is carthly, and  
speaketh of the carthe. He that cometh from  
heaven, is above all, and what he hath seene  
and heard: that he testifieth: but no man re-  
ceyvethe his testimony. He that hath recey-  
ved his testimony, hateth to his feare that  
God is true. For: whom God hath sent,  
speaketh the wordes of God. For God giv-  
eth not the spyc by measure. The father  
loveth the sonne, and hath gyven all thinges  
into his hand. He that believeth on the sonne  
hath everlasting lyfe: & he that believeth not  
the sonne, shall not see lyfe, but the wrath of  
God abydeth on hym.

The change communication of Christ with the  
woman of Samaria by the well first. How he  
teacheth the Samaritans.

CAP. IV.

Some is the Lorde had knowledge,  
howe the Pharisees had heard, that Je-  
sus made and baptised moo disciples  
then John thought that Jesus himselfe bap-  
tised not: but his disciples be lefte Jewry, &  
departed agayne into Samaria. And it be-  
hoveved him to go thowse Samaria. So came he to a  
citty of Samaria called Sichar, beynde the  
well that Jacob gave to his sonne Joseph.  
And there was Jacobs well. Jesus then we-  
nyed in his journey, late thus on the well. And  
it was aboute the sixe houre: and there came  
a woman of Samaria to drawe water. And  
Jesus sayd unto her: give me drinke. For his  
disciples were gone awaye unto the citty to  
buye meate. Then sayde the woman of Sama-  
ria unto him: howe is it, that thou sayest a  
Jewe, askest drinke of me, beynde a Sama-  
ritane? For the Jewes meyle not with Sa-  
maritans. Jesus answered and sayd unto her:  
If thou knowest the gift of God, and who  
is that sayeth to the give me drinke, thou  
wouldest have asked of him, and he woulde have  
 gyven the, livinge water. The woman sayd  
to hym. Sir: thou hadst nothinge to drawe  
with, and the well is depe: howe shouldest  
thou have that water of lyfe? Art thou  
greater then our father Jacob which gave us  
the well, and he drinke drinke thereof, and  
his children, and his cattell?

Jesus answered and sayde unto her: my  
forney



thy bedde and walke. And so forthwith the man  
was made hole, and toke by his bed, and wal-  
keth. And the same daye was the Sabbath  
daye. The Jewes therefore sayde to hym that  
was made hole. It is the Sabbath daye, it is  
not lawfull for the, to take awaye thy bed.  
He answered them: he that made me hole,  
saide vnto me: Take by thy bed, and walke.  
Then asked they hym: What man is that,  
whiche sayde vnto the, take by thy bed, and  
walke. But he that was healed, wist not who  
it was. For Iesus hadde gotten hym left a-  
waye, because there was great of people in  
the place.

After that, Iesus founde hym in the tem-  
ple, and sayde vnto hym: Behold, thou arte  
made hole, hence no more, lest a worse thinge  
happeth vnto the. The man answered and told  
the Jewes that it was Iesus, whiche hadde  
made him hole. ¶

And therefore the Jewes did pursue Iesus,  
and soughte to see him, because he had done  
this on the Sabbath. And Iesus answered  
them: ¶ My father woorketh hitherto, and I  
wooke. Wherof the Jewes soughte the more  
to kill hym, not onely because he had broken  
the Sabbath: but said also that God was his  
father, and made him selfe equal with God.

Then answered Iesus, and sayde to them:  
Verily, verily I saye vnto you, the sonne is  
nothinge of hym selfe, but that he seeth the  
father do. For what so euer he doth, ¶ doth  
the sonne also. For the father loueth ¶ sonne,  
and sheweth him all what so euer he doth.

And he will shewe hym greater woorkes then  
these, so that ye shall maruaile. For as the fa-  
ther raiseth vp the dead, and quickeneth the,  
so the sonne also quickeneth whome he will.

¶ Therefore judgeth the father any man but hath  
giuen a iudgement vnto the sonne, that all  
men should honour the sonne, as they honour  
the father. Who so denoureth not the sonne,  
honoureth not the father, whiche hath sent  
hym. Verily, verily I saye vnto you: Whi-  
che heareth my wordes and belieueth on him that  
sent me, hath euell charge lyfe, and shall not  
come into damnation: but hath passed frome  
death vnto lyfe.

¶ Verily, verily I saye vnto you: the howre  
is comynge, and now is, when the deed shall  
beare the voyce of the sonne of God. And they  
that heare, shall lyfe. For as the father hath  
lyfe in hym selfe, so hath he giuen the sonne,  
to haue lyfe in hym selfe: and hath giuen hym  
power also to iudge, in that he is the sonne of  
man. Maruaile not at this: the howre shall  
come, in whiche all that are in the graues, shall  
heare his voyce, and shall come forth: they  
that haue done good, vnto the resurrection of  
lyfe: and they that haue done euill, vnto the  
resurrection of damnation. ¶

¶ I can of my selfe do nothinge. As I heare  
I iudge, and my iudgement is wright, because  
I seeke not my will, but the will of the father  
whiche hath sent me. If I beare witness of  
my selfe, my witness is not true. There is an-  
other that beareth witness of me, and I am  
sure that the witness, whiche he beareth of

me, is true.

¶ Ye sent vnto Iohn, and he bare witness  
vnto the trouth. But I receiue not the re-  
cord of man. But these things I saye, that  
ye myght be safe. He was a burninge, and a  
warminge lyght, and ye would for a season haue  
reioysed in his light. But I haue greater wit-  
nesse then the witness of Iohn. For the wor-  
kes, whiche the father hath giuen me to do:  
the same woorkes that I do, beare  
witness of me, that the father sent me. And  
the father him selfe whiche hath sent me, bea-  
reth witness of me. Ye haue not heard his  
voyce at any tyme nor ye haue sent him wor-  
de: And his wordes haue ye not obeyd in you.  
For to whome he hath sent: hym ye beleeue not.

¶ Searche the scriptures, for in the ye shall  
ye haue eternal lyfe: and they are they whiche  
the testifie of me. And yett will ye not come to  
me, that ye myght haue lyfe. I receiue not  
praise of man. But I knowe you, that ye haue  
not the loue of God in you. I am come in my  
fathers name, and ye receiue me not. Yett  
yetther will come in his owne name, hym will  
ye receiue. How can ye beleeue which receiue  
glorie one of an other, and sheweth the glory  
that cometh of God onely?

Do not thinke that I will accuse you to  
my father. There is one that accuseth you: e-  
uen Moses in whome ye trust. For hee  
beleeued that hee, ye would haue beleeued me:  
for he wrote of me. But ye ye beleeue not his  
wordes: howe should ye beleeue my wordes? ¶

¶ Iesus sepr: h from thousande men, depart: h  
were, that they should not make him wyse, and so  
proueth my selfe by the wordes of his wordes. ¶

CAPIT. VI.

¶ After these Iesus went his waye out  
the see of Galilee: whiche is a cite called  
Tiberias. And a great companye fol-  
lowed hym, because they had sene his myracles  
whiche he had done there. And Iesus went  
vnto a mountayne, and there sat with his  
disciples. And Caia, a pharisee of the Jewes,  
was nigh. ¶

¶ ¶ Then Iesus lyft vp his eyes, and sawe  
a great companye come vnto him, and sayd vnto  
him: Whence shall these come thither that  
these myracles see. This he sayde to proue hym  
for him selfe knewe what he would do.

¶ Philip answered him, two hundred pence  
worth of bread are not sufficient for them, that  
euerie one maye take a little. Then sayde vnto  
him one of his disciples, Iacobeus Simon  
Peters brother. There is a ladde here, whiche  
hath fyve barley loaves and two fishes: but  
what is that amonges so manye? And Iesus  
sayde: Make the people sit downe: There was  
more grasse in the place. And the men sat  
downe, in number, about fyve thousande. Iesus  
toke the bread, and gyvenge thanks, gaue to  
the disciples and his disciples to them that  
were set downe, and prayse of the fishes:

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¶ And thus  
¶ And thus  
¶ And thus

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as moche as they wolde.

When they had eate ynough he sayd vnto his disciples, gather vp the broken meate þæt remaineth: that nothing be loste. And they gathered it together, and filled euery baskettes with the fragments, of the brayn barley loure: whiche remained vnto them that had eaten. Then the men, when they hadde leue the myracle that Iesus dōd, sayde: this is doubtles the p̄phetie that said: come to the world. þ

When Iesus perceived that they wolde come, and take him vp to make him kynge, he departed agayne into a mountayne, bym selfe alone.

And when euen was come, his disciples went vnto the see, and entred into a shyppe & went euer the see vnto Capernaum. And anon it was darke, and Iesus was not come to them. And the see arose, with a great wynde that blew. Some, when they had rowen about. xij. or. xij. turlonges, they sawe Iesus walkinge on the see, & sayinge vnto the shyppe, and were aghast. But he sayde vnto them: It is I, be not aghast. Then they toke hym receyued hym vnto the shyp, and the shyp was forsoke at the land wher they were went.

The daye followinge, the people whiche had comen to the see of the see, sawe that they were gone other shyppe there, but that one into which his disciples were entred, and that Iesus entred not with his disciples in þæt shyppe: but that his disciples were gone a myle alone. Doubtles, there came other shippes frome Libanus nigh vnto the place, whiche they see dyed, when the Lozke hadde called. Then when the people sawe that Iesus was not there, her they had dyspyce, they alle toke Capernaum, & chynge Iesus.

And when they hadde sounde hym, on the other syde of the see, they sayd vnto bym. Rabba, when comest thou by this? Iesus answered them and sayde: Verely, verely I say vnto you: Ye see me, not because ye sawe the myracle: but because ye byd eate of the loaves, and were filled.

þ Wothe ye not the meate whiche perissheth, but that endureth, vnto euerylastyng tyme, whiche the sonne of man shall geue vnto you. For him hath God the father sealed.

Then sayd they vnto him: what shall we do that we myghte worke the workes of God? Iesus answered and sayd vnto them. This is the wyll of God, that ye beleue on hym, whome he hath sent. They sayd vnto hym: what signe shewest thou vnto us, that we maye fe, and beleue the? What doest thou worke? Sure father byd eate Manna in the wyldernes, as it is written: He gaue them breade frome heauen to eate. Iesus sayd vnto the: Verely, verely, I say vnto you: Moses gaue you not the breade frome heauen: but my father geueth you the true breade frome heauen. For the breade of God is that cometh downe frome heauen, & geueth lyfe vnto the world.

Then sayd they vnto hym: Howe, ceter-

more geue us this breade. And Iesus sayd vnto them: I am the breade of lyfe. Who cometh to me, shall not hunger: and who beleueth in me shall thurst no more. þ

But I sayd vnto you: that ye haue some me, and yet beleue me. All that the father geueth me, shall come to me: and hym that cometh to me, I shall not receyue. For I came downe from heauen: not to myne owne wyll, but his wyll whiche hath sent me. And this is the wyll of the father whiche hath sent me, that of all whiche he hath geuen me, I wolde lose nothinge: but woude rather lose it vp agayne, at the last daye. And this is the wyll of him that sent me: that euery man whiche seith the sonne, & beleueth on hym, haue euerylastyng lyfe, and I wolde saye hym vp at the last daye. The Jewes then murmured at him, because he sayd: I am the breade whiche is come downe frome heauen, and sayd: Is not this Iesus the sonne of Joseph, whos father & moether we knowe? Howe is it then that he sayth, I came downe frome heauen? Iesus answered, and sayde vnto them. Murthere not, withon foure sciens. þ þ No man can come to me, unless the father whiche hath sent me, drawe hym: and I wolde saye hym vp at the last daye. It is written in the prophetes, & that they shalde all taught of God. Euery man therfore that hath heard and hath lemed of the father, cometh vnto me, not that any man hath lemed the father, but he whiche is of God, he hath seue the father.

Then, verely, I saye vnto you, who beleueth on me, shall euerylastyng lyfe. I am the breade of lyfe. Your fathers byd eate Manna in the wyldernes and see dead: this is that breade whiche cometh frome heauen, that one shalde eate of it, and not dye. I am the true breade whiche came downe frome heauen, & as manye as eate of this breade, he shall lyue for euer. And the breade that I wolde geue is my fleshe, whiche I wolde geue for the lyfe of the world. þ

Then the Jewes stroue amonge them selues, sayinge: Howe can this man geue his fleshe to eate? Iesus thetose sayde vnto the: þ Verely, verely I saye vnto you, unless ye eate the fleshe of the sonne of man, & drinke his bloude, ye haue not lyfe in you. Who so eateth my fleshe and drincketh my bloude shall euenall lyfe: and I wolde saye hym vp at the last daye. þ For my fleshe is verely meat: and my bloude is verely drynke. Who eateth my fleshe and drincketh my bloude, & beleueth in me, and I in hym. As the fyrynge father hath sent me, and I lyue by my father: so he that eateth me, shall lyue by me. This is the breade whiche came from heauen: not as our fathers haue eaten Manna and are dead. Who eateth of this breade, shall lyue euer. þ

These sayde he in the synagoge, as he taught in Capernaum. Many therefore of his disciples: when they hadde herde this, sayde: This is an harde sayinge: Who can here hym? Iesus herde in him selfe, that his disciples murmured at this, and sayde vnto them: Doth this offend you? What then if ye shall see the soune of man ascende vp where he was before

And when they had eate ynough he sayd vnto his disciples, gather vp the broken meate þæt remaineth: that nothing be loste.

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And when they hadde sounde hym, on the other syde of the see, they sayd vnto bym. Rabba, when comest thou by this? Iesus answered them and sayde: Verely, verely I say vnto you: Ye see me, not because ye sawe the myracle: but because ye byd eate of the loaves, and were filled.





handed on him. Then came the mynsters to the bryggyerles and pharises. And they sayd unto him: Why haue ye not brought him? The mynsters aunswere: neuer man spake as this man doth. Then answered he them the Pharises: are ye also brought into reason? Doth any of the eulars or of the Pharises beleue on him? But this commune people whiche knowe not the lawe, are curied. Nicodemus sayd vnto euerm, he that came to Iesus by nyght, and was one of them. Doth our lawe iudge any man, before it heare him, and knowe what he hath done? They answered and sayde vnto hym: arte thou also a Galilean? He saide and toke, for out of Galilee hath arisen no prophet. And euery man went to his owne house.

A woman is taken in adoultre, whiche saide vnto Iesus: what sayest thou vnto her? The lawe saith that she should be stoned. And Iesus answered her: who art thou? And Iesus sayde vnto them: first of all euer that I saye vnto you. I haue more thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the world, those thinges which I haue heard of him. They beleue not that he spake vnto them of his father. Then sayde Iesus vnto them: When ye haue lift up your selfe from the forme of man, what will ye knowe that I am, and that I knowe nothing of my selfe but what he that hath sent me, telleth me, and he that sent me, telleth me. The father hath not sent me alone, for I do alwayes those thinges that please him. He that heareth these wordes, many beleue on hym.

Jesus therefore sayde, to those which beleue on hym. If ye continue in my wordes, then are ye my disciples. I will knowe the trouthe: and the trouthe shall make you free. They answered hym: We be Abrahames seds, and were neuer bondes to any man: why sayest thou then, ye shall be made free? Iesus therefore sayde, to those which beleue on hym. that whoso euer cometh into the world, is the seruante of synne. And the seruante abideth not in the house for euer: but the soune abideth euer. Night cometh therfore that euery man synne, so as ye are Abrahames seds, I knowe that ye are Abrahames seds: but ye like to kyl me, because my seruenge taketh no holde in you. I speake in that I haue sent vnto my father: and ye do that which ye haue lerne of your father. They answered and sayde vnto him: Abraham is our father. Iesus sayde to them. If ye were Abrahames seds, ye wolde do the goodes of Abraham. But now ye go aboute to kyl me, a man that hath tolde you the trouthe which I haue heard of the father. He doth not saye: he doth the goodes of your father. Then sayde they to hym: we haue not borne of adoultre. We haue our father, and God. Iesus sayde vnto them: ye saye that God is your father, so wolde ye loue me. For I am crucified, and came thome home. My father sent me: he sent me. Why do ye not knowe my seruenge? I came because ye cannot heare my wordes.

Ye are of your father the dyuell, and the

Then sayde Iesus agayne vnto them, saye ye: I am the light of the world. He that followeth me, shall not walke in darkness: but shall haue the light of life. The pharises sayd vnto hym: thou bearest record of thy selfe, thy recorde is not true. Iesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whener I come, and wher I goe. And ye can not tell whener I come, and wher I goe. Ye iudge after the visyble, I iudge no man. And if I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also written in your lawe, that the testimony of two men is true. I am one that beare witness of my selfe, and the father that sent me, beareth witness of me. Then sayde

they vnto hym: Where is thy father? He answered: Ye neither knowe me, nor yet my father. If ye had knowne me, ye wolde haue knowne my father also. Their mooues spake Iesus in the temple, as he taught in the temple, and no man layde handes on him, for his tyme was not yet come.

Then sayde Iesus agayne vnto them: I go my waye, and ye shall seeke me, and shall dye in your synnes. Wherher I go, thither can ye not come. Then sayde the Iewes: whyll he kyl him selfe because he saith: Wherher I go, thither can ye not come? And he sayde vnto them: Ye are from beneath, I am from above. Ye are of this world, I am not of this world. I sayd therefore vnto you, that ye shall dye in your synnes. For onles ye beleue that I am he, ye shall dye in your synnes.

Then sayde they vnto hym: who art thou? And Iesus sayde vnto them: first of all euer that I saye vnto you. I haue more thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the world, those thinges which I haue heard of him. They beleue not that he spake vnto them of his father. Then sayde Iesus vnto them: When ye haue lift up your selfe from the forme of man, what will ye knowe that I am, and that I knowe nothing of my selfe but what he that hath sent me, telleth me, and he that sent me, telleth me. The father hath not sent me alone, for I do alwayes those thinges that please him. He that heareth these wordes, many beleue on hym.

Jesus therefore sayde, to those which beleue on hym. If ye continue in my wordes, then are ye my disciples. I will knowe the trouthe: and the trouthe shall make you free. They answered hym: We be Abrahames seds, and were neuer bondes to any man: why sayest thou then, ye shall be made free?

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Ye are of your father the dyuell, and the

Lucas 3

Lucas 8

Deut. 19  
19:15-18  
19:19-21

**T** index of your father ye will do. He was a  
 somewhere from the beginning, and abode  
 not in the trouth, because there is no trouth  
 in him. When he speaketh a lye, he speaketh  
 of his owne. For he is a lye, and the father  
 thereof. But I because I tell you the trouth,  
 therefore ye blyue me not.

**W**hiche of you challengeth me of synne?  
 If I saye the trouth, why do not ye blyue  
 me? He that is of God, heareth Gods wor-  
 des. Ye therefore heare them not, because ye  
 are not of God. Then answered the Jewes  
 and sayde vnto him: Saye we not well, that  
 thou art a Samaritane, and hast a deuyll? Je-  
 sus answered: I haue no deuyll, but I ho-  
 noure my father, and ye haue dishonoured  
 him. It is not myne owne glory, but there is one  
 that seeketh and iudgeth.

**L**icely verily I say vnto you, if a man kepe  
 my worde, he shall neuer se deathe. Euen said  
 the Jewes to hym. Some knowe we that  
 thou hast a deuyll. Abraham is deed, and the  
 prophetes: and thou sayest: if a man kepe  
 my worde, he shall neuer taste of deeth. Are thou  
 greater then our father Abraham, whiche is  
 deed? and the prophetes are deed: Whome  
 thou sayest thou wilt se?

**J**esus answered: If I glorie my selfe my  
 glory is in webyng vnto the. It is my father  
 that glorifieth me, whiche ye saye is your God,  
 and ye haue not knowen him: but I knowe  
 hym. And if I wolde saye I knowe him not, I  
 wolde be a lye like vnto you. But I knowe hi  
 and kepe his sayinge.

**Y**our father Abraham reioyced to se my day,  
 and de fyne it, and exioyced. Then sayde the  
 Jewes vnto him: thou art not yet fyfte yeres  
 old, and hast thou seue Abraham? Jesus sayde  
 vnto them. Licely verily I saye vnto you: et  
 Abraham was borne, I am. Then toke they  
 by stones to caste at him. But Jesus had hym  
 selfe, and went out of the temple.

**C**orthe maketh the mente to, that was borne  
 bynne.

C A P I. IX.

**A**s Iesus passed by, he sawe a man  
 blynde from his birth. And his disciples  
 asked him, sayinge: Master, who thy  
 synne: this man, or his parentes, that he was  
 borne blynde? Jesus answered: Neither hath  
 this man synned, nor yet his parentes: but  
 that the worke of God wolde be shewed in  
 him. I must worke the worke of him that se-  
 me, whiche is to blyue. The myghter cometh  
 wher no man can worke. As long as I am in  
 the world, I am the light of the world.

**W**hen he had thus spoken, he spate  
 on the ground, and made claye of the spittle,  
 and rubbed the claye on the eyes of the blynde,  
 and sayde vnto hym: Goo wash in the  
 pool of Siloe, which by interpretacion trans-  
 lated sent. He wente his waye and washed,  
 and came agayne seinge. The neyghbours  
 and they that had seene him before howe that  
 he was a begger, sayde: Is not this he that  
 sat and begged? Some sayde: this is he.

**O**ther sayde: he is lyke hym.

**W**hen he thus sayde: I am euen he. They  
 sayde thesame vnto him. He that seeth thy  
 eyes opened? He answered and sayde. I man called  
 Jesus, made claye, and anoynted myne eyes,  
 and sayde vnto me. So to the pool Siloe and  
 washed. And I wente and washed, and recey-  
 ued my sight. They sayde vnto him: wher is  
 he? He sayde: I can not tell.

**T**hey blyng hym to the Pharises that  
 a spittle bruite was bynne: for it was the Sa-  
 bath daye when Jesus made the claye and  
 opened his eyes. Then agayne the Phari-  
 sees also asked him howe he had receyued his  
 sight. He sayde vnto them: He put claye vpon  
 myne eyes, and I washed, and se. Then  
 sayde some of the Pharises: this man is not  
 of God, because he keepeth not the Sabbath  
 daye. Other sayde: howe can a man that is a  
 synner, doo suche myghtes? And there was  
 strife among them. Then spake they vnto the  
 blynde agayne: What sayest thou of hym, be-  
 cause he hath opened thyne eyes? And he saie:  
 He is a prophete.

**T**he Jewes therefore had not blyue of the  
 fellowe, that he was blynde, and receyued his  
 sight, till they had called the parentes of  
 him that had receyued sight. And they as-  
 ked them, sayinge: Is this your sonne, whom  
 ye saye was borne blynde? What dothe he  
 now se then? His parentes answered them  
 and sayde: We wote well that this is our  
 sonne, and that he was borne blynde: but  
 howe he now seeth we knowe not, nor who hath  
 opened his eyes, can we not tell. He is of age  
 also, he can let him answer to him selfe. Suche  
 wordes spake his parentes, because they  
 feared the Jewes. For the Jewes hadde nowe  
 conspyred, that if any man had confest that  
 he was Chryste, he wolde be excommunicate.  
 Therefore sayde his parentes: he is of age, also  
 he is.

**T**hen agayne called they the man that  
 was blynde, and sayde vnto him: Spue  
 the dust: we knowe that this man is a  
 synner. He answered and sayde: Whether he be a  
 synner or no, I can not tell: One thinge I am  
 sure of, that I was blynde, and now I se.  
 Then sayde they to him agayne. What sayde  
 he to the? Howe opened he thyne eyes? He an-  
 swered them: I tolde you euen nowe, and ye  
 had not heare. Wherfore wolde ye aske it  
 agayne? Why ye also be his disciples? Then  
 rated they hym, and sayde: We thou his disci-  
 ple, we be Moyses disciples. We seee sure that  
 God spake w Moyses. This knowe we knowe  
 not from wher he is.

**T**he man answered and sayde vnto them:  
 this is a mencions thinge, that ye wote not  
 wher he is: and yet he hath opened myne  
 eyes. So: we be sure that God heareth not  
 synners. But if any man be a worshipper of  
 God and do his will him heareth he. Suche  
 the worke began, was it not heere that any  
 man opened the eyes of one that was borne  
 blynde. If this had were not of God, he could  
 haue done nothinge. They answered and  
 sayde vnto him: thou art all together borne in  
 synne, whye

**C**od was  
 with us  
 from  
 the be-  
 ginning  
 of the  
 world  
 and he  
 was  
 with  
 us  
 when  
 we  
 were  
 first  
 created  
 and he  
 was  
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 us  
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 were  
 first  
 created  
 and he  
 was  
 with  
 us  
 when  
 we  
 were  
 first  
 created

frane, and docst thou teache vs? And they cast hym oute.

Jesus heere that they had cast him out: and as some as he had sounde hym, he sayde vnto hem: docst thou beate on the sonne of God? He answered and sayde: Who is it that sayde I myghte beate on him; and Jesus sayde vnto hym: Thou beate hym, and he is to beate cathed with the. And he sayde: Lorde, I be-lieve, and they whyped hym. ¶ Jesus sayde: I am come vnto iudgement (int) this worlde: that they whiche are not, mighte be, and they whiche are, mighte be made blinde. And some of the Pharisees which were with hym, heere these wordes and sayde vnto him: art we eke blinde? Jesus sayde vnto them: If ye were blinde, ye shoulde haue no synne. But now ye see, we see, therefore your synne remaineth.

¶ This is the true wepe, and the doer of the w. Beate he catched the truth, the Jewe came by Iohne, to see if he could see by catchinge blasphemie, and go aboue to take him.

C A P I. X.

¶ **V**erily, verily I saye vnto you: He that putteth not in, by the wepe into the wepe to be, but cymeth by some other waye he is a thief, and a robber. He that goeth in by the wepe, is the wepeherde of the wepe: to buye the poore sheepe, and the wepe heare his voyce, and he calleth his owne wepe, by name, and leaueth the other oute. And when he hath sent oute his owne wepe, he goeth before them, and the wepe foloweth him: for they knowe his voyce. ¶ Heaungers the will not folow, but willer some hym: because they knowe not the voyce of straungers. This p. vnto the spake Jesus vnto them. But they be-lieve not what things he sayeth, whiche he sayeth vnto them. ¶ Then sayeth Jesus vnto them agayne. Verily, verily I saye vnto you: I am the doer of the wepe. All that euer came before me, all theues and robbers: but the wepe byd not beate them. I am the doer: by me; any man cymeth, he shall liue. ¶ I will go in and ouer, and fruite pasture. For the sheepe cometh not, but to steale, kill and destroye. I am come that they myghte haue lyfe, and haue it more abundantly. ¶

¶ I am the good wepeherde. The good wepeherde: he graeth his lyfe for the wepe. An hyerd seruant, whiche is not the wepeherde, he graeth the wepe as his owne, leaue the wolf cometh age, and leaue the wepe, and killeth, and the wepe catcheth them, and scattereth the wepe. ¶ The hyerd seruant killeth, because he is an hyerd seruant, and careth not for the wepe. I am the good wepeherde, and knowe myne, and am knowen of myne. ¶ As my father knoweth me; so I knowe I my father. And I graue my lyfe, for the wepe: and other sheepe I haue, whiche are not of this fold.

¶ They also muste I byrge, that they maye heare my voyce, and that there maye be one flocke and one shepeherde. ¶ Therefore seyth my father leue me, because I put my lyfe for me, that I myghte take it agayne. ¶ No man is,

deceyfed from me: but I put it awaye of my selfe. I haue power to take it from me, and haue power to take it agayne: ¶ The commaundment whiche I receyued of my father, that I shoulde beate, was agayne amonge the Jewes; these sayntes, and many of them sayde: he hath a druyll, and is madde: why beate ye hym? ¶ They sayde, these are not the wordes of hym that hath a druyll. Can a druyll opene the eyes of the blinde?

¶ It was at Ierusalem, the fressh of the dedication of the temple, and it was winter, and Jesus walked in Salomons porche. ¶ Then came the Jewes rounde aboute hym, and sayde vnto him: How longe dost thou suspende our myndes? ¶ If thou be Chryste, tell vs plainly. ¶ Jesus answered them: I tolde you, and ye be-lieve not. The wordes that I do in my fathers name, they beare witness of me. But ye be-lieve not, because ye are not of my wepe. ¶ As I saye vnto you: My wepe heare my voyce: and I knowe them, and they folowe me, and I graue vnto them eternall lyfe, and they shall neuer perishe, neether shall any man plucke them out of my hande. ¶ My father whiche gaue them me, is greater then all, and no man is able to take them out of my fathers hande. And I and my father are one.

¶ Then the Jewes agayne take up stones to stone hym. ¶ Jesus answered them: many good wordes haue I heered you seyme my father, for: whiche of them do ye stone me? ¶ The Jewes answered hym, sayinge. For good wordes whiche thou sayest, but for blasphemie and for: as that thou beinge a man, makest thy selfe God. ¶ Jesus answered them. Is it not written in your lawe, ¶ I haue sayde, ye are Goddes? ¶ He called them Goddes vnto whom the wepe of God was spoken, and the scripture can not be broken. I saye ye then to him, whom the father hath sanctified, and sent in to the worlde: thou blasphemest, because I saye I am the sonne of God? ¶ If I do not the workes of my father, be-lieve me not. But if I do, then thought ye be-lieve not me, yet be-lieve the wordes, that ye maye knowe and be-lieve that the father is in me, and I in hym. ¶

¶ Agayne they went about to take hym, but he escaped oute of their handes, and wente awaye agayne beyonde Iordan, into the place whiche Iohannes had baptised, and there he dwelleth. And many resorted vnto him, and sayd. Iohannes doth no myracle: but all thinges that Iohannes spake of this man, are true. And many be-lieued on hym there.

¶ This is the man whiche Iohannes sayeth of the wepe, whiche he graeth him out of the wepe.

C A P I. XI.

¶ **A** certain man was sicke, named Lazarus of Bethanias the sowne of Marthe and her syster Martha. ¶ It was that Marthe whiche annoynted Jesus with oyle of myrrour, and wiped his feete with her haire, whiche Iohannes Lazarus was sicke, and his syster sent vnto him, sayinge. If thou beholdest, be-lieve that thou maye be made sicke.

¶ This is the man whiche Iohannes sayeth of the wepe, whiche he graeth him out of the wepe.

with thou louest, is this. When Iesus heard that, he sayd: This infirmite is not unto this but for the glory of God, that the sonne of God, myght be glorified by it. Iesus loued Martha, and her sister, and Lazarus. Turn after he had heard that he was sicke, he abode two dayes still in the same place.

**B** After that, sayde he to his disciples: Let us go into Bethsagarne. His disciples sayd vnto him: Martha, the Jewes lately sought to stone the, and wilt thou goe thither agayne? Iesus answered, are there not twelue houers in the daye? If a man walke in the daye, he combleth not, because he seeth the light of the world. But if a man walke in the night he combleth, because there is no light in him. This sayde he, and after that, he sayde vnto them: our brother Lazarus slepeth, but I goe to awake him. Then sayde his disciples: Loth it be sope, he will be with ynough. But Iesus spake of his death: whereas they thought that he had spoken of the sleepe of slepe.

Then sayde Iesus vnto them plainly, Lazarus is dead, and I am glad for your sakes, that I was not there, because ye maye beleue. But go we vnto him. Then sayde Thomas called Dydymus, vnto the disciples: Let he also go, that we maye see with him. So went Iesus, & founde that he had lye in his graue foure dayes already. When he was nyghe vnto Ierusalem, aboute .v. furlonges of, a maner of the Jewes were come to Martha and Mary to comforte them ouer their brother.

Martha as soon as she heard that Iesus was commynge, wente and met hym: but Mary sat still in the house.

**C** Then sayde Martha vnto Iesus: Lord if thou haddest bene here, my brother had not bene dead: but also now I knowe that what so euer thou shalt of God, God will grue it the. Iesus sayde vnto her: Thy brother shall arise agayne. Martha sayde vnto him: I knowe that he will arise agayne in the resurrection at the last daye. Iesus sayde vnto her: I am the resurrection and the life: He that beleueth in me, though he were dead, yet shall he liue. And who so will liue, and beleueth in me, shall neuer dye: Beluest thou this? She sayd vnto him: yee. Loth, I beleue that thou arte the sonne of God which should come into the world.

**D** And as soon as he had so sayde, he went & called Mary his sister secretly, sayinge: The matter is come and called for the. And alone as she heard that, she arose quickly, and came vnto hym. Iesus was not yet come into the towne: but was in the place where Martha met hym. The Jewes then which were with her in the house & comforted her, when they sawe Mary, that she came by herself, and wept out, gloried her, sayinge: Ache goodly thinge she graunt, to weep thus.

Then when Mary was come wher Iesus was and saide vnto him, he said vnto her, sayinge vnto him: Loth if thou haddest ben here, my brother hadde not bene dead. When Iesus sawe her wepe, & the Jewes also wepe, which came with her, he moued in the spirit,

**E** and was troubled in himself, & sayde: Where durst ye sayd hym? They sayd vnto him: Loth thou and se. And Iesus wept. Then sayd the Jewes: Beholde, howe he loueth him. And some of the sayd: Could he not haue opened the eyes of the blinde, haue made also, that this man should bene haue opened? Iesus agayne moued in hym self, & came to the graue. he was a caue and a stone was layd on it.

And Iesus sayde: Take awaye the stone. Martha the sister of him that was dead, sayd vnto him: Lord by what tyme he should be. For he hath ben dead foure dayes: Iesus sayd vnto her: Sayd I not vnto the, that if thou shouldest beleue, thou shouldest see the glory of God. Then they toke awaye the stone from the place where the dead was layd. And Iesus cryed by his cry, and sayde: Father I thanke the, because thou hast heard me. I wote that thou hearest me alwayes: but because of the people that stande by, I sayde it that they maye beleue that thou hast heard me.

And when he thus had spoken, he cryed with a loud voyce. Lazarus come forth. And he that was dead, came forth, bounde hande and foot, with graue clothes, and his face was bounde with a napkin. Iesus sayde vnto this towle hym, and let him go. Then many of the Jewes which came to Mary, and hadde seene the thynges which Iesus had done, beleued on hym. But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

**F** Then gathered the high Priests, and Pharises a counsell, and sayde: What do we? This man doeth many miracles. If we let hym escape thus, all men will beleue on hym and the Romayns shall come and take awaye our countrey and the people. But one of the named Cayphas bringe the high priests of that yere, sayde vnto them: Ye perceiue nothinge, nor yet consider that it is expedient for vs, that one man dye for the people, and not all the people perishe. This spake he not of hym self, but bringe high Priests that same yere, prophesied that Iesus should dye for the people, and not for the people onely, but that he should gather together in one the children of God which were scattered abroad. From that daye forth, they despyed to put hym to deathe.

Iesus therefore walked no more openly amonge the Jewes: but wente thence vnto a countrey nyghe to the wilderness, into a cite called Ephraim, and there taught with his disciples. Nowe, the Jewes Easter was nyghe, and many went oute of the countreye by to Ierusalem before the Easter, to purchase them selues. Then sought they for Iesus, and spake betwene them selues, as they stode in the temple: What thyng is, that he cometh not: so the trad. The high Priests and pharises hadde giuen a commaundement, that if any man knewe where he were, he should shewe it, that they might take hym.

Martha  
Mary

John. 11. 1-44

Which manner, whereby I see. Iudas murmur-  
eth, that he should be, and was in Jerusalem.

CAP. XII.

Then Jesus, six dayes before Easter,  
came to Bethany, where Lazarus was  
whom he had raisd from death. And  
whom Jesus had raisd from death. There  
they make him a sup-  
per, and Martha serueth: but Lazarus was  
one of them that sat at the table with  
him. Then toke Mary a pound of oynment  
called Nardus, pure and precious, and  
anointed Iesus feet, and wryp his feet  
with her heer, the house was filled  
with the sauce of the oynment. Then  
sayde one of his Disciples, named  
Iudas Iscariot, Simons souer, whiche  
afterward betrayed him: why was not  
this oynment sold for three hundred  
pence, & giuen to the poore? This  
sayde he, not that he cared for the  
poore: but because he was a theefe,  
and had the bagge, & bare that whiche  
was giuen. Then sayde Iesus: Let  
him alone, against the daye of my  
buriall, whiche he hath kepte this.  
The poore alwayes ye haue with  
you, but me ye haue not alwayes.

Whiche people of the Jewes, had  
knowledge that he was Christ. And they  
came, not for Iesus sake onely, but  
that they might see Lazarus also  
whom he had raisd from death. The  
high priests therefore held a coun-  
sell, that they might put Lazarus  
to death also, because for his sake  
many of the Jewes went and  
beloued on Iesus.

In the moonte, moche people that  
were come to the feast, when they  
saw that Iesus quike come to  
Jerusalem, toke boughes of  
palmes, & went and met him, &  
cryed Hosanna, blessed is he that  
cometh in the name of the Lord,  
cometh kynge of Israel. And Iesus  
got a foote alle and sat thereon,  
accordinge to that which was  
wrytten: feare not daughter  
of Syon, behold the kynge cometh  
sitting on an alle colt. These  
understand not his disciples  
at the first: but when Iesus was  
glorified, then remembred they  
that such thinges were  
wrytten of him, and that  
such thinges they had  
done vnto him. The people  
that was with him when he  
called Lazarus out of his  
grave, and raisd him from  
death, bare record. Therefore  
met him the people, because  
they heard that he had  
done suche a miracle. The  
Pharisees therefore sayde  
amonge the Jewes, perceyue  
ye how he prauyleth  
notinge? Whiche the  
world heareth alwayes  
after him.

There was certayne Serphes  
amonge them, that came  
to praye at the feast: these  
came to Bethsaida, whiche  
was of Bethsaida a cite in  
Galilee, and besyde him,  
sayenge: As yet, we  
wolde sayne to Iesus. Beth-  
saida came and tolde  
Ananias, and agayne  
Ananias tolde Iesus. And  
Iesus answered them  
sayenge: the houre is  
come, that the sonne of  
man must be glorified.

Then I saye vnto you, unless  
the wheate fall into the  
ground, & dye, it bringeth  
forth muche fruite. Whiche  
ye sowe, ye shall haue  
muche fruite: and he that  
hateth his life in this  
world, shall saue it, and  
haue it with life everlastinge.

Whiche I saye vnto you, unless  
the wheate fall into the  
ground, & dye, it bringeth  
forth muche fruite. Whiche  
ye sowe, ye shall haue  
muche fruite: and he that  
hateth his life in this  
world, shall saue it, and  
haue it with life everlastinge.

Whiche I saye vnto you, unless  
the wheate fall into the  
ground, & dye, it bringeth  
forth muche fruite. Whiche  
ye sowe, ye shall haue  
muche fruite: and he that  
hateth his life in this  
world, shall saue it, and  
haue it with life everlastinge.

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hateth his life in this  
world, shall saue it, and  
haue it with life everlastinge.

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ground, & dye, it bringeth  
forth muche fruite. Whiche  
ye sowe, ye shall haue  
muche fruite: and he that  
hateth his life in this  
world, shall saue it, and  
haue it with life everlastinge.

Whiche I saye vnto you, unless  
the wheate fall into the  
ground, & dye, it bringeth  
forth muche fruite. Whiche  
ye sowe, ye shall haue  
muche fruite: and he that  
hateth his life in this  
world, shall saue it, and  
haue it with life everlastinge.

Math. 23. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mark. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Luke. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

John. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

John. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

John. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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John. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.





I speake not of my selfe: but the father that dwelleth in me, he doeth by me the works.

Secretly, secretly I say unto you, he that believeth on me, the works that I do, he shall also do, and greater works than these, shall he do, because I go unto my father, and what soever he will in my name, that shall I do, that the father, might be glorified, by the Sonne. If ye shall aske any thing in my name, I will do it.

I will give you another comfort, that he maye aske of the spirit of truth, whom the world can not receive, because the world hath not seen him, neither knoweth him. But ye knowe him, for he dwelleth with you, and shall be in you. I will not leave you fatherles: but will come to you.

Yet a litle while, and the world seeth me no more: but ye shall see me. For I live, and ye shall live. What daye shall ye knowe that I am to my father, and you in me, and I in you.

Who that hath my commandmentes, & keepeth them, the same shall love me. And who loveth me, shall be loved of my father: and I will love him, and open my selfe to him. Judas sayeth unto him, not Judas Iscariot. Lord, what is the cause that thou wilt shewe thy selfe unto us, and not unto the world? Jesus answered and sayde unto him: If a man love me, he shall keep my wordes, and my father also shall love him, & we will come unto him, and dwell with him. He that loveth me not, keepeth not my saynges. And who so receiveth my saynges, he receiveth the life that the father hath sent me.

Who hath I spoken unto you, bringe ye present with you. But that comforter the holy spirit, whom my father will send in my name, he shall teach you all, and bringe all to your remembrance, what so ever I have tolde you.

Peace I leave with you, & peace I give unto you. Not as the world giveth, give I unto you. Let not your hearts be troubled, neither feare ye. Ye have heard, how I saye unto you: I go, and come againe unto you. If ye loved me, ye would believe my saynges, because I saye, I go unto the father. For the father is greater than I. And nowe have I written you, before it come, that when it is come to passe, ye might believe. Here after will I not speake many words unto you. For the ruler of this world cometh, and hath nought in me. But that the world may knowe that I love the father: therefore as the father gave me commandment, even so do I. I write, so we hence.

The true byr, the husbandman, or the husbandman. I do love of love, and a sweete idollie agaynst perfusion.

I am the true byr, and my father is the husbandman. Every branch that beareth not fruite in me, he will take awaye. And every branch, that beareth fruite, shall be pruned, that it maye bringe more fruite. Nowe are ye cleane, whosoever the wordes, which I have spoken unto you. Abide in me, and let me abide in you. As the branch cannot beare fruite of itselfe, except it abide in the byr: no more can ye, unless ye abide in me. I am the byr, and ye are the branches. Who abideth in me, and I in him, the same shall bringe forth much fruite. For without me, can ye do nothinge. If a man abide not in me, he is cast forth as a branch, and is withered: & men gather it, and cast it into the fyre, and it burneth. If ye abide in me, and my wordes also abide in you: what so ever ye will, ye shall aske, and it shall be done for you. Therefore is my father glorified, that ye beare much fruite, and be made my disciples.

As the father hath loved me, so have I loved you. & continue in my love. If ye shall keep my commandmentes, ye shall abide in my love, such as I have kept my fathers commandmentes, and abide in his love. These have I spoken unto you, that my love might remaine in you, and your love might be full.

This is my commandment: that ye love together, as I have loved you. A greater love then this, hath no man, that a man bestoweth his life for his frendes. Ye are my frendes, if ye do what I commaunde you. Therefore call I you not servants: for the servant knoweth not what his lord doeth. But you have I called frendes: for that which I have heard of my father, I have opened to you.

Ye have not chosen me, but I have chosen you, and ordeyned you, that ye go and bring forth fruite, and that your fruite remaine, that what so ever ye shall aske of the father, in my name, he shall give it you.

This commaunde I you, that ye love together. If the world hate you, ye knowe that he hated me, before he hated you. If ye were of the world, the world would love you. Nowe he hateth you, because ye are not of the world, but I have chosen you out of the world: therefore hateth you the world. Remember the saynges that I saye unto you: the servant is not greater then the lord. If they have persecuted me, so will they persecute you. If they have kept my saynges, so will they keep your.

But all these things will they do unto you for my names sake, because they have not knowne him that sent me. If I had not come, and spoken unto them, they should not have had sinne: but nowe have they nothinge, to cloke their synne withall. He that hateth me, hateth my father. If I had not done works amonge them, whiche none other man doeth, they had not had synne. But nowe have they sent, and yet have hated both me and my father: even if the saynges might be fulfilled &

John 15:1

John 15:1

John 15:1

John 15:1

John 15:1

John 15:1

John 15:1

**W**hen I shall see in thy; I am: thy hated me with  
out a cause. **+** But when the comforter  
is come, whome I shall sende unto you from  
the father, whiche is the spirite of truth, he  
shall proceede of the father, he shall  
witness of me. And ye shall beare witness also,  
because ye have seen me from the be-  
gynnyng.

**¶** Comforter against trouble. **¶** There are three  
in one Chap. 14.

C A P I. X V I.

**T**hese thynges have I sayd unto you, be-  
cause ye wolde not be offended. They  
shall excommunicate you for the tyme  
shall come, that who so curse my name, shall  
curse that he doeth God sender. And such  
thynges shall they do unto you, because they  
have not knowen the father, neither yet me.  
But these thynges have I tolde you, & when  
that hour is come, ye might remember them  
that I tolde you so. **+** These thynges sayd I  
not unto you at the begynnyng, because I  
was present with you.

**+** But now I go awaye to him that sent  
me, and none of you asked me: whiche good  
thing? But because I have sayd such thynges  
unto you, your hertes are full of sorowe. But  
I tell you the trouth, it is expedient for you  
that I go awaye. For if I go not awaye, the  
comforter shall not come unto you. But if I  
departe, I shall sende hym unto you. And when  
he is come, he shall rebuke the worlde of synne,  
and of rightousnes, and of iudgement. **+** Of  
synne, because they beleue not on me, of right-  
ousnes, because I go to my father, & ye shall  
see no more of iudgement, because the chiefe  
evill of this worlde is iudged already.

I have yet many thynges to saye unto you  
but ye can not beare them awaye now. How-  
beit when he is come I mean the spirite of  
trouth, he shall lead you in to all trouth.  
He shall not speake of hym selfe but what so  
ever he shall heare, that shall he speake and he  
shall shewe you thynges to come. He shall  
glorifie me: he shall receyve of myne, and  
shall shewe unto you. All thynges that the fa-  
ther hath, are myne. Therefore sayde I unto  
you, that he shall take of myne and shewe un-  
to you. **+**

**+** A whyle ye se me not, agayne a whyle  
and ye shall see me for I go to the father. Then  
said some of his disciples within them selves:  
What is this that he sayth unto vs a whyle  
and ye se me not, and agayne a whyle and ye  
shall see me, and that I go to the father. They  
sayde therefore: what is this that he sayth, &  
wepe: we can not tell what he sayth. Jesus  
perceyved that they wolde aske hym, and sayd  
unto them: This is it that ye enquire of  
amonges you selves, that I sayde: a whyle  
and ye se me not, and agayne a whyle and ye  
shall see me. Gladly deuly I saye unto you: ye  
shall wepe and lament, and the worlde shall re-  
ioyce: ye shall wepe, but your sorowe shall be  
turned to ioye.

**+** A woman when she travaileth, hath sor-

rowe, because her houre is come: but so soone  
as she is delivred of the childe, she remem-  
bereth no more the angurthe, for soye that a  
man is borne in to the worlde. And ye now  
are in sorowe, but I shall see you agayne, and  
your hertes shall reioyce, and your ioye shall  
no man take from you. **+** And in that daye  
shall ye aske me no question. **+** Gladly deuly  
I saye unto you, what so ever ye shall aske the  
father in my name, he shall give it unto you.  
Whoever shall have ye asked nothing in my name.  
**+** Like and ye shall receyve it: that your ioye  
may be full.

These thynges have I spoken unto you in  
proverbes. The tyme shall come when I shall  
no more speake to you in proverbes but I shall  
shewe you plainly of my father. At that daye  
shall ye aske in my name. And I saye not unto  
you that I shall speake unto my father for you.  
For the father him self loveth you, because ye  
have loved me, and have beleeved that I came  
from God. I wente out from the father, and  
came into the worlde and I leue the worlde  
agayne, and go to the father.

His disciples said unto him: so howe spea-  
kest thou plainly, and thou dost no proverbe.  
Some knowe us that thou understandest all  
thynges, and needest not that any man shoulde  
aske the any question. Therefore shewe us that  
thou comest from God. **+** Jesus answered  
them: How ye wold saye. **+** Beholde the houre  
draweth nye, and is already come, that ye shall  
be scattered every man his wayes, & I shall leue  
me alone. And yet am I not alone. For the fa-  
ther is with me.

These wordes have I spokn unto you that  
to me ye must have peare. For in the worlde  
shall ye have tribulation but he of god there  
I have overcome the worlde.

**¶** The moste happy and blissefull place of Chryste  
his fathers, for a much we praye for us.

C A P I. X V I I.

**T**hese wordes spake Jesus and lye up  
his eyes to heaven, and sayd: father, the  
houre is come: glorifie thy sonne; that  
thy sonne maye glorifie the: as thou hast  
given him power over all flesh, that he shoulde  
give everlastyng lyfe to as many as thou hast  
given him. This is lyfe everlastyng, that they  
might knowe the only true God, & whome  
thou hast sent Jesus Chyrd.

I have glorified the on the erthe. I have  
finished the worke whiche thou gavest me to  
do. And now glorifie me thou father of thyne  
only sonne, with the glory whiche I had with  
thee, in the worlde was. I have beleeved thy  
name unto the men whiche thou gavest me of  
the worlde. Whiche they were, and thou gavest  
them me, and they have heard thy sayynges.  
Now they knowe that all what so ever thou  
hast given me, are of thee. For I have given  
unto them the worlde whiche thou gavest me,  
and they have receyved them, and knowe truly  
that I came frome thee: and so beleeve that  
thou hast sent me.

**+** I praye for them, I praye not for the worlde,  
but

**¶** John. 14.  
Rul. 1. 14.  
Jacobus

**¶** 14. 17. 18. 19.

but for them which thou had given me, for they are thine. And all things are thine, and thyne are mine, and I am glorified in them. And now all I no more in the world, but every one in the world, and come to thee. **J** + Wolf farther hee t' thine owne name them to be: thou had given me, that they may be one as we are. While I was with them in the world, I kept them in thy name. Knew that thou gavest me, have I kept, and none of them is lost, save that lost child, whar the scripture might be fulfilled.

**K** Now come I to the, & thar it orders speake I in the world, that they might see my love all in them. I have given them thy words, and the world hath hated them, because they are not of the world, I like as I am not of the world. I desire not that thou should take them out of the world, but that thou keep them from falling. They are not of the world, like as I am not of the world. Sanctified them truth thy truth. Thy saying is truth. As thou hast sent me into the world, so have I sent them into the world, so; that I have sent I my self, that they also might be sanctified through the truth.

I pray not for them alone but for them also, which shall believe on me thro; owe theys praying, that they all may be one, as thou father art in me, and I in thee, that they may be also one in us, that the world may believe that thou hast sent me. And thy glory that thou gavest me, I have given them, that they may be one, as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

**D** Father, I will that they which thou had given me, be with me where I am, that they may see my glory which thou had given me. For thou lovedst me before the makinge of the world. **A** O righteous father, he would have not known thee, but I have known thee: and these have known that thou hast sent me. And I have believed into them thy name, and will that if thou wilt, thou wilt that thou hast loved me, be in them: and I in them. **J**

**C** Knele is betrayed. The words of his mouth were his offence to the people. Peter impudently denied him. Jesus was brought before Anna, Cap. 18, and Pilate.

CAP. XVII.

**W** + Den Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden in to whiche he entred with his disciples. Now Judas which betrayed him knew the place, for Jesus oft tyme referred thither with his disciples. Judas then after he had received a bande of men, and ministers of the high priestes & Pharisees, came thither with lanterns and torches, and weapons. Then Jesus knowing all things that should come on him, went forth and said unto them: whom seek ye?

They answered him: Jesus of Nazareth. Jesus said unto them: I am he. Judas also which betrayed him, stood with them. But as soon as he had said unto them, I am he, they wente backwards and fell on the ground. And he asked them againe: whom seek ye? They said: Jesus of Nazareth. Jesus answered: I said unto you, I am he. yet ye seek me, let these go their way. That the saying might be fulfilled whiche he spake: of them which thou gavest me, have I not lost one.

**B**  
NINE  
WAS  
LAST

Simon Peter had a sword, and drew it, and smote the bryght pycles servant, and cut off his righte eare. The servants name was Malchus. Then said Jesus unto Peter: put up thy sword in to the sheathe: will I not drinke of the cup which my father hath given me? Then the company and the captain, and ministers of the Jewes toke Jesus and bound him, and ledde him away to Anna the sye: for he was kinsman unto Cayphas, whiche was the bryght pycle that came yere. Cayphas was he that gave counsell to the Jewes, that it was expedient that one man should dye for the people.

**A** And Simon Peter followed Jesus & another disciple, that disciple was knowne of the bryght pycle, & went in with Jesus in to the palace of the high pycle. But Peter stood at the doore without. Then wente out that other disciple whiche was knowne unto the bryght pycle, and spake to the damsell that kept the doore, and brought in Peter. Then said the damsell that kept the doore unto Peter: Art not thou one of this mans disciples? He said: I am not. The servants and the ministers stood there, and had made a fyre of coles, for it was colde, and they warmed them selves. Peter also stood amonge them, and warmed him self.

**C**  
WAS  
LAST

**A** The bryght pycle asked Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in the world. I never taughte in the synagoge, and in the temple whiche all the Jewes reason, and in secret have I sayde nothinge: Why asked thou me? Aske them which heard me, what I said unto them. He which kept the doore, what I said unto them. He which had thus spoken, one of the ministers whiche stood by smote Jesus on the face, sayinge: answeredst thou the bryght pycle so? Jesus answered him. If I have sayd spoken, heare thyne of the cup: yet I have not spoken, why smitest thou me? And Anna sente him bounde unto Cayphas the bryght pycle.

**WAS  
LAST**

Simon Peter stood and warmed him self. And they sayde unto him: Art not thou also one of his disciples? He denied it, and sayde: I am not. One of the servants of the bryght pycles, his kinsman whose name Peter more of, sayde unto him: Dyd not I see thee in the garden with him? Peter denyed againe; and amonge the rocks he we. Then kyd they Jesus from Cayphas in to the hall of judgement. It was in the morning, and they themselves went not in to the judgement hall lest they should be defiled, but that they might eat the pasche. So late then wente out unto them and sayde: What accusation bringest

**WAS  
LAST**

**WAS  
LAST**

**WAS  
LAST**

agaynst this man? They answered and sayde unto him, If he were not an eui doer, we woulde not haue deliuered him vnto thee. Then sayde Pilate vnto them: take ye him and iudge him after your lawe. When the Jewes sayde vnto him, It is not lawfull for vs to put any man to deathe. What the wordes of Iesus myghte be fulfilled, whiche he spake signifyinge what woulde be shoulde be.

Then Pilate entred into the iudgement hall agayne, and called Iesus, and sayde vnto him: Accuse thou the kynge of the Jewes? Iesus answered: sayde thou that of thy selfe, or by order of othe is the of me? Pilate answered: Am I a Jewe? Whyne of one nation and bye pcedens haue deliuered the vnto me. What hast thou done? Iesus answered: My kynngdome is not of this world, yet my kynngdome were of this world, then woulde my minde: o sicuti fratre, that I woulde not be deliuered to the Jewes: but now so my kynngdome not from hence. Pilate said vnto him: Art thou a kynge then? Iesus answered: thou sayst that I am a kynge. For this cause was I borne, and for this cause came I in to the world, that I woulde beare witness vnto the trouth. And all that are of the trouth beare my voyce. Pilate said vnto him: what thing is trouth? And when he had sayd that, he went out agayne vnto the Jewes, and sayde vnto them: I fynde in him no cause at all. Ye haue a custome that I woulde deliuer you one lorde at Ester. Wyl ye haue I lorde vnto you the kynge of the Jewes? When they all agrued, sayinge: Not him, but Barabbas that is called was a robber.

Christ is crucified, he commendeth his mother vnto Ioh. the other his discipule, and so was led.

C A P I. X I X.

Then Pilate take Iesus and scourged him. And the soudanours wounde a rowme of thornes, and put it on his heed. And they dyd on him a purple garmente, and sayd, halfe kynge of the Jewes: and they smote him on the face. Pilate woulde see it agayne and sayd vnto them, Beholde I bringe him forth to you, that ye maye knowe what I fynde no faulte in him. When came Iesus forth, he was apparelled a crowne of thornes, and a robe of purple. And Pilate sayd vnto them: beholde the man. When the hye pcedens and murdres sawe him, they cryed, sayinge: Crucifye him, crucifye him. Pilate sayd vnto them, Take ye him and crucifye him, for I fynde no cause in him. The Jewes answered him, We haue a lawe, and by our lawe he ought to dye: because he made him selfe kynge of Iude. When Pilate heede this sayinge, he was the more afraid, and went agayne into the iudgement hall, and said vnto Iesus: Whence art thou? But Iesus gaue him none answer. When sayde Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the, and haue power to lorde the? Iesus answered, Thou couldest haue no power at all agaynst me, unless it were

giuen the from above. Therefore he that deliuered me vnto the, is more my kyng. And from henceforth sought Pilate meance to lorde hym. But the Jewes cryed, sayinge: If thou let him go, thou arte not Celsus friend. For who so euer maketh him lorde a kynge, is agaynst Celsus.

When Pilate heede this sayinge, he brought Iesus forth, and lode hym to gyse sentence, in a place called the pavement, but in the Hebrew tongue, Sabotha. It was the Sabothynum, whiche is called in the Greke fren, and aboute the syxe houre. And he sayde vnto the Jewes: beholde your kynge. They cryed, and sayd with hym, away with him, crucifye him. Pilate sayde vnto them, What I can doye your kynge? The hye pcedens answered: we haue no kynge but Celsus: And deliuered he hym vnto them, to be crucified.

And they toke Iesus, and lode him away. And he bare his croffe, and wence forth in to a place, called the place of beede mens scullies, which is named in Hebrew, Golgotha. Where they crucified him, and two other with hym: ouer eche lode one, and Iesus in the myddes. And Pilate wrote this scryll, and put it on the croffe. The scryll was: Iesus of Nazareth kynge of the Jewes. This scryll was many of the Jewes. For the place where Iesus was crucified, was nye to the citty. And it was written, in Hebrew, Greke, and Latyn. Then sayd the hye pcedens of the Jewes to Pilate, write not this of the Jewes, but that he sayd I am kynge of the Jewes. Pilate answered: what I haue written, that haue I written.

When the soudanours when they had crucified Iesus, toke his garmentes and made foure partes, to euey soudanour a parte, and also his coate. The coate was withoute seme, wrought upon the same our. And they sayd one to an other, Let vs not brushe it: but cast lottes who shall haue it. And the scrypture myghte be fulfilled whiche sayd, They parted my raiment amonge them, and on my coate they cast lottes: And the soudanours dyd these thynges in dede.

When stode by the croffe of Iesus his mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. When Iesus sawe his mother, and the discipule standynge whom he loude: he said to his mother, woman, beholde thy sonne. Then sayde he to the discipule: beholde thy mother. And from that houre the discipule toke her for his sone.

After that, when Iesus perceyued that all thynges were percheimed, that the scrypture myghte be fulfilled, he sayd: I thirst. There stode a vessel full of vineger, and they tried a sponge with vineger, and wounde it aboute with sfope, and put it to his mouth. As soon as Iesus had receyued of the vineger, he sayde: It is finished, and bowed his heed, and gaue up the ghost. The Jewes then because it was the Sabothynum, that the bodies woulde not remaine vpon the croffe on the Saboth daye: for that Saboth daye was an othe daye: besought Pilate that their legges myghte be broken, and that they myghte be taken downe.

John 19: 1-11

Luthe. ca.

John 19: 12-16

C

John 19: 17

John 19: 18-20

John 19: 1

John 19: 2

John 19: 3



Then came the souldiers and by the the legges of the trade and of the other whiche was crucified with Iesus. And when they came to Iesus, and sawe that he was dead already, they brake not his legges: But one of the souldiers with a spear thrust hym in to the syde, and forthwith came therout blood and water.

And he that sawe it, was a wyte, and his receypte is true. And he knoweth that he sayth true, that ye myghte belyue also. These thynges were done that the scriptures shoulde be fulfilled. \* Ye shall not breake a bone of hym. And agayne an other scripture sayeth: They shall loke on hym whome they pierced. \* And also that Ioseph of Arimathea whiche was a discipule of Iesus: but secretly for feare of the Jewes besought Pilate that he myghte take downe the body of Iesus. And Pilate gaue hym licence. And there came also Nicodemus, whiche at the begynnyng came to Iesus by nyght, and brought of myrrour and aloes unspiced toghter about an hundred pounde weight. Then toke they the body of Iesu, and wounde it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in place wherof Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherof was newe maniarde. Therof sayd they Iesus because of the Jewes Laboth even, for the sepulchre was nye at hande. †

† The resurrection of Iesus, whiche appereth to Marye Magdalene, and to all his disciples, in the morning the first daye.

C A P I. X X.

† Demowse after the Saboth daye, came Marye Magdalene early, when it was yet darke, unto the sepulchre, and sawe the stone taken awaye from the graue. Then she ranne, and came to Symon Petres and to the other discipple whome Iesus loved, and sayd unto them. They have taken awaye the Lorde out of the graue, & we can not tell wher they have layde hym. Petres went forth and that other discipple, and came to the sepulchre. They sawe bothe toghter, and that other discipple byd out runne Petres, & came first to the sepulchre. And he stooped downe, & sawe the linnen clothes lyinge: yet went he not in. Then came Symon Petres followinge hym, and went in to the sepulchre and sawe the linnen clothes lye, and the napkyn that was about his heede not lyinge with the linnen cloth but wrapped toghter in a place by it selfe. Then went in also that other discipple whiche came first to the sepulchre, and he sawe and belyued for as yet they knewe not the scriptures that he shoulde rise agayne from the dead. † And the disciples went awaye agayne unto theyr owne house.

† Marye rode without at the sepulchre morninge. And as she wepte, she bowed her selfe into the sepulchre, and sawe two angels in white sittinge, one at the heede, and the other at the fete, wherof they had layde the bo-

dy of Iesus. And they sayd unto her: Woman, why wepest thou? she sayde unto them: for they have taken awaye my Lorde, & I wote not wher they have layde hym. When she had thus sayd, she turned her selfe backe, and sawe Iesus standyng, and knewe not that it was Iesus. Iesus sayde unto her: Woman, why wepest thou? Whome seekest thou? she answeringe he had ben a gardener, sayd unto hym. Myr, if thou have bene him hence, tell me wher thou hast layde hym, that I maye see t hym. Iesus sayd unto her: Marye. She turned her selfe, and sayd unto hym: My lord, whiche is to saye, my lord. Iesus sayde unto her, I coulde not saye to you, for ye were not yett credulous in my sayde. But go to my brethren & saye unto them: I ascended to my father and your father: to my God and your God. Marye Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken suche thynges unto her. †

† The same daye at nyght, whiche was the morrowe after the Saboth, when the doores were shut wher the disciples were assembled for feare of the Jewes: came Iesus: and stood in the myddes, and sayde to them: peace be to you. And when he had so sayd: he shewed unto them his handes and his syde. Then were the disciples glad, when they sawe the Lorde. Then sayde Iesus to them agayne: peace be unto you. As my father sent me, so send I you. And when he had said that, he breathed on the, and sayd unto them: Receyve the holy ghoost. Whoso ever synnes ye remitte, they are remitted unto them. And whoso ever synnes ye retayne, they are retayned. †

† But Thomas one of the twelve, called Didymus, was not with them when Iesus came. The other disciples sayde unto hym: we have seene the Lorde. And he sayde unto them: Unless I se in his handes the printe of the nayles, and thrust my hande in to his syde: I wyl not belyue. And after eight dayes agayne his disciples were with hym, and Thomas was with them. Then came Iesus when the doores were shut, and stood in the myddes, and sayd: peace be to you.

¶ Alice that sayd he to Thomas: bringe thy fyngre by the, and se my handes: and bringe thy hande and thruste in to my syde, and be not saydlesse, but belyuyng. Thomas answered and sayd unto hym: My Lorde, and my God. Iesus sayde unto hym. Thomas, because thou hast seene me, therefore thou belyuest: happy are they that have not seene, and belyue. †

¶ And many other thynges byd Iesus in the sighte of his disciples, whiche is not written in this booke. These are they which that ye myghte belyue that Iesus is the sonne of God and that in belyuyng, ye myghte have tris thynges: woe his name.

¶ He appereth to his disciples agayne by the se at Eretus, and commaundeth Peter chiefly to love hym.

C A P I. X X I.

Acto

Exh. 11. 8  
Aume. n. 3  
Iude. 21. 4  
Iude. 21. 4  
Iude. 21. 4  
Iude. 21. 4

Mat. 28. 1  
Luk. 24. 1  
Iude. 21. 4

Exh. 11. 8  
Aume. n. 3  
Iude. 21. 4  
Iude. 21. 4  
Iude. 21. 4  
Iude. 21. 4



The Treas of the Apostles.

The situation of Chap. 17. which is chosen in the Acts of Judas.

C A P I . I .

**W**HEN the former creature (bere  
 friend Theophilus) I have writ-  
 ten of all that Jesus began to do  
 and teach, until the day in which  
 he was taken up, after that he  
 showed the holy ghost had given commaun-  
 dmentes unto the apostles, which he had  
 chosen: so to whom also he showed him selfe  
 after his passion by many tokens, appea-  
 ring unto them fourty dayes, and speaking  
 of the Kingdome of God, and gathered them  
 together, and commaunded them that they  
 should not departe frome Jerusalem, but  
 wait for the promise of the father, wherof  
 saith he have heard of me. For John bap-  
 tist hath saide: but ye shall be baptised with  
 the holy ghost, and that within this thre  
 dayes. When they were come together, they  
 asked of him, saying: Lord, wilt thou at  
 this tyme restore agayne the Kingdome to  
 Israel? and he sayde unto them: It is not  
 for you to knowe the tyme or the seasons, whiche  
 the father hath put in his owne power:  
 but ye shall receyve power of the holy ghost,  
 whiche he shall come on you. And ye shall be wit-  
 nes unto me in Jerusalem, and in all Jern-  
 salem, and in Samaria, and even unto the world  
 abroad.

17. 1. 1.

17. 1. 2.

17. 1. 3.

17. 1. 4.

of iniquity, and when he was hanged, had as  
 songe in his mynde, and all his bowels quak-  
 ed out. And it is knowne that all the inha-  
 biters of Jerusalem, so moche that that cite  
 is called in theyr mother tonge, Iherusalem,  
 that is to saye, the stone of offence.

17. 1. 5.

It is written in the booke of Psalmes: why  
 habitation be vnde, and no man be dwelling  
 therein: and his byrthplace let an other  
 take. Wherfore of these men which have com-  
 panied with vs all the tyme that the voyde  
 Jesus wente in and out amonge vs, begin-  
 ning at the baptisme of John vnto this same  
 daye that he was taken vp from vs, whiche one  
 he ordeined to beare witness with vs of his  
 resurrection.

And they appoynted two: Joseph called  
 Barnabas whose by name was Justus, and  
 Matthias. And they prayed saying: Thou  
 Lord, whiche knowest the hartes of all men,  
 shewe whiche of these two thou wilt chuse,  
 that the one may take the lotte of this mini-  
 stration and apostleship, from whiche Judas  
 by transgression fell, that he mighte go to his  
 owne place. And they gaue forth theyr lottes,  
 and the lot fell on Matthias, and he was coun-  
 ted with the eleven apostles.

The commynge of the holy ghost. The sermon of  
 Peter betwixt the congregation at Jerusalem, and  
 the increase of the church.

C A P I . I I .

**W**HEN the daye of Pentecost was come,  
 they were all with one accord togather  
 in one place. And sodenly there came a  
 sounde from heauen, as it had ben the sounde  
 of a myghty wynde, and it filled all the house  
 where they sat. And there appeared vnto them  
 clowde tongues, lyke as they had ben fyre, and  
 it satte vpon eche of them: and they were all  
 filled with the holy ghost, and began to speke  
 with other tonges, such as the spiryte gaue  
 them to utter.

17. 2. 1.

17. 2. 2.

And there were dwelling at Jerusalem Jew-  
 es, devout men, which were of all nations  
 vnder heauen. When this rumour was heard  
 the multitude came togather, and were as-  
 tonned, because every man herde them speke  
 his owne tonge. They wondered all, and increa-  
 sed sayinge amonge them selues: beholde we  
 see not all these which speake of Galilee? and how  
 here we every man his owne tonge, wherof  
 we woe borne? Parthians, Medes, and El-  
 lamites, and the inhabyters of Mesopotamia,  
 of Iurie, and of Capadocia, of Pontus, and  
 Asia, Phrygia, Pamphylia, and of Egypte, and  
 of the partes of Libya, which is vnto Cy-  
 rene, and strangers of Rome, Iewes, and  
 Cretes, and Arabians: we here heere  
 them speke with our owne tonges the grete  
 wordes of God. They were all amazed,  
 and wondered, sayinge one to an other: what  
 meaneth this? Other mocked them, sayinge:  
 they are full of new wyne.

17. 2. 3.

And Peter stood up, and sayde vnto them:  
 Ye men of Iurie, and all ye that inhabyte Je-  
 rusalem

17. 2. 4.

usalem: be this known unto you and with  
 your eares hear my wordes. These are not  
 spoken, as ye suppose: for it is yet but the  
 firste daye of the day. But this is that which  
 was spoken by the Prophet Job: \* It  
 shall be in the last dayes sayeth God) of my  
 synne I will purge out upon all flesh. And  
 your sonnes and your daughters shall pro-  
 phesye and your young men shall see visions,  
 and your olde men shall dreame dreames, and  
 on my seruantes, and on my hande maydens  
 I will purge out of my synne in those dayes,  
 and they shall prophesye. And I will rewe  
 wnder in yeaue about, and tokens in the  
 earth: namely bloud and fyre, and the vapour  
 of smoke. \* The scales shall be turned in to  
 darkness, and the more in to bloud: because  
 that greates notable daye of the Lord cometh.  
 \* And it shall be, that whesoeuer shall call on  
 the name of the Lord, shall be saved.

\* Ye men of Israel heare these wordes.  
 Jesus of Nazareth a man appoynted of God  
 amonge you with myghtes, wonders and syg-  
 nes which God dyd by hym in the myddes of  
 you, as ye your selves knowe: hym have ye  
 taken by the handes of unrighteous pre-  
 sutes, after he was deliuered by the determi-  
 nat counsell and foreknowledge of God, and  
 have crucified and slayned: whome God hath  
 raised up to liue againe the thirde daye, be-  
 cause it was impossible that he should be hold-  
 en of it. For David spake of hym. \* A lone  
 hande I sawe God alwayes before me: for he  
 is on my righte hande, that I should not be  
 moued. Therefore dyd my herte exioyce, and  
 my tongue was glad: yea, because also my herte  
 shall rest in hope, because thou wyll not leaue  
 my soule in hell, neither wyll thou lett my  
 soule be corrupted: Thou haue shewed me the  
 wayes of liue, and shall make me full of hope  
 with thy countenance.

When and our brethren, as much as I may  
 truly speake unto you of the Patriarche David  
 \* For he is holden dead and buried, and his  
 sepulchre remaineth vnto this daye.  
 Where as he then was a Prophet, and knew  
 that God had sworn with an othe to hym,  
 that the seuer of his ioynes should be on his  
 hande, in that Land should rise a garnie in the  
 firste: he falsed becom: and spake of the resur-  
 rection of Christ, that his soule should not be  
 left in hell: neither his flesh should be cor-  
 rupted. This Jesus hath God raised up,  
 wherof we all are witnesses.

Wherof now that he by the right hande of  
 God is raised, and hath receyued of the fa-  
 ther the promise of the holy ghost, he hath  
 shed downe the same which ye now see and heare.  
 For David is not ascended into heauen: but  
 he sayeth. \* The Lord sayeth to my Lord: sit  
 on my righte hande, till I make thine ene-  
 mies thy foete stoe. God therefore lett all the  
 house of Israel knowe for a surety, that God  
 hath made that same Jesus, whome ye haue  
 crucified, Lord and Christ.

When they heard these, they were pricked  
 in their hartes, and sayde vnto Peter and the  
 other Apostles: Ye men and brethren, what

shall we do? Peter sayde vnto them: repent  
 and be baptized every one of you in the name  
 of Jesus Christ, for the remission of synnes, &  
 ye shall receyue the gift of the holy ghost: for  
 the promise was made vnto you and to your  
 children, and to all that are farre, euen as  
 many as the Lord our God shall call. And  
 with many other wordes he warned them and  
 exhorted them, saying: Haue your hearts  
 fastened vnto these wordes. Then they that  
 gladly receyued his preachinge, were baptized:  
 the same daye, there were added vnto them  
 aboute the thousande soules.

And they continued in the apostles doctrine  
 and fellowship, and in breakinge of bread, and  
 in prayre. And there came out euery soule.  
 And many wonders and signes were don  
 by the Apostles. And al that creued kepte the  
 felowship together, and had all thinges comen,  
 sold their possessions and goodes, and distri-  
 buted them to all men, as euery man had neede.  
 And they continued daily with one accord in  
 the temple, and brake bread in euery house,  
 & theyd eate their meate together, with gladnes  
 and singleness of herte, praisinge God, & ha-  
 ving fauour with all the people. And the Lord  
 added to the congregacion day by daye as much  
 as should be saved.

The halfe is referred to the firste. Peter preached  
 vnto the people.

C A P I. III

Peter & John went vp together into the  
 temple at the ninth house of prayer. And  
 there was a certayne man halfe lame, from his  
 mothers wombe, whom they brought & layd  
 at the gate of the temple called beauesfull, to  
 aske almes of them that entred into the tem-  
 ple. Which same when he sawe Peter & John  
 that they would entred into the temple, desired  
 to receyue an almes. And Peter charge his  
 eyes on him with John, sayde: Loke on vs.  
 And he gaue heed vnto them, readyng to re-  
 ceyue some thinge of them. Then sayd Peter:  
 Syner, I golde haue I none, such as I haue,  
 graue I the. In the name of Iesu Christ of Na-  
 zareth, rise by and walke. And he toke him by  
 the right hande, and lifte him up. And anon  
 his feete and anckel bones receyued strenght.  
 And he sprang, rode and also walked. & en-  
 tred with them into the temple, walkinge &  
 leapinge, and praisinge God.

And all the people saw him walke & praise  
 God. And they knew him, for it was he which  
 sat and begged at the beauesfull gate of the  
 temple. And they wondered and were as-  
 tonished at that which had happened vnto him.  
 And as the halfe lame which was healed, hee  
 Peter and John, all the people saw, amazed  
 was he in them in a stomous waye.

When Peter sawe that, he answered vnto  
 the people. \* Ye men of Israel, why mar-  
 uell ye at this, or why looke ye so disdainfully  
 on vs, as though by our owne power or holynes  
 we had made this man go? The God of Ab-  
 raham, Isaac and Jacob, the God of our fa-  
 thers hath glorified his sonne Jesus, whome  
 ye deny.

pe returned and kneped in the presence of the  
lax, when he had raised him to be lofed. But  
ye armed the holy and iust, and desired a mur-  
derer to be crucified, and kyled the Roide  
of life, who god hath raised from deeth, of the  
w:ch we are witnesses. And his name shal be  
the cause of his name, hath made this man  
sounde, whome ye had knowen. And the tarys  
whiche he had gruen to him this daye  
in the presence of you all:

And now brethren, I wot wel that those  
prophecie byd it, as byd also your rulers,  
that those thinges which god before had  
wroght by the mouth of all his Propheces, both  
that Christ shalbe kyled, he shalbe also wrye  
fufilled. Repent ye therefore and turne, that  
your offences may be done awaye. + And  
the tarys of this thing commeth, whiche we  
shall haue of the Kinges of the East, & when  
god shall kyle him, whome before was pre-  
sented vnto you, that is to witte, Iesus Christ,  
whome muste crucifye, till cruce at Geth-  
semane whiche god had spoken by the mouth of  
all his holy Propheces: whiche cruce was be-  
gan by Iherosolym.

For Moses sayd vnto the fathers: + A Pro-  
phete shall the Roide your god kyle by vnto  
you, and of his brethren like vnto me: I am  
knowen be you, at this: what shal I saye  
to you. For the tyme shall come that  
every man whiche shall not heare that same  
prophete, shall be destroyed out of the people.  
And at the Propheces from Samuel & thence  
forthe, as many as haue spoken haue in like-  
nesse: whiche of these dayes.

Ye are the children of the propheces and of  
the seruantes, whiche god hath made throu-  
gh our fathers, sayinge to Abraham: + Curre in  
the seed shall all the kinredes of the earth be  
blessed. For vnto you hath god raised up his  
sonne Iesus, and him he hath sent to blesse  
you, that every one of you shalbe turned frome  
your wickednesse. +

The Apostles are taken and brought downe  
to the Roide. They are set downe to praye,  
but they turne them vnto prayer, and are made  
vnto god then vnto men.

C A P I. I I I.

As they speake vnto the people, the prie-  
stes and the rulers of the temple, and the  
Sadduces came by on them & struge at  
them, saying that they taught the people & pre-  
ached in Iesus the resurrection from deeth. And  
they layde handes on them, and put them in  
hoorde till the nexte daye: for it was now euen  
tyme. Nowe were many of them which beere the  
two;des, bytrew and the nombre of the men  
was aboute fye thousande.

And it chaunced on the morowe that they  
rulers, and elders, and Scribes, as Annas  
the chiefe prest and Caiphas, and Iohn and  
Alexandre, & as many as were of the synne of  
the high priestes gathered together at Jeru-  
salem, and set the other before them, and asked  
by what power, or in what name haue ye done  
this? + Then Peter full of holy ghost sayd  
vnto them: Ye rulers of the people, and elders

of Israel, for the this daye are examined of the  
good dede done to the same man, by whome  
measures he is made holy: he is knowne vnto  
you all, and to the people of Israel, that in the  
name of Iesu Christe of Nazareth, whome ye  
crucified, and whom god raised againe from  
deathe: euen by him hath this man stande  
here present before you hole. + This is the  
same cause a tarys of your murders, which is set  
in the chiefe place of the course. Further is the  
situation in any other. For there is not any  
other name giuen to men, wherein we must be  
saured. +

When they sawe the boldnes of Peter and  
John, and understood that they were unlearned  
and laye people, they merueiled, and they  
knewe them, that they were with Iesu, and  
beholdeinge also the man whiche was be a  
standyng with them, they coulde not laye a  
charge vnto him. But they commaunded them to go  
a waye out of the countrie, and consylered among  
them selues sayinge: what shall we do to these  
men? For a manifest signe is done by them, and  
is openly knowen to all them that dwel in Jeru-  
salem, and we cannot denye it. But that  
be worke no farther among the people, let vs  
threaten and charge them they speake hence-  
forth, no man in this name.

And they called them, and commaunded  
them that in no wise they shalbe speake or  
teache in the name of Iesu. But Peter & John  
answered vnto them, and sayd: whether it be  
right in the sight of god, to obeye you more  
then god, iudge ye. For we can not, but speake  
that which we haue seene and heerde. + So they  
reioysed they them, and let them go, and founde  
nothinge done to punish the them, because of  
the people. For all men glorified god for the  
miracle whiche was done, for the man was  
aboute forty yere olde, on whom this mira-  
cle of healyng was wrought.

As soone as they were let go, they came to  
their felowes, and shewed all that the high  
priestes & elders had sayd to them. And when  
they herde that, they stode by their wordes to  
god with one accord, and sayd: E orde, thou  
art god whiche hast made heuen and earth,  
the see and all that is therein, whiche by the  
mouth of thy seruant Dauid hath said: + Why  
shal the heuyn rage, and the people ymagyn  
vayne thynge. The synners of the earth shal  
be, and the rulers shall be agaynst the  
Roide, and agaynst his anointed.

For of a trowth, agaynst thy holy sonne Ie-  
sus whom thou hast anointed, bothe Herode  
and also Pontus Pryate, with the Sennes  
and the people of Israel gathered them toge-  
ther to do what so euer they had and thy  
counsell determined before to be done. And  
nowe we, beholde their wickednesse, & graue  
vnto thy seruantes to all constancye to speake  
thy word. So that thou streche forth thine  
hande that healyng, and signes, and mones  
be done by the name of thy holy sonne Iesus.  
And as soone as they had prayd, the place mo-  
ued where they were assembled together, and  
they were all filled with the holy ghost, and  
they speake the worde of god boldly. + And

Deu  
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And the multitude of them that believed were of one heart, and of one soul. And none of them said that any of the things which he possessed was his own, but had all things common. And with great power the apostles gave witness of the resurrection of the Lord Jesus. And great grace was with them all. For there was there a sign among them, that should be done. For as many as were possessed of lands or houses, sold them and brought the price of the things that were sold, and laid it down at the apostles feet. So distribution was made unto every man according as he had need.

And Judas which was also called of the apostles, Iscariot; that is to say the sonne of consolation, being a Levite, and of the country of Cyprus had land, and sold it, and laid the price down at the apostles feet.

The distribution of Ananias and Sapphira is mentioned here also and done by the apostles, with the same effect, but the angel of God being present in the case of Ananias. The apostles are at the temple in chapter.

C A P I. V.

Thereafter man named Ananias with Sapphira his wife, sold a possession, and kept away part of the price: his in the alio being of countenance; and brought a certain part, and laid it down at the apostles feet. The word is here: Ananias, how is it that thou hast sold the land, and hast kept back part of the price? He answered, I have sold it, and have kept away part of the price. He answered, I have sold it, and have kept away part of the price. He answered, I have sold it, and have kept away part of the price. He answered, I have sold it, and have kept away part of the price.

And it happened, as it were about the space of nine houres after, that his wife came in, not knowing what was done. And Peter said unto her: Tell me, sayst thou the land for so much? And she said yea, for so much. Peter said unto her: Why hast thou agreed together, to tempt the spirit of the Lord? Behold the feet of them which have buried thy husband, are at the door: and shall they be out? Even she fell down, saying with a loud voice, and fell by the feet of Peter. And the young men came in, and bowed themselves, and layed her out, and buried her by the husband. And great fear came on all the congregation, and on as many as heard it.

By the hands of the apostles were many signs and wonders shewed among the people. And they were all together with one accord in Solomons porch. And of other cities no man came to Jerusalem to them: for the multitude of the people magnified them. The number of them that believed in the Lord booke of men and women grew more and more, in so much that they were sitting in the streets, and laying

them on beds and pallets, that at the tenth way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing their folks, and them which were healed with wicked spirits. And they were healed every one.

Then the chief priests rose up, and all they that were with them, which is the sect of the Sadducees, and were full of indignation, and laid hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: go, stand up, and speak in the temple to the people all the morrow of this life. When they heard that, they entered in to the temple early in the morning and taught. The chief priests came, and they that were with him, and assembled the council and hole order of the elders of the children of Israel, sent to the prison to see them. When the ministers came, and found them not in the prison, they returned and tolde, saying: the prison found we shut as sure as was possible, and the keepers stand by the door without the doors. But when we had opened, we found no man within. When the chief priests and the ruler of the temple, and the bre priests heard these things, they doubted of them, why should this be done? But now came one, and shewed them: he should be the men that were put in prison, stand in the temple, and teach the people. Then were the ruler of the temple with ministers, and brought them without violence. For they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council. And the chief priests asked them, saying: Did not we charge you that you should not teach in this name? And he said: ye have spiled Jerusalem with your doctrine, and ye intend to bring this man down upon us.

Peter and the other apostles answered and sayde: We ought more to obey God, then men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Whom God hath set up with his right hand, to be a ruler and a saviour, for to give repentance to Israel, and to forgive us of our iniquities. And we see his records concerning these things, and also the holy ghost, which saith by the mouth of our fathers, that ye should obey him. When they here that, they clave their sides, and sought to kill them. Then stood there by one in the council, a Pharise named Gamaliel, a doctor of the law, had in authority among all the people, and commanded to put the apostles aside a little space, and sayde unto them: men of Israel take heed unto yourselves, what ye intend to do as touching these men. For before these days rose up one Theudas, boasting himself, that he would overthrow the government of the Romans, and he was slain, and all they which followed him were scattered abroad. After this man rose up one Judas of Galilee, in the same manner he was slain, and he was slain.

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And the chief priests and the elders of the people said unto Gamaliel, what thinkest thou? He said unto them, I fear God, and reverence him, above all men. For this man was a Galilean, and we know not whence he was, but he had gathered together a multitude of disciples, and was doing great signs and wonders among the people. But he is dead, and his body is buried. Therefore I counsel you, that ye leave these men alone, and let them alone: for if this counsel or this word be of men, it will come to nought. But if it be of God, ye cannot overthrow it: lest peradventure ye be found to have fought against God.

Gamaliel

S

more people after him. He also pruned, and  
at even as many as hardened to him, were cast  
out of the synagoge.

And nowe I saye unto you: seeke your  
seuerall homes, let them alone. For if  
this counsaile of mannes be of men, it wil come  
to nought. But if it be of God, ye can not  
destroy it. I see happily ye be sounde to stryke  
against God. Nowe to him they agreed, and cal-  
led the apostles, and besought them, and commaun-  
ded that they shoulde not speake in the name of  
Iesu, and let them go.

And they departed from the counsaile say-  
ing that they were counted worthy to suffer  
rebuke for his name. And dayly in the temple  
and in euery house they ceased not, teaching  
and preaching Iesus Christ.

¶ Ministers of deacons were ordeined in the con-  
gregation as it shalbe necessarye, that they shoulde  
be that the apostles were waight only upon the  
worde of God. Deacons were ordeined.

CAP. VI.

**I**n those dayes, as the nombre of the disci-  
ples grewe, there arose a grudge among the  
Hebrewes against the Hellenes, because their  
widowes were despised in daily ministring.  
Then the twelve called the multitude of the  
disciples together, and sayd: it is not mete that  
we shoulde heare the worde of God, and serue  
at tables. Wherefore brethren loke ye oute  
amonge you, seven men of honest reporte, and  
full of the holy ghoost and of wisdom, which we  
may appoynt to this needfull business: But  
we will geue our selues continually to prayer,  
and to the ministracion of the worde. And they  
chose Stephen, a man full of sayth, and of the  
holy ghoost, and Philip, and Prochorus, and  
Nicanor, and Timon, and Parmenas, and  
Nicolaus a conuerter of Antioche. Whiche they  
set before the apostles, and they prayed a layde  
their handes on them.

¶ And the worde of God increased, and the  
nombre of the disciples multiplied in Jeru-  
salem greatly, and a great companye of the  
priests, were obedient to the sayth. ¶ And  
Stephen full of sayth and power, dyd great  
wonders and signes amonge the people.  
Nowe, there arose certaine of the Synagoge,  
whiche is called the Synagoge of the Cy-  
rennes and Alexandres, and of Alexandria, and  
Cecilia, and Ananias, and disputed with Stephen.  
But they coulde not resist the wisdom and the  
spirit, whiche was in him. Then sent they  
certaine, whiche sayd: We haue heard him speake  
blasphemous wordes against Moses, and  
against God. And they moued the people and  
the elders, and the scribes, and came vpon him  
and caught him, and brought him to the coun-  
saile, and brought forth fals witnesses, whiche  
sayde. This man ceaselesly speaketh blasphemous  
wordes against this holy place, and the  
lawe. For we heard him say: this Iesus of  
Nazareth shall destroy this place, and he shall  
change the ordinance whiche Moses gaue us. And  
all that sate in the counsaile, looked stedfastly on

him, and sawe his face as it had bene the face  
of an angell.

¶ Stephen maketh answer to his accusation, reu-  
elating the harde words Iesus, and howe he was  
deceyued.

CAP. VII.

**T**hen sayd the chiefe priests: is it not so?  
And he sayd: ye men, brethren, fathers,  
hearken to. The God of glorye appered  
vnto our father Abraham, while he was yet in  
Mesopotamia, before he dwelt in Charran, and  
sayd vnto him: ¶ come out of thy countrey and  
from thy kynred, and come in to the lande whiche  
I shal shewe thee. Then came he out of the land  
of Chalder, and dwelt in Charran. And after that,  
as long as his father was liue, he brought him  
in to this lande in whiche ye nowe dwell, and  
he gaue him none inheritance in it, no nor the  
thirdly of a soyle: ¶ but purchased that he wold  
grue it to him to possesse, and so his seed asse-  
ssed him, when as yet he had no chyldre.

¶ God verily spake vnto this man, that his seed  
shoulde be a dweller in a straunge lande, and that  
they shoulde kepe them in bondage, and increase  
them euill by handes. But the nation to  
whome they shal be in bondage will I iudge,  
sayd God. And after that: what they come forth  
and serue me in this place. ¶ And he gaue him  
the countenaunce of circumcicion. And he begate  
Isaac, and circumcised him the eighth daye, and  
Isaac begate Iacob, and Iacob was in the land of  
Mesopotamia. ¶ And the Patriarche Ioseph, Ioseph  
Ioseph came into Egypt. And God was with  
him, and brought him out of all his aduersities,  
and gaue him fauour and wisdom in the sight  
of Pharaon king of Egypt, whiche made him gou-  
ernour of Egypt, and ouer all his household.

¶ Then came there a fedyng ouer all the lande  
of Egypt and Canaan, and great auaricion, whiche  
our fathers founde no sustenance. But when  
Jacob heard that there was corne in Egypt,  
he sent our fathers first. ¶ And at the seconde  
tyme Ioseph was knowen of his brethren, and  
Iosephs hired was made knowne vnto Pharaon.  
Then came Ioseph, and caused his father  
to be brought, and all his kynred, thre score and  
seuen soules. And Jacob descended in to Egypt  
and dyed both he and our fathers, and were  
transported in to Syden, and were put in the  
sepulchre whiche Abraham boughte for money of  
the sonnes of Emor at Syden.

¶ When the tyme of the promises drew nigh,  
whiche god had sworne to Abraham, the peo-  
ple grewe and multiplied in Egypt. Tyl an  
other kynge arose whiche knewe not Ioseph.  
The same exaltinge himselfe vnto our fathers  
till he had made our fathers, and made them  
to take oute their young children, that they  
shoulde not remayne alive. The same tyme was  
Moses borne, and was a prynter in the  
sight of God, whiche was nourished by  
in his fathers house thre monethes. When he  
was cast out, Pharaon charged a maid to  
nourish him by her owne soules. And  
Moses was leered in all maner of science  
of the Egyptians, and was myghty in dedes  
and in wordes.



**B** form. And þ people gaue heli unto those thinges whiche Philip spake woth one also; he in that they heede and sawe the myracles whiche he dyd. For certeyn spures crring wothloude voyce, came out of many that were possessed of thern. And many taken woth palsyis, and many that dalted, were healed. And there was great tope in that cite. Now there was a certeyn man called Symon, whiche before tyme in the same cite, dyd wyrdcraftis, and bewyrded the people of Samaria, sayinge that he was a man that coulde do greates thynges. Whom they regarded from the les to the greates, saying: this is he that is the great power of God. And thus they set moche by, because that of long tyme he had moched them woth sorcery. But as soon as they displeud Philip preaching of the kingdom of god, and of the name of Iesu Christ, they were baptised bothe men and women. Then Symon him selfe be'cused also, and was baptised. And continueth woth Philip, and wonderd beholding the myracles and signes whiche were doon.

**+** When the apostles which were at Jerusalem, heide saie that Samaria had receyved the voyde of God, they sent unto them Petrus and Iohn which wof they were come prayd for them that they might receyve þe holy ghost. For as yet he was come on none of them; but they were baptised only in the name of Christ. Then lafte they theyr handes on them, and they receyved the holy ghost.

**+** When Symon sawe, that thowso sayinge on of þe apostles layde on them, the holy ghost was gyven: he offered them money sayinge: give me also this power, that on whomsoever I put the handes, he may receyve the holy ghost. Then saie Petrus unto him: thy money perishe woth the, because thou hast not the grise of God maye be offered woth money. Thou hast thyr parte no: let it be put in thine vulgus. For thy herte is not right in the sight of God. Hereyn after of this thyr wyrdcraftis, and prayd God that the thought of thine herte may be forgiven the. For I perceyve that thou art full of vyler gall, and wrapped in wyrdcraftis.

Then answered Symon and said: praye ye for the. And he saie to me, that none of these thynges whiche ye have spoken, fall on me. And they when they had finished and preached the word of the Lord, returned towards Jerusalem, and preached the gospell in many citeis of the Samarians.

**+** Then the angel of the Lord spake unto Philip, saying: arise, go towaite South, unto the waye that gertt downe from Jerusalem unto Gaza, whiche is in the desert. And he arose and went on. And beholde a man of Ethiopia, whiche was a chamberlayne, and of great estate; he woth Candace queene of the Ethiopians, had the care of all her creature, came to Jerusalem for to praye. And as he returned home agayne trespasing in his charret, he reade that the prophet.

Then he sayd: he said unto Philip: go nere and lorne thy selfe to pouer charret. And Philip ran to him, and heed him red the prophet

Esai, and sayd: Understande thou what thou redest? And he sayd: How can I, unless I had a gurde? And he desired Philip that he wolde come up syt woth hym. The sentence of the scripture whiche he red, was this. He was ledde as a shepe to be slayne, and syke a lambe domme before his sheere, so opened he not his mouth. Because of his humblenes, he was not esteemed: who shall declare his generation? for his lyfe is taken from the earth. The chamberlayne and woth Philip, and sayd: I praye the, of whom shal I the prophet sayd? of him selfe, or of some other man?

And Philip opened his mouth, and began at the same scripture, and preached unto hym Iesus. And as they went on theyr waye, they came unto a certeyn water: and the chamberlayne sayd: Se, here to waite: what shal I do to be baptised? Philip sayd unto him: If thou desirest, what shal I thine herte, thou maye. He answered and sayd: I desire that Iesus Christ is the sonne of God. And he commaunded the charret to stande still. And they wente downe both in to the water: both Philip and also the chamberlayne, and he baptised hym. And as soon as they were come out of the water, the spure of the Lord caught straye Philip, that the chamberlayne sawe him no more. And he went on his waye trespasing: but Philip was found at Arotus. And he walked thowso out the countrey, preachinge in theyr cities, until he came to Cesarea.

¶ Now is connected; and confoundeth the Jewes with the gentes.

C A P I. IX.

**A**nd Saul yet dyscussing out thynnes, ges and slaughter agaynst the disciples of the Lord, went on to the high priest and desired of him lett: to Damascus, to the synagogis: that yt he founde any of this waye, whether they were men or women, he myght dyscuss them downe unto Jerusalem. But as he journeyed, he was com: he to Damascus, for many dayes he was round about him a lyght from heven, and he fel to the erth, and herde a voyce, sayinge to him: Saul, Saul, why persecutest thou me? And he sayd: what arte thou Lord? And the Lord sayd: I am Iesus whome thou persecutest, it is thus sayd for the to herte agaynst the people. And he bothe tremblinge and anonred, sayd: Lord, what wille thou have me to do? And the Lord sayd unto him: Arise, and go in to the cite, and it shal be tolde the what thou shalt do.

The men whiche touchered woth him, sawe smalle, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe no man. Then led they hym by the handes, and brought him in to Damascus. And he was thre dayes without sight, and myghte see no thinge. Now there was a certeyn disciple of Damascus named Ananias, to hym sayd the Lord in a vision: Ananias? And he sayd: beholde, I am here Lord. And the Lord sayde unto him: arise, and go in to the cite called Neugbe, and see in the house of Judas, after one called Saul of Tarsus.

¶ Symon

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For beholde he prayeth, and hath seen in a vision, a man named Ananias compassing into him, and puttynge his handes on him, that he myght receyue his sight.

Then Ananias answered: Roste, I have heere by many of this man, how muche cruel he hath done to thy seruantes at Ierusalem: & howe he hath auoyded of the hygher pynnes to brnde all that call on thy name. The Lozde sayde vnto him: So thy wayes, for he is a choysefull vnto me, to braye my name before the gentyles and kynge, and the children of Isreal. For I will shewe hym howe great thynges he must suffer for my name.

Ananias went his waye and entred into his house, and put his handes on him, and sayde: Brother Saul, the Lozde that appeared vnto thee in the waye as thou camest, hath sent me, that thou myghtest receyue thy sight, and be filled with holpe good. And forthwith there fell from his eyes as it had bene scales, and he receyued syght, and arose, and was baptised, and receyued meate, and was comforted.

Then was Saul a certayne dayes, with the disciples whiche were at Damasco. And straight waye he preached Christ in the synagoges, how that he was the sonne of God. All that heere him, were amazed, and sayde: Is not this he, that persecuteth them which call on this name in Ierusalem, and came hither for the intent that he shuld bringe them bounde vnto the chiefe pynnes? But Saul increased in strength, & confounded the Jewes whiche dwelt at Damasco, affirmynge that this was very Christ.

And after a good while, the Jewes take counsell together, to kyll him. But their layenge awaye was knowen of Saul. And they watched at the gates, daye and nyght, to kyll him. Then the disciples toke hym by night, and put him throughe the wall, and let hym downe in a basket.

And when Saul was come to Ierusalem, he assayed to couple him selfe with the disciples, and they were all aschard of hym, and beleued not that he was a disciple. But Barnabas toke him and brought him to the Apostles, and declared to them, howe he had seen the Lozde in the waye, and had spoken with him: and howe he had done boldly at Damasco, in the name of Iesu. And he had his conference with them at Ierusalem, and quere him selfe boldly in the name of the Lozde Iesu. And he spake and disputed with the brethren: and they were aboute to steyt him. But when the brethren heere of that, they brought him to Celarea, and let him sojourn to Eneas. Then had the congregacions that thowow out all Jewry and Galilee, and Samary, and were edified, and walked in the feare of the Lozde, and multiplied by the comorte of the holy ghoost.

And it chaunced as Petre walked through out all quarters, he came to the barnes whiche dwelt at Lydda. And there he founde a certayne man, named Enias, which had kept his bed, viij. yeres, syde of the paralyse. Then sayde Petre vnto him: Lucas, Iesus Christ

make the hole: arise and make the bed. And he arose forthwith. And all that dwelt at Lydda and Saron, came hym, and councel to the Lozde.

There was at Joppa a certayne woman, (whiche was a disciple named Tabitha, whiche by interpretation is called Dorcas) the same was full of good works and almes dooers, whiche she dyd. And it chaunced in those dayes, that she was sycke, and dyed. When they had washed her and layde her in a chamber: because Lydda was nyght to Joppa, & the disciples had heere that Petre was there they sent vnto him, desiring him that he wold not be greued to come vnto them.

Petre arose and came with them. And when he was come, they brought him into a chamber. And all that towdowes stode rounde about him to praye and beseege the celes and garments whiche Dorcas made, whyle she was with them. And Petre put them all forth and kneled downe and prayed, and turned hym to the body, and sayde: Tabitha, arise. And he opened her eyes, and when she sawe Petre, she sayd: He hath gaue me the hande, and lift me vp, and called the barnes and towdowes and wchew her almes. And it was knowen througheout all Joppa, and many becomen on the Lozde. And it soortuned that he taried many dayes in Joppa, with one Symeon, a Canite.

The vision that Petre sawe, howe he was sent to Lydda. The brethren also receyue the spyr, and are baptised.

C A P I.

X.

There was a certayne man in Celarea called Cornelius, a captayne of the soldiers of Isral, a deuoute man, and one that feared God with all his howsolde, whiche gaue muche almes to the people, & prayde God alwayes. The same sawe in a vision evidently aboute the nyght the house of the baye an Angell of God commynge in, to him, & saunge vnto hym: Cornelius. When he looked on him, he was aschard and sayde: What is it Lozde? He sayde vnto him. Thy prayres & thy almes are come by me to remembre before God. And now send men to Joppa, & call for one Symeon named also Petre. He lodgeth with one Symon a Tanner, whose house is by the seeyde. He will tell thee, what thou oughtest to doo. When the Angell whiche spake vnto Cornelius, was departed, he called two of his howsolde seruantes, and a deuoute souer of them that wayged on him, and tolde them all the matter, and sent them to Joppa.

On the morrowe as they went on their waye, a vision appere vnto the same, Petre was by vnto the tope of the house to praye, about the set house. Then was he in honoure, & wolde haue eaten. But while they made ready, he fell into a trance, and sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great sheet, hange at the wynde, & was let downe to the earth.

Tabitha  
Dorcas

Chamber

Cellarea

Angell

Sheet



**C** eate, whiche in were all manner of, no. sores  
 beales of the earth, and vermin and wormes  
 and soules of paye. And there came a voyce  
 to him: Arise Peter, kill, and eate. But Pe-  
 ter saide: God forbid: For I haue ne-  
 uer eate any thinge that is comen of vermin.  
 And the voyce spake vnto him againe the se-  
 conde tyme: What God hath cleansed, that  
 make thou not comen. This was done thre  
 and the vessel was receyued by agaroe into  
 heauen.

**W**hye Peter mused in him self what this  
 by God wold be he had sent, meane: Beholde,  
 the men whiche were sent from Cornelius,  
 had made chaunge for his house, & stode  
 before the dore. And called out one and asked  
 whether Symon whiche was also called Pe-  
 ter were lodged there. Whye Peter thought  
 on it is vnto him, the voyce sayde vnto him: Be-  
 holde, men whiche the voyce therfore, get the  
 house, and go with them, and eouide not:  
 For I haue sent them. Peter went downe to  
 that men whiche were sent vnto him, from Cor-  
 nelius, and sayde: Beholde, I am he whom  
 ye see: What is the cause wherfore ye are  
 come? And they saye vnto him: Cornelius  
 capitaine, a iust man, & one that feareth God,  
 and of good repute amonge all the people of  
 the Jewes, was warned by an holy Angell,  
 to finde for the into his house, and to heare  
 doctrine of the. Then called he them in, and  
 lodged them.

**A**nd on the morow Peter went away with  
 them, and ret apace with them some Ioppa at  
 comyn: And the thirde daye entered  
 they into Caesaria. And Cornelius waite for  
 them, and had called together his wyues, &  
 speciall frends. And as he chaunced Peter to  
 come in, Cornelius met him, and fell downe  
 at his feet, and worshipped him. But Peter  
 toke him by the sayde: Stand vp: For men I  
 my selfe am a man. And as he talked with hym,  
 he came in, and founde many that were come  
 together. And he sayde vnto them: Ye knowe  
 how that it is an vnlawfull thinge for a man  
 that is a Jewe, to comyn or come vnto a  
 straunge: but God hath shewed me that I  
 shoulde not call any man comyn or vnlawful:  
 therfore came I vnto you, without sayenge  
 name, as lone as I was sent for. I aske the  
 cause, for what intent haue ye sent for me?

**A**nd Cornelius sayde: This daye now, wh.  
 daye I stode, and at the. 12. houer I prayde  
 in my house: and beholde, a man stode before  
 me in bright clothe, and sayde: Cornelius,  
 thy prayer is heard, and thyne almes doo are  
 had in remembrance in the sight of God.

**A**nd he therfore to Ioppa, and call for Simo  
 whiche is also called Peter. He is lodged in  
 the house of one Symon, a tanner by the see  
 syde, who as lone as he is come, shall speake  
 vnto the. Then sent I for the immediately:  
 and thou shalt well done for to come. Nowe  
 are we all here present before God, to heare  
 all thynges that are commaunded vnto the,  
 of God.

**T**hen Peter opened his mouth, and sayde:  
 As a trowth, I perceyue that God is not iac-

mall: but in all people, he that feareth hym,  
 and worketh righteously, is accepted with  
 hym.

**Y**e knowe the pitechpage that God sente  
 vnto the church of Ierusal, pitechpage praye  
 by Iohn Baptist, whiche is to loue our all:  
 And what pitechpage was published thowse  
 out all Iewry, and began in Caesaria, after the  
 baptysme whiche Iohn preached, howe God  
 had anointed Iesus of Nazareth, with the  
 holy ghost, and with power. Whiche Iesus  
 went aboute doinge good, and healinge all  
 that were opprest of the dyables, for God  
 was with him. And we are witnesses, of all  
 thynges whiche he dyd in the lande of the Ie-  
 wes, and at Ierusalem: whom they ston-  
 y longe on. Wims God stode by the thirde  
 daye, and shewed him openly, not to all the  
 people, but vnto us witnesses chosen before  
 of God, whiche are and shal be with him, af-  
 ter he arose frome death. And he commaun-  
 ded to us to preache vnto the people and testify,  
 that it is he that is ordened of God, a iudge  
 of quene and deed. To him give all the Ise-  
 phetes witness, that chose his name. All  
 that beleeue in him, shall receyue remission of  
 crimes.

**W**hye Peter yet spake these wordes, the  
 holy ghost fell on all them whiche heard the  
 pitechpage. And they of the circumcision whi-  
 che believed, were astounded, as many as came  
 with Peter, because that on the Gentyls al-  
 so was shed out the grise of the holy ghost.  
 For they beelde them speake with conge and  
 inquire God. Then answered Peter: Can  
 any man saye, that this shoulde not be bap-  
 tised with water, whiche he receyued the  
 holy ghost as well as we? And he commaun-  
 ded them to be baptised, in the name of the  
 Lord. Then prayde they hym to saye a few  
 dayes.

*¶ Peter knoweth the cause wherfore he went to  
 the Gentyls Ierusalem and Ioppa: for he had  
 the prophet Agabus prophesied death to him.*

CAPIT. XI.

**A**nd the Apostles and the brethren that  
 were thowsew Jewes, heede saye that  
 the brethren had also receyued the word  
 of God. And when Peter was come vnto Je-  
 rusalem, they of the circumcision reasoned  
 with him, sayenge: Thou wentest in to men  
 vnlawful, and eate with them.

**T**hen Peter began, & expounded the thynge  
 to othe to them, sayenge: I was in the cytie  
 of Ioppa, prayenge: and in a reuouce I saw  
 a vision, a certayne vessel descende, as it had  
 bene a large linnen clothe, let downe from  
 heauen, by the four corners, and it came to  
 me. Into the whiche when I hadde loked  
 myne eyes, I confounded and saw fourescore  
 beales of the earth, and vermen and wormes  
 and soules of the ayre. And I heerde a voyce  
 sayenge vnto me: Arise Peter, kill, and eate.  
 And I sayde: God forbid: For I haue ne-  
 uer eate any thinge that is comen of  
 vermin, & comen of vnlawful, with any tyme en-  
 tred into my mouth. But the voyce answered  
 me

*¶ Why:  
 107. 20  
 107. 21  
 107. 22*

*¶ The Ju-  
 107. 23  
 107. 24*

as whi  
happene  
p. cl. and  
p. m. h  
p. 222. 102  
p. 107. 10  
p. 10. 10  
p. 10. 10

m: agayne frome heauen, counte not thou  
those thynges common, whiche God hath  
created. And this was done the firste. And  
all were taken up agayne into heauen.

And whyle, amonge three were three  
men come unto the house where I was, sente  
frome Cesarea unto me. And the sperte sayde  
vnto me, that I woulde go with them, with-  
out doubtinge. These were they: then accom-  
panyed me: and we wente into the mans house.  
And he th' word was, howe he had sene an Ang-  
ell in his house, which stode and sayde to him  
sende men to Joppa, and call for simon, na-  
med also petre: He will tell thee, wordes,  
wherof thou and all thyne house shall  
be saved. And as I began to praye, the ho-  
ly ghoost fell on them, as he dyd on vs at the  
beginnyng. Then came to my remembrance  
the wordes of the Lorde, howe he sayde: \*  
Iouislytted with water, but ye shall be bap-  
tized with the holy ghoost. For as moche then  
as God gaue them the graces, as he dyd vnto  
vs, when we belued on the Lorde, Iesu  
Christ: What was I, that I woulde haue  
withstande God: When they heard this, they  
bride their yeare and glorified God, sayng:  
then hath God also to the gentyls granted  
repentance vnto life.

Then whiche were scattered abrode, thow  
the affliction that arose about Seuen, wa-  
ked thowme oute, till they came vnto Phenice  
and Cyprus and Antioche, preachyng  
the word to no man, but vnto the Jewes on-  
ly. Some of them were men of Cyprus, and  
Cyrene, which when they were come into An-  
tioche, spake vnto the Grekes, and preached  
the word Iesus. And the hande of the Lorde  
was with them, and a greace numb'g be-  
lieued and turned vnto the Lorde.

Religions of these thynges came vnto the  
ears of the congregation, which was in Je-  
rusalem. And they sent forth Barnabas that  
he woulde go vnto Antioche. Which when he  
was come, and hadde sene the gracie of God,  
was glad, and exhorted them all, that with  
purpose of heart, they wold continually cleave  
vnto the Lorde. For he was a good man, and  
full of the holy ghoost and of saide: and much  
people was added vnto the Lorde. Then de-  
parted Barnabas to Tarsus, for so like  
Haul. And when he had found him, he brought  
him vnto Antioche. And it chaunced that a  
dolefull, they hadde their conversation with  
the congregation there, & taught moche peo-  
ple: in so moche that the disciples of Antio-  
che were the first that were called Christen.

\* In those daies came Prophecie frome  
Jerusalem vnto Antioche. And there stode vp  
one of them named Agabus, and signified by  
the sperte, that there woulde be great dearthe  
through out all the world, whiche came to  
passe in the Emperours Claudius daies. The  
the disciples euery man accordyng to his ha-  
bit, purposed to sende accorde vnto the dis-  
ciple which dwelle in Jewry. Whiche thinge  
they also dyd, and sent it to the clothes, by the  
handes of Barnabas and Haul.

¶ Peter persecuted the Church, by which James,  
and Peter in prison, whom the Lorde deli-  
uered by an angell. The same which is written.

CAP. XII.

¶ That tyme Herode the kynge stretched  
forth his handes to bere ecclesiasticke of the co-  
gregation. And he killed James the bro-  
ther of Ioh' with the sword, and because he  
saw that it pleased the Jewes, he proceeded  
further, and tooke petre also. Then were the  
tymes of sweete vnto. And when he had caught  
him, he put him in prison, and deliuered him  
to. in \* accusations of Ioudices to be kept.  
intendinge after Easter to bringe him forth  
to the people. The was Peter kept in prison.  
But prayer was made without ceasinge of  
the congregation, vnto God for him. And when  
Herode woulde haue brought him oute vnto  
the people, & same night slepe petre betwene  
two souldiers, bounde with two charnes/  
and the keyes before the doore, kept the  
prison.

And beholde the angell of the Lorde was  
there present, and a light shined in the lodge.  
And he smote Peter on the cheek, and awoke  
him up, sayng: arise up quickly. And his  
charnes fell of from his handes. And the an-  
gell sayde vnto him: gird thy selfe and bynde  
on thy \* sandales. And so he did. And he  
sayde vnto him: call thy maner about the,  
I folowe me. And he came oute, and followed  
him, and wold not, that it was true: whiche  
was done by the angell, but thought he had  
sene a vision. When they were past the firste  
and the seconde watche, they came vnto the  
prison gate, that ledeth vnto the cite. Whiche  
opened to them by the othre accorde. And  
they wente oute and passed thowme one streete  
and by and by, the angell departed frome  
him.

And when Peter was come to hym like  
he sayde: now I knowe it a sweete, that the  
Lorde hath sent his angell, and hath deli-  
uered me out of the hande of Herode, & from  
all the layng, & wayes of the people of the  
Jewes. †

\* And as he cont'nyd the thyng, he came  
to the house of Marye the mother of one  
Ioh' which was called Marke also, where  
many were gathered together in prayer. &  
petre knocked at the entree doore, & Marke  
came forth to hearken, named Marko. And  
when he knewe petres voyce, he opened not  
the entree for gladnes, but ran in, and tolde  
howe he stode before the entree. And they  
sayde vnto her: thou art mad. And he bare  
counsaile that it was such so. Then sayde  
they: it is his angell. But petre continued  
knowing: and when they hadde opened the  
doore, and sawe him, they were adounged. And  
he beckened vnto the with the hande, to hold  
their peace, and tolde them by what meanes  
the Lorde had brought him oute of the prison. †  
And he sayde: go shewe these thynges vnto  
James, and to the brethren. And he departed  
and went into an othre place.

¶ Alone as it was daye, there was no litle

\* Quere  
of 10. 10.

\* Sandales  
are 10. 10. to  
be bounde vnto  
the feete.

\* This  
Ioh' is the  
same which  
was the  
author of  
Marko.

¶ In y<sup>e</sup> same the countrey, what was become of Peter. When he had called for Symon, and founde him not, he examined the keper, and commaunded them to depart. And he ascended Ierusalem to his house, and there he wrote letters to the churches, and sent them by Titus and Onesimus. And they came all together and made intercession unto Malchus the kynge chamberler, & desired him, because this countrey was nourished by the kynge's lande. And upon a day appointed, he came arrayed in royal apparel, and set him in his seat, and made an oration vnto them. And the people gave a shoute, sayinge: It is the bove of a God, and not of a man. And immediately the angel of the Lord & smote him, because he gave not God the honoure, & he was full of wrothnes, and gave by the ghost. And the word of God cleare and multiplied. And Barnabas and Paul returned to Ierusalem, when they had fulfilled their office, and told what things John, who he was also called Malchus.

¶ The wordes of Barnabas and Paul are written in the Acts of the Apostles.

¶ These and other things are written in the Acts of the Apostles.

CAPIT. XIII.

There were at Antioche, in the congregation the prophetes and teachers as Barnabas and Symon called Nige and Lucius of Cyrene and Mananthe who the Antiochians called by the name of the Holy Ghost, sayinge: Separate we Barnabas and Paul to the worke wherunto I have called them. Then said they and prayed, and put their handes on them, and let them go. And they after they were sent of the Holy Ghost, came vnto Sicily, and thence thence they sailed to Cyprus. And when they were come to Salamine, they preached the word of God in the synagoges of the Jewes. And they had John

also at the doctrine of the word.

¶ When they that were with Paul, were departed by the waye from Paphos, they came to Parga a cite of Pamphilia: & there John departed from them, and returned to Jerusalem. But they wandered throughte the countreyes from Parga to Saltoche a cite of the countrey of Cilicia, and thence into the synagoge on the Sabbath daye and into the house. And after the lawe and the prophetes were read, the rulers of the synagoge sent vnto them, sayinge: Ye men and brethren, if ye have any skillen to exhorte the people, say on.

¶ Then Paul stood up, and beckened with his hande, and sayde: Men of Israel, and ye that feare God, give audience. The God of this people hath chosen us, and raised up the people when they dwelt as strangers in the land of Egypt, and with a mighty arme broughte them out of it, and about the tymes of the prophetes he hath beene in the synagoges, and he destroyed the nations in the land of Canaan, and dwelt in their lande to them by lawe. And after he gave vnto them iudges & lawes, and the space of a mylliar and fortye yeres, vnto the tyme of Samuel the prophete. And after that, they desired a kynge: & God gave vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourty yeres. And after he had put him downe, he set by David to be their kynge, of whom I have escaped, sayinge: I have founde David the sonne of Jesse, a man after myne owne heart, he shall fulfill all my will.

¶ These things are written in the Acts of the Apostles.

¶ Of this mans seed hath God chosen me to be his prophete, & to be sent to the people of Israel, a sayour, one Jesus, when John had first preached before his commynge the tyme of repentance, to Israel. And when John had fulfilled his course, he said: whosoever believeth that I am, the same am I not. But beholde, after I cometh one after me, whose shooes of his feete I am not worthy to tounche.

¶ These things are written in the Acts of the Apostles.

¶ Ye men and brethren, children of the generation of Abraham, and who so ever maye knowe feareth God, to you is the word of saluation sent. For the inhabitants of Jerusalem, & they rulers, because they knewe him not, nor yet the wordes of the prophetes which are written in the lawe, they have fulfilled the same in condemninge him. And when they found no cause of death in him, yet desired they to kill him by craft. And when they had fulfilled all that were written of him, they took him downe from the tree, and put him in a sepulchre. But God raised him againe from death, and he was seen many dayes of them, whiche came with him from Saltoche to Jerusalem. And he was seen of them vnto this daye.

¶ These things are written in the Acts of the Apostles.

¶ And we declare vnto you, howe that the promise made vnto the fathers, God hath fulfilled vnto us their children, in that he hath raised up Jesus againe to turne us in to worshippe the livinge God. & thou art my sonne, thus saith the Lord thy God. As concerning that he hath raised him up from death, now no more to returne to corruption, he sayde on this wise

¶ These things are written in the Acts of the Apostles.

¶ The wordes of Paul are written in the Acts of the Apostles.

¶ The wordes of Paul are written in the Acts of the Apostles.









they company which departed from them at Pamphilia, and went not with them to the worke. And the destination was to Sarpe between them, that they departed a further one from y<sup>e</sup> other: so that Barnabas toke Marke and sailed unto Cyprus. And Paul toke Silas and departed, befallen of the brethren unto the grace of God. And he went thorow all Syria and Cilicia, Abithyrgage the congregations.

¶ Timothy is circumcised. Paul preacheth at Paphos, and there is put in prison.

C A P I. X V I.

**T**hen came he to Derba and to Lystra. And he holde, a certayne disciple was there named Timotheus, a womans sone whiche was a Jewelle and belued: but his father was a Greke. Of whome reported well, the brethren of Lystra, and of Hieronim. The same, Paul wolde that he shoulde go forth with him, and toke and circumcised him because of the Jewes which were in those quarters: for they knowe all, that his father was a Greke. As they went thurough the cities, they discouered them the officers sent to kepe, orderid of the apostles letters, whiche were at Jerusalem. And so were the congregations stablished in the faith, and increased in number daily.

**W**hen they had gone thurough out Phrygia, and the region of Galatia, and were forbydden of the holy ghost to preach the word in Asia, they came to Mysia, and soughte to go into Bithynia. But the sperte suffered them not. Then they went ouer Mysia, and came downe to Troada. And a vision appeared to paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, and helpe vs. After he had seene the vision, immediately we prepared to go into Macedonia, certified that the Lord had called vs, for to preach the Gospell vnto them. Then sailed we forth from Troada, and with a sturgeth course came to Samothracia, and the next daye to Neapolis, and from thence to Philippes, whiche is the chief cite in the parte of Macedonia, and a churche.

We were in that cite abidinge a certayne dayes. And on the Sabbath dayes we wente out of the cite, by a strete, where men were wont to praye. And we satte downe and spake vnto the women, whiche resorted thither. And a certayne woman named Lydia a sellar of purple, of the cite of Thyatira, whiche worshipped God, gaue vs audience. Whose heart the Lord opened that she attended vnto the thynges, whiche Paul spake.

**W**hen she was baptised and her household, we besoughte vs, saying: If ye thinke that I beleue on the Lord, come into my house, and abyde there. And he constrained vs.

¶ And it continued as we went to praye, a certayne dauid possessed with a sperte of south sayinge, met vs, whiche broughte her maister & maister inoche gages with prophesyng.

The same, followed Paul and he, and cryed, sayinge: Their men are the seruantes of the bryght God, which we haue vnto be the waye of saluacion. And this dyd she many dayes. But Paul wolde not consent, tumbled aboute and sayde to the sperte. I commaunde the in the name of Iesu Christe, that thou come out of her. And he came out the same houre.

**A**nd when hee maister and maister, sawe that the hope of their gages was gone, they caught Paul and Silas, and brue them in to the markett place, vnto the rulers, and broughte them to the officers, sayinge: These men trouble our cite, which are Iewes, and preach strange doctrines, which are not lawfull for vs to receiue, neyther to obserue, sithens we are Romayns. And the people ranne on them, and the officers rent theyr clothes, and commaunded them to be beaten with rods. And when they had beaten them sore, they cast them into prison, commaunding the kayter to kepe them surely. Who when he had receiued suche commaundement, thruste them in to the unner prison, and made theyr shooes steele in the noeths.

**A**t mydnyght Paul and Silas prayed, and prayed God. And the prisoners heard them. And sodenly there was a grate earthquake, so that the foundation of the prison was shaken, and anone all the doores opened, and euery manes bandes were loosed. When the keeper of the prison waked out of sleepe and sawe the prison doores open, he drewe out his sword and wolde haue killed him selfe, supposinge the prisoners had bene slaine. But Paul cryed with a loud voyce, sayinge: do thy selfe no harme, for we are all here. Then he called for a lighte and sprang in and came to them, and fell downe before Paul and Silas, and broughte them out and sayd: Sirs, what must I do to be saved: And they sayde: beleue on the Lord Iesus, and thou shalt be saved and thy household. And they prayed vnto him the worde of the Lords, and so all that were in his house. And he tooke them the same houre of the nyght and washed theyr wounds, and was baptised with all that belongeth vnto him straight way. When he had broughte them in to his house, he sete meate before them, and toped that he wold with all his household, beleeue on God.

**A**nd when it was daye, the officers sent the maisters, sayinge: let those men go. The keeper of the prison tolde this sayinge to Paul, the officers haue sente word to loose you. Therefore gite you hence and go in peace. Then sayde Paul vnto them: they haue beaten vs openly vncoumpted, whereas we are Romayns, and haue call vs in to prison: and thou woldst they sende vs awaye securit? Nay, not so, but let them come them selues, and let vs out. When the maisters tolde the keper these vnto the officers, they saide: when they heard that they were Romayns, and came and besoughte them, and broughte them out, and despyred them to departe out of the cite. So they went out of the prison and came into the house of Lydia, and when they had sente the

1477. b.  
1478. b.  
1479. a.

brethren, they comforted them and departed.

¶ Paul commeth to Thessalonica, where the Jews were the first on a roile. Paul preacheth, and commeth to Athens, where he preacheth the true and unknown God.

C A P I. XVII.

**A**fter they made their journey thowm Amphipolis, and Apollonia, they came to Thessalonica where was a Synagoge of the Jews. And Paul, as his manner was) went in unto them, and there labored dayes declared forth of the scripture unto them, & openinge and alleginge that Christ must needs have suffered and risen againe frome death, and that this Jesus was Christ, whom I sayd he. I praye to you. And some of them believed and came and accompanied with Paul and Silas: also of the deuoute Women a greate multitude and of the chiefe women not a few.

¶ But the Jewes which be eued nee, hauing indignation, toke vnto them curlen men which were barabanders, and gathered a company, and set all the city on a roile, and made assault vnto the house of Jason, and soughte to bringe them out to the people. But when they founde them not, they drave Jason and certain brethren vnto the houses of the citie, sayinge that trouble shoulde be come thither also, whiche Jason hath receiued pryncely. And these all do contrarie to the decrees of Ctesar, admittinge an other hynge, one Iesus. And they troubled the people and the officers of the citie, when they heard these things: and when they were iudicially aduerted of Jason and of the other, they let them go.

¶ And the brethren forsooke that place: Paul and Silas by night vnto Beroea. Whiche when they were come thither, they entered in to the Synagoge of the Jewes. There were the noblest of the citie amonge them of Thessalonica, whiche receiued the worde with all diligence of mynd, and searched the scriptures dayly whiche those things were true so. And many of the beleeued: also of worshipfull women which were Berenice, and of men not a fewe. When the Jewes of Thessalonica had knowlege that the worde of God was preached of Paul at Beroea, they came and moued the people there. And then forsooke with the brethren sent away Paul to go as it were to the sea: but Silas and Timothee abode there still. But they that graue Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timothee for to come to him forthwith and came they were.

¶ Wherby Paul warned by them at Athens, his spirit was moued in him, to see the citye gynn to worshippinge of ymages. Then he disputed in the Synagoge with the Jewes, & with the troupe of persones, and in the market dayly with them that came vnto him. Certaine Philosophers of the Epicurus and of the Stoynes, disputed with him. And some thes were which sayd: What wilt this babler saye? Other sayd: he seemeth to be a preacher of strange goddes, because he preached vnto the Jewes

and the resurrection. And they took hym, and brought him in to the Areoie. (Amonge may we not knowe what this new doctrine wherof thou speakest, is? For thou bringest strange words to our eares. We woulde knowe therefore what these things mean. For all the Athenians and strangers which were there, gaue them selues to notinge else, but euer to tell of some newe thinge.)

¶ Paul stood in the myddes of the Areoie, and sayde: ye men of Athens I perceiue that in all things ye are to superstitious. For as I passed by and behelde the manye altars, I worshipped youe goddes, I founde an altare wherunto was written: vnto the unknowne God. Whom ye then ignorantly worshipp, him I shew to you: & God that made the worlde and all that are in it, seeinge that he is Lord of heauen and earth dwelleth not in temples made with handes, neither is worshipped with mannes hautes, as though he neede of any thinge, seeinge he him selfe giveth life and breath to all men euer wher, and hath made of one bloude all nations of men, for to dwell on all the face of the earth, and hath assigned before, both long tyme, and also the endes of thys worlde, that they shoulde seke God, if they might see and fynde him, though he be not lare frome every one of vs. For in him we lyue, moue and haue our beinge as certaine of your owne Poyetes sayd. For we are also his generation. For as muche then as we are the generation of God, we oughte not to thynke that the Godhead is lyke vnto golde, siluer, or stone, grauen by craft and ymaginacion of men.

¶ And the tyme of this ignorance God regardeth not. But nowe he by dyuers all men require to be repente, because he hath appointed a daye, in whiche he will iudge the worlde accordinge to righte wysdomme, by that man whom he hath appointed, and hath offered faith to all men, after that he had called him frome the dead.

¶ When they heard of the resurrection frome the dead, some mocked, and other sayde: We will heare the againe of this matter. So Paul departed frome them. Howe be it certaine men came vnto Paul and belueued, amonge whiche was Dionysius a iudice, and a woman named Damaris, and other with them.

¶ Paul preacheth at Corinthum, and sheweth a prest and a wife, both opene in to Christ, with his wife, Erastus and Aquilla. The Jewes, Aquilla and Priscilla.

C A P I. XVIII.

**A**fter that Paul departed from Athens and came to Corinthum, and founde a certaine Iewe named Aquilla house in Panthis, lately come frome Italy with his wife Priscilla because that the Emperoure Claudius hadde commaunded all Jewes to departe frome Rome, and he dwelleth with them and wrought: their callinge was to make tentes. And he preached in the Synagoge

Luce. xxiij.

John. viij.

John. viij.

Act. xxiij.

Act. xxiij.

Act. xxiij.

Act. xxiij.

Act. xxiij.

Act. xxiij.

goze every Sabbath day, and exhorted the Jews and the gentils.

When Helas and Timotheus were come from Macedonia, Paul was constrained by the space to replye to the Jewes that Jesus was very Christ. But when they sayd contrary and blasphemed, he shoke his sayments and sayde unto them: your bloude upon your owne heedes, and from henceforth I goe diemle into the gentils. And he departed thence and entered in to a certayne mannes house named Titus a worshipper of God, whose house was adioyned to the synagoge. Whom he called Titus the chiefe ruler of the synagoge beluech on the Lords table with all his household, and many of the Countreians gave audience, and beluech and were baptised.

Then spake the Lords to Paul in the night by a vision. He not afeard, but spake, & holde not thy peace: for I am with the, & no man shall enuade thee that shall hurt thee. For I have much people in this cite. And he continued there a pease and sixe monethes, and taught them the word of God.

When Gallio was ruler of the counter of Achaia, the Jewes made insurrection with one Accusor against Paul, and broughte him to the iudgement seate. Saying: this fellow counsaileth men to worshippe God, contrary to the lawe. And as Paul was aboute to open his mouthe Gallio sayde unto the Jewes: what weeke a matter of wrong, or an euill dede? ye Jewes reason wolde that I wolde heare you: but it is but a question of wordes, or of names, or of your lawe, take ye to it your seuer. For I will be no iudge in suche matters, and hee drave them from the seate. Then toke of the Secker Gallio the chiefe ruler of the synagoge, and smote him before the iudges seate. And Gallio cared for none of those thynges.

Paul after this, taried there yet a good while, and then toke his leaue of the brethren and sayled thence in to Cyprus, Paphlagonia and Aquila accompaniung him. And he wrote his heed in Centricia, for he had a vow. And he came to Cyprus and left them there: but he him selfe entred into the synagoge, and reasoned with the Jewes. When they desired him to tary longer tyme with them, he consented not, but bade them fare well sayinge. I must needs at this sealle that I cometh, be in Jerusalem: but I will returne agayne vnto you, if God wil. And he departed home to Cyprus and came vnto Cesarea: and attended and saluted the congregation, and departed vnto Antioche. And when he had taried there a while, he departed. And wente ouer all the counter of Galatia & Bithynia by order, strengthinge all the disciples.

And a certain Jewe named Apollus, borne at Alexandria, came to Cyprus, an eloquent man, and mighty in the scriptures. The same was instructed in the waye of the Lords, and he spake freuently in the speche, and taughte diligently the thynges of the Lords, and huried him to the baptisme of John only. And the same began to speake boldly in the synagoge. And

when Aquila and Paphlagonia hadde herde hym they toke hym vnto them and expounded vnto hym the waye of Gods moze perfectly.

And when he was disposed to go in to Achaia the brethren wrote, exhortinge the disciples to receiue him. After he was come thither, he visite them moche whiche had beluech ed thowgh grace. And mightily he ouercame the Jewes, and that openly, bringinge by the scriptures that Jesus was Christ.

Of the rumour whom Paul baptised at Cesarea and what miracles were done by him. Demetrius mouthed sedition in the cite.

## CAP. XIX.

It fortuneth whyle Apollo was at Corinthum, that Paul passed thowgh the upper colles and came to Ephesus, and found certayne disciples, and sayde vnto them: haue ye receiued the holy ghoost whiche ye beieue? And they sayde vnto him: no, we haue not heard wherther there be any holy ghoost or no. And he sayde vnto them: wherwith were ye euen baptised? And they sayd: With Johns baptisme. Then sayde Paul: John baptised with the baptisme of repentance, sayinge vnto the people that they shoulde beleeue on him, whiche should come after him: that is on Christ Jesus. When they heerde that, they were baptised in the name of the Lords Jesu. And Paul layde his handes vpon them, and the holy ghoost came on them, and they spake with tonges, and prophesied, and all the men were about twelue.

And he went in to the synagoge, and behaued him selfe boldly for the space of three monethes, disputinge and arguing them expositions of the kyngdome of God. When dyuers wretche hadde beieued and beluech, but spake euill of the waye, and that before the multitude: he departed from them and separated the disciples. And he departed daily in the schole of one called Tyranus. And this continued by the space of .v. years so that all they which dwelt in Asia, heerde the word of the Lords Jesu, both Jewes and Grekes. And God wrought no small miracles of the handes of Paul: so that some of his body, were brought vnto the strike, naphyras or pactedness, and the dyseases departed from them, and the euill sprytes wente oute of them.

Then certayne of the bagabonde Jewes exoristres, toke vpon them to call ouer them whiche had euill sprytes, the name of the Lords Jesu sayinge: We comere you by Jesu whiche Paul persecuteth. And there were seuen sonnes of one Mircus a Jewe and chiefe of the prestes whiche did so. And the euill sprytes answered and sayde: Jesu I knowe, and Paul I knowe: but who are ye? And the man in whome the euill spryte was, ran on them, and ouercame them, and preyed agayne them, so that they felle out of that house naked and wounded. And this was knowne to all the Jewes, and Grekes also, whiche dwelt at Ephesus,

and seet came on them all, and they magnified the name of the Lord Jesus.

And many that believed, came and confessed and shewed their works. Many of them were the chief rulers of the craftes, whome they had bound and bound them betwixt all men, and they wanted the paye of them, and founde as by their thousande fructuings. So wondrously grew the word of God, and multiplied. After these things were ended, Paul purposed in the spirit, to passe ouer Macedonia and Achaia, and to go to Ierusalem, saying: After I haue bene there, I must also be Rome. So sent he vnto Macedonia two of the that ministered vnto him, Timotheus and Titus, but he hym self remained in Asia for a season.

The same tyme there arose no lesse a doo about that waye. For a certain man named Demetrius, a siluer smelter, which made siluer shrines for Diana, was not a litle benefitted vnto the craftes men. Whiche is called together with the workemen of the occupation and trade: So, ye knowe that by this cause we haue warne. And ye see and he see that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned awaye in the people, saying that they be not Goddesses whiche are made with handes. So is not only this our crafte commeth into perill to be set as naught: but also the temple of the great Goddess Diana shoulde be destroyed, and her magnificence shoulde be destroyed, whiche all Asia and the world worshipeth.

When they heard these sayings, they were full of wrath, and cryed out saying: Great is Diana of the Ephesians. And all the citie was on a roore, so they rushed into the common hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. When Paul would haue entred in vnto the people, the disciples withdrew him not. Certaine also of the chief of Asia which were his friends, stode vnto him, and sayd vnto him that he wolde not pface into the common hall. Some cryed one thinge and some an other, and the congregation was all oute of order, and the more parte knewe not wherfore they were come together.

Some of the company dyde for the Hieraxer, the Jewes shewyngs from southward. Hieraxer beckoned with the hande, and would haue gurne the people an audience. When they knewe that he was a Jewe, they arose a thowr almost for the space of thre houres, of all menynge: great is Diana of the Ephesians.

When the towne claerke hadde read the people, he sayd: Ye men of Ephesus, what man is it that knoweth not, how the citie of the Ephesians is a worshipper of the great Goddess Diana, and of the image whiche came thome heauen. Heringe then no man sayd here againe, ye oughte to be content, yet to haue nothinge sayd: so ye haue broughte in these these men whiche are nyether robbers of ciuities, ne despisers of your Goddess. Wherfore ye Demetrius and the craftes men

which are with him, haue any charge to any man, the lawe is open, and there are no faces, let them accuse one an other. If ye go aboute any other thinge, it maye be determined in a lawfull congregacion. For we are in trooperie to be accused of this Gaius dishonestie: for as muche as there is no cause wherby we maye greeue a schenninge of this concourte of people. And when he had thus spoken he let the congregacion speake.

Paul goeth vnto Macedonia and into Greece. At Troas he aryeth by a dream, At Ephesus he calleth the rulers of the congregacion together, cometh vnto the keynenge of Goddesses whiche they worshipeth, and telleth them, maketh his waye with them, and departed to Greece.

C A P I. XX.

After the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those partes, and giuen them large exhortacions, he came into Greece, and there abode thre monethes. And when the Jewes sayde awaye for him as he was aboute to saye vnto Syria, he purposed to retorne thow Macedonia. There accompanied him into Asia, Sopater of Berea, and of Thessalonias, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia, Tychicus and Trophimus. These went with him, and sayed vnto Troas. And we sayed awaye with Philippon after the Citer holysdaies, and came vnto them to Troas in foure dayes, whiche we abode seuen dayes.

And on the morow after the Saboth day, the disciples came together for to bryake bred, and Paul preached vnto them redy to depart on the morow, and continued the preaching vnto mydnyght. And there were many lightes in the chamber where they were gathered together, and there sat in a wyndow a certain young man named Eutychus, fallen into a depe sleepe. And as Paul declared, he was the more overcome with sleepe, and fell downe from the thyrde looke, and was taken vp dead. Paul went downe and set on him and embraced him, and sayde: make nothinge a doo, for his life is in hym. When he was come vp agayne, he brake bred, and talked, and comened a longe whyle, even till the morninge, and so departed. And they brought the young man a lyue, and were not a litle astonished.

And we went afore to Myra, and sayed vnto Miletus, thence to Miletus. For so had he appointed, so wolde hym selfe go a soke. When he was come vnto us to Myra, we toke him to, and came to Ephesus. And we sayed thence and came the next daye vnto Ephesus. And the next day we arrived at Samos, and sayed at Troasion. The next day we came to Mileton: for Paul had determined to leaue Ephesus as they sayed, because he wolde not spende the tyme in Asia. For he had to be

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Ca. 20

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**D** (if he could possibly) at Jerusalem at the day of Pentecost. Wherfore from Myricon he sente to Ephesus, and called the elders of the congregation. And when they were come to him, he sayd vnto them: Ye knowe from the firste daye that I came in to Asia, after what manner I haue bene with you at all seasons, scourginge the Lorde with all humbles of mynde, and with many teares, and temptacions, whiche happened vnto me by the saynges whayle of the Jewes, and howe I kepte backe nothinge that was profitable, but that I haue threatned you and laughte you openly and at home: in your houses, witnessyng bothe to the Jewes, and also to the Grekes, the resistance towarde God, and partly towarde our Lorde Iesu.

**E** And now behold, I go bounde in the spirit vnto Jerusalem, and knowe not what shall come on me there, but that the holy ghoost will nestle in euery citty, sayng: that banks and trouble shal be me. But none of these thinges moue me, neither to my selfe, nor vnto my selfe, that I myght fulfill my course with joye, and the ministracion which I haue receyued of the Lorde Iesu, to testifye the gospell of the grace of God.

**F** And now behold, I am sure that hence forthre all thosow whom I haue gone praichyng the kyngdome of God, shall be my face no more. Wherfore I take you to recorde this same daye, that I am put from the bounde of all men. For I haue kepte nothinge backe, but haue threatned you all the counsell of God. Take I the therefore vnto your selues, and to all the flocke, wherof the holy ghoost hath made you ouersires, to rule the congregation of God, whiche he hath purchased with his bloude. For I am sure of this, that after my departinge, all grievous wolues enter in amonge you, whiche will not spare the flocke, and of your owne selues shall men arise, speakyng peruerse thynges to blame disciples after them. Wherfore awake, and remember that by the space of thre yeres, I ceased not to warne euery one of you bothe nyght and daye with teares.

**G** And now brethren, I commend you to God, and to the wordes of his grace, whiche is able to burde the flesh, and to grue you an inheritance amonge all them whiche are sanctified. I haue desired no mannes siluer, golde, or bestment. Ye knowe well that these hands haue ministered vnto my necessities, and to them that were with me. I haue threatned you all thynges, how that so labouryng ye ought to receyue the wycke, and to remember the wordes of our Lorde Iesu, howe he sayde: It is more blessed to grue, then to receyue.

**H** When he had thus spoken, he knelch downe and prayed with them all. And they wepte abundantly, and fell on Pauls necke, and kysed him, sorrowyng most of all for the wordes whiche he spake, that they shoulde be true no more. And they accompanied him vnto the shippe.

**C** Pauls Journey by Shippe. Of Phrophe the C. a. angelle, and Agabus the prophete, which warned Paul of his goinge to Jerusalem, he came to Celsas in his purpose, and intaken in the temple.

C A P I. X X I.

**A** S he thowght that as fast as he had launched forth, and was departed from them, he came with a straight course vnto Cbeson, and the day followinge vnto the Rhodes, and from thence vnto Patara. And he founde a shippe ready to sayle vnto Phenices, and went aboard, and set forth. Then appeared vnto him Syrus, and he sette it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shippe was laden with merchize. And when he had founde brethren, he tarried there foure dayes. And they tolde Paul the thowght of the spirit, that he shoulde not go vp to Jerusalem. And when the dayes were ended, we departed and went our wayes, and they all brought vs on our waye, with their wyues and children, till we were come oute of the city. And we knelch downe with weepinge and prayed. And when we had taken our leave one of another, we toke ship, and they returned home agayne.

**B** When we had full ended the course from Tyre we arriued at Ptolomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Pauls company departed and came vnto Cesarea. And we entered into the house of Hostus the nauarch, whiche was one of the seuen tribunes, and abode with him. The same men hadd foure daughters byrgens, whiche had prophete. And as we tarried there a good many dayes, there came a certaine prophete from Tyre, named Agabus. When he was come vnto vs, he toke Pauls girdle, and bounde his handes and feet, and sayde: Thus sayth the holy ghoost, so shall the Jewes at Jerusalem bynde the man that oweneth this girdle, and shall deliuer him in to the hands of the Senyple.

**C** When we heard this, both we and othere of the same place, besought him that he woulde not go by to Jerusalem. Then Paul answered and sayde: What doo ye, wepyng and breachinge myne heere? I am readye not to be bounde onely, but also to dye at Jerusalem for the name of the Lorde Iesu. Whye we coulde not turne his mynde, we ceased sayng: the will of the Lorde be fulfilled. After those dayes we made our selues ready, and went vs to Jerusalem. There went with vs also certayne of the disciples of Cesarea, and thoughte with them one Ananion of Cyprus, an olde discipel with whom we hadde lodge. And when we were come to Jerusalem, the brethren receyued vs gladly. And on the morow, Paul went in with vs vnto Iames, and all the elders came togyther. And when he hadde saluted them, he tolde by order all thynges that God had wrought amonge the Genyles by his ministracion. And when they heard it they glorified the Lorde, and

*Handwritten marginal notes in the left margin, including the word 'And' and other illegible text.*

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sayde vnto him: Thou kennest biether, how many thousande Jewes there are whiche beleue, and they are all scious ouer the lawe. And euer they are informed of the, that thou teachest all the Jewes which are amonge the gentils, to forsake the lawe, and sayest that they ought not to circumcise their children, neither to keepe after the customes. What is it therefore? The multitude must needs come together. For they will heare that thou art scous. Do they see this, that we saye to the.

Act. vii. 12

¶ We haue souer men, which haue a borne on them. Them take, and purseye thy selfe with them, and doe soile on them, that they maye haue their bodies, and all that knowe that those things which they haue heid (circumcise the, see nothinge: but that thou thy selfe also healest and hepest the same. For as touching the gentils which beleue, we haue written and concluded, that they obserue no such thinges: but that they keepe them selues frome thinges omed to ydoles, from bloud, from stranges, and from fornication. Then the next daye Paul toke the men, and purseyed him selfe with them, and entred into the temple, declaringe that he obserued the dayes of the purification, until that an offeringe shoulde be offered for euery one of them.

¶ And as the seuen dayes spilde haue bene ended, the Jewes which were of Asia, when they sawe hym in the temple, they moued all the people, and layde handes on hym, crying: men of israel, whye. This is the man that teacheth all men euery where agaynst the people and the lawe, and this place. Wherfore he hath brought Greeks into the temple, and hath taughte it to heyl place. For they saie on. Euphymus an Ephesian hath hym in the city. Him they supposyd Paul had broughte into the temple. And at the city was moued and the people swarmed together. And they toke Paul and drue hym out of the temple, & scolded with the stones were cast.

¶ As they went about to kyl hym, thynges came vnto the chief captaine of the Souldiers, that all Ierusalem was moued. Whiche immediately toke Souldiers and vndercaptaynes, and ran downe vnto them. When they sawe the Captaine and the Souldiers, they leste surmyng of Paul. Then the Captaine came nere and toke him, and commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. And one crad this, an other that amonge the people. And when he coulde not knowe the certayntie for the rage, he commaunded hym to be carryed into the castel. And while he came vnto the Certe, it fortuned that he was borne of the Souldiers for the violence of the people. For the multitude of the people followed after, crying: a waye with him.

¶ And as Paul shoulde haue bene carryed into the castel, he sayd vnto the Captaine: maye I speake vnto the? Whiche sayd: Canst thou speake Greke? Kisse not thou that Cyprian, whiche before this hath made an vprour, & seduced into the wydernesse foure thousande

men that were murderers? But Paul sayde: I am a man whiche am a Jewe of Tarsus a cite in Syria, a Cytian of no vyle cite, & beseeche the suffer me to speake vnto the people. When he had giuen him licence, Paul stode on the steepe, and beckned with his hand vnto the people, and there was made a great silence. And he spake vnto them in the Hebrew tongue, sayinge:

¶ I haue answered the Jewes, so long as, and layde in prison agayne.

CAP. XII.

¶ Men brethren & fathers, heare myne answer whiche I make vnto you. ¶ When they hearde that he spake in the Hebrew tongue to them, they kepte the more silence. And he sayde: I am verily a man, whiche am a Jewe borne in Tarsus, a cite in Syria: newestrelie brought vp in this cite, at the feet of Gamaliel, and informed diligently in the lawe of the fathers, and was seruent vnto God ward: as yett all yett this same daye, and I persecuted this waye vnto the death, bynding and deliuering into prison bothe men and women, as ete chief priest dothe heare me witness, and all the elders of whom also I receiued letters vnto the brethren, and went to Damascus to bringe them whiche were three bounde vnto Ierusalem for to be purshed.

Act. 12

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Act. 12

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¶ And it fortuned, as I made my iourney, & was come nyght vnto Damascus about none, suddenly there shone frome heauen a great light rounde aboute me, and I fell vnto the earth, and hearde a voyce, sayinge vnto me. ¶ Saul, Saul, why persecutest thou me? And I answered: What see thou Lord? And he sayde to me: I am Iesus of Nazareth whom thou persecutest. And they that were with me sawe a light and were asfearde: but they hearde not the voyce of hym that spake with me. And I sayde: What will I doo Lord? And the Lord sayde vnto me: Arise, and go in to Damascus and there it shalbe told the of all thinges which see appointed the to do. And when I sawe nothinge for the brightnes of the light, I was ledde by the hande of them that were with me, and came into Damascus.

¶ And one Ananias a perfect man, and as yett earnest to the lawe hauinge good repute of all the Jewes whiche there dwelte, came vnto me, and stode and sayde vnto me: Brother Saul, loke vp. And that same houre I receiued my sight, and sawe hym. And he sayd the God of our fathers hath ordered the desoyr, that thou shouldest knowe his will, and shouldest see that which is ryghtfull, & shouldest heare the voyce of his mouth: for thou shalt be his witness vnto all men of those thinges, whiche thou hast seene and heard. And nowe: why tarryest thou? Arise and be baptized, and make awaye thy scruples, callinge on the name of the Lord. And it fortuned, when I was come agayne to Ierusalem and dwelt

**E** In the temple, that I was in a trance, and saw him, saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy teaching that thou teachest of me. And I said: How do they know that I preached and did in every synagoge them that believed on thee. And when the blood of thy witness Stephen was shed, I also stood by, and consented unto his death, and kept the garment of a Jew that slew him. And he said unto me, Depart, for I will leave thee a safe hence unto the Gentiles.

**J** They gave him audience unto his words, and then they by their voices, and said: Always with such a teaching come the city: it is pure that he would say. And as they cried and cast off their clothes, and said: We will not receive his teaching, the captain had him brought in to the castle, and commanded him to be scourged, and to be examined that he might know wherof they cried on him. And as they bound him with thonges, Paul said unto the Centurion that stood by: It is lawfull for you to scourge a man that is a Roman, and without cause? When the Centurion heard that, he went and tolde the captain, saying: What intendest thou to do? This man is a Roman.

**C** Then the captain came, and said to him: Tell me, art thou a Roman? He said: Ye. Had the captain answered: With a great summe of money I had freedom. And Paul said: I was free borne. Then forthwith departed from him they which would have examined him. And the captain also was afraid after he knew that he was a Roman: because he had bound him.

On the morrow, because he would have known the veritie, wherof he was accused of the Jewes, he led him from his bonds, and commanded the chief priests, and all the consule to come together, and brought Paul, and set him before them.

**E** Paul commeth before the counsell. **Chap. xxiii.** **1.** Paul commeth before the counsell. **Chap. xxiii.** **1.** Paul commeth before the counsell.

CAP. XXIII.

**P** Paul beheld the counsell and said: Men and brethren, I have lived in all good conscience before God until this day. The high priest Ananias commanded them that they should smite me on the mouth. Then said Paul to him: God smite thee if thou paynest wall. Forasmuch as thou judgest me after the law, and commandest me to be smitten contrary to the law? And they that stood by said: We see that thou art a Jew, high priest? Then said Paul: I will not dispute, that he was the high priest. For it is written: Thou shalt not curse the ruler of the people.

When Paul perceived that the one parte were Sadducees, and the other Pharisees, he cried out in the counsell. Men and brethren, I am a Pharisee, the sonne of a Pharisee. Of the hope and resurrection I have doctrine. I am judged. And when he had so sayde, there

arose a debate betweene the Pharisees and the Sadducees. and the multitude was divided. For the Sadducees saye there is no resurrection, neither angel, nor spirit, but the Pharisees graunte both. And there arose a great crye, and the scribes which was of the Pharisees parte, rose and stood, saying: we find none fault in this man. Though a spirit, or an angel hath appered to him, let us not strue against God.

**Chap. xxiii.**

And when there arose greates debate, the captaine fearinge, lest Paul should have been plucked asunder of them, commaunded the soldiers to go downe, and to take him from thence, and to bringe him in to the castle. The night followinge, God stood by him and said: be of good cheer Paul, for as thou hast testified of me in Jerusalem, so must thou beare witness at Rome. When therefore was come, recourse of the Jewes gathered them selves together, and made a bowe, saying: that they would kill Paul, if they had heard Paul. They were about twenty and made this conspiracy. And they came to the chief priest, and said: we have bound our selves with a bowe, that we will kill thee, if thou wilt not let us loose. Will we have Paul? Some therefore gave ye knowledge to the captaine and to the counsell, that he bringe him forth: that he be to morrow, as though we would knowe some thing more perfectly of him. But we are sure he cometh hither, let us see in the meane season to kill him.

When Pauls friends heard some of these sayings avarse, he went and entered in to the castle, and tolde Paul. And Paul called one of the under captaines unto him, and sayde: bringe this ponge man unto the high captaine: for he hath a certayne thinge to saye to him. And he took him, and brought him to the captaine, and said: Paul the high priest called me unto him, and prayed me to bringe this ponge man unto thee, whiche hath a certayne matter to saye to thee.

The high captaine took him by the hande, and went away with him out of the ward: and asked him, what had thou to say unto me? And he said: the Jewes are determined to kill thee, because thou wouldest bringe forth Paul to morrow in to the counsell, as though they would enquire somewhat of him more perfectly. But follow not they; myndes: for there is in ward for him of them more then thirtie men, which have bounde them selves with a bowe, that they will kill thee, if thou wilt not let them loose. And now are they ready, and lye for thy promise.

The captaine let the ponge man departe, and charged him: he should tell no man that thou haddest these things said to me. And he called unto him two under captaines, saying: make ready two hundred soldiers to go to Cesarea, and horsemen thirtie, and speere men two hundred, at the city: the house of the night. And be true to them, because that they maye put Paul on, and bringe him safe unto Felix the deputy, and write a litters in this maner.

Claudius Nereus unto the moost myghty ruler of the Iewes geuerour. This man was taken of the Iewes, and wolde haue ben tyllid of them. Then came I with soldiers, and rescued him, and perceyued that he was a Roman. And when I wolde haue knowen the cause wherfore they accused him, I broughte him forth in to thys counsell. These perceyued I that he was accused of questions of thys lawe: but was not guilty of any thyng worthy of death or of bondes. And when it was shewed me howe the Iewes layde warre for the man, I sent him straight way to the, and gave commaundment to his accusers, if they hadde anye againste him, to shew the same well. The Ioudites as it was commaunded them, to be present, and broughte him by night to Anaparnas. On the morowe they had the beste men to go with him, and returned vnto the Castell. Wherupon when they came to Cesarea, they presented the synnfull to the depu-tye, and presented Paule before him. When the depu-tye hadde read the letter, he asked of what countrey he was. And when he vnder- stood that he was of Cilic, I will heare the cause: when thys accusers are come also: and commaunded him to be kepte in Herodes subgenent house.

¶ Claudius Nereus accuseth Paule before Felix, he entreateth for him.

C A P I. XXIII.

**A**fter these dayes, Ananias the high pryest brethren with the elders, and with a certain orator named Tertullus, and entymed the ruler of Poule. When Paule was called forth, Tertullus began to accuse him sayinge: wher as we tyeue in greate quietnes by the means of the, and many good changes are done in this nation through thy providence: that alow we cure and in all places moost myghty Felix with al thanks. For without doubting that I be not tedious vnto the, I praye the that thou woldest heare vs of thy currense a litle whyles.

We haue founde this man a pestilent helme, and a mouer of debate vnto all the Iewes thowme out the lawe, and a murtherer of the king of Saaietes, and hath also entorced to pollute the temple. Whome we take and wolde haue iudged according to our lawe, but the hys captayne Lysias came vpon vs, and with greate violence toke him awaye out of our handes, commaundinge his accusers to come to the. Of whom thou mayste if thou wylt enquire, knowe of all these thynges wherof we accuse him. The Iewes also shal shew, sayinge that it was tven so.

Then Paule asked that the ruler him selfe had beheard vnto him that he wolde speake, answered: I will with a more quiet mynde as I were by my selfe, for as moche as I vnderstande, that thou hast ben of many yeres a iudger vnto this people, because I thou mayste knowe that there are yet but twelue dayes as I shew I wente by to Jerusalem for to praye, and they which found me in the temple sayu

tyng with any man, either carryinge by the people, neither in the Synagoge, nor in the city. Neither can they proue the thynges wherof they accuse me.

But then I confesse vnto the, that after that warre whiche they call heresy to worshippe the God of my fathers, despayninge all thynges whiche are written in the lawe and the prophetes, and haue hope towards God, that the same resurrection of the dead whiche they them selves take for also shall be both of iust and vniuste. And therefore studye I to haue a clere consciencie towards God, and towards man also.

Now after many prayes, I came and broughte shewe to my people, I offerede in the whiche they founde me punished in the temple, neither with malice, nor yet with vniustice, howe be it there were certayne Iewes oute of Asia, whiche oughte to be here presente before the, and accuse me, if they had oughte againste me: or elles let these same here saye, if they haue founde anye euyl doinge in me, whyle I stode here in the counsell: excepte it be for this one voyce that I cryed stande by amonge them, of the resurrection of the dead, and I iudged of you this daye.

When Felix heard these thynges, he desired them, for he knewe very well of that way, and sayd: when Lysias the captayne is come, I will knowe the verities of your matters. And he commaunded an vndercaptayne to kepe Paule, and that he shold haue care, and that he shold forbide none of his acquiesciance to minister vnto him, and to come vnto him.

And after a certayne dayes, came Felix and his wyfe Drusilla, whiche was a Iewe, and called forth Paule, and toke him of the cawth whiche is towards Cesar, and as he preached of thynges of conscience, temperance, and iudgement to some, Felix trembled: and answered: I knowe hath done enough of this tyme, departe: when I haue convenient tyme, I will sende for the. He hoped also that money shold haue ben giuen him of Paule, that he myght loose him: wherfore he called him the oftener, and communed with him. But after two yeres, Festus Doxtus came in to Felix towne. And Felix willinge to shewe the Iewes a pleasure, lette Paule in person bounde.

¶ The Iewes accuse Paule before Felix, he appereth vnto the Emperour, and is sent vnto Rome.

C A P I. XXV.

**W**hen Felix was come in to the Diocurne, after thys dayes he accused from Cesarea vnto Jerusalem. Then entorced him the vayne prestes, and the chiefe of the Iewes of Poule. And they broughte hym and desired fauour againste him, that he wolde sende for him to Jerusalem: and sayd they wolde sende for him in the way to heill him. Festus answered that Paule shold be kepte at Cesarea, but that he hym selfe wolde shortly departe thither. Let them therefore sayde he whiche amonge you are dable to see, come to me with

¶ Paule rownd and stich.

¶

¶







But when the fourteenth night was come, as we were can; ed in Adria about mydnyght, the wyppen dremed that there appeared some countrey vnto them: and sounde, and sounde it twentye faddoms. And when they hadde gone a lytell further, they sounded agayne, and sounde fytten faddoms. Then fearynge least they woulde haue fallen on some rocke, they cast foure anchors out of the shute, and wythred for the daye.

As the wyppemen were aboute to see oute of the wyppe, and hadde let downe the boke into the see, vnder a coulour as though they woulde haue cast anchors out of the wyppe: Paul sayde vnto the vndercaptayne and the Souldiers: except these abyde in the wyppe, ye can not be safe. Then the Souldiers cut of the rope of the boke, and let it fall awaie.

And in the meane tyme, betwene that and daye, Paul broughte them all to take meate, sayynge: Now is the fourteenth daye that ye haue taried and contrayned salynge, receyuinge nothyng at all. Wherefore I praye you take meate: for this noo doubte, is so: your helthe: for whate wyl not an heare fall from the head of any of you.

And when he had thus spoken, he toke bread and gaue thanks to God, in presence of the all, and brake it, and beganne to eate. Then were they all of good cheere, & they also toke meate. We were all together in the wyppe, ftye hundred thys score and fyttene soules. And when they had eaten ynough, they lychtred the wyppe, and cast out the wheate into the see.

When it was daye, they knewe not the lande, but they espied a certayne haven with a banke into the which they were mynded if it were possible, to thurst in the wyppe. And when they hadde taken by the anchors, they commytred them secure vnto the see, and lowed the rubber bondes, & hoysed by the marnes sapie to the wynde, and drew to lande. But they chanced on a place, whiche had the see on both the sydes, and thow in the wypp. And the loose parte stuche faste, and moued not, but the byrde brake with the violence of the waves.

The Souldiers counsell, was to kyll the psonnes, if any of them, when he hadde stromed oute woulde see awaie. But the vndercaptayne, wyllynge to saue paul, kepte them frome their purpose, and commaunded that they that coude swimme, woulde take eym selfe into the see, and scape to lande. And the other he commaunded to goo, some on boords, and some on bythen peeces of the wyppe. And so it came to passe, that they came all safe to lande.

The wypper hurtyd wch Pauls hande: he heald it Publius lather, and preacht it chryst at Rome.

## CAPL. XXVIII.

As when they were escaped, then they knewe that the yle was called Malte: And the people of the countrey bewelde be no itrell byrdes: for they byrde a fire and receyued by eury one, because of the present rayne, and because of the colde. And whil Paul hadde gathered a bochel of theyres, and put them in to the fyre, they came a byrde oute of the hear, and lept on his hande. Whil the men of the countrey sawe the wounde hang on his hande, they sayde amonge them selus: This man must needs be a murtherer: Whome thought he haue escaped the see, yet bynged with the see not to true. But he thought of the byrden into the fyre, and fette no harme. But they wayted, when he shoulde haue swollen, or fallen downe as doo serpentyr. So after they hadde toke a greete wypple, and sawe no harme come to hym, then they chaunged their mynde, and sayde that he was a god.

In the same place, the thirde man of the yle, whose name was Publius, hadde a lord wypp: the same receyued us, & lodged by thys daye courtowlye. And it so turned that the father of Publius laye in the of a feure, and of a bluddy fluxe. To whome Paul entrest in, and prayde, and layd his handes on hym and heald hym. When this was done, other also wch had bykes in the yle, came and were heald. And they gye by great honoure. And when we departed, they laide by wch thynges necessarye.

After thre monethes we departed in a wypp of Malte and yse, whiche hadde wyntred in the yle, whose badge was Castor and Pollux. And when we came to Syracuse, we taried there thys daye. And frome thence we set a compasse, and came to Regium. And after one daye the so wyppide blew, and we came the nexte daye to Rhodus: wher we found bye thym, and were desyred to eate with them fouren dayes, and so came to Rome. And frome thence, when the byrden brede of vs, they came agayne vs to apud;um, and so to laurenes. When Paul sawe eym, he thanked God, & wored bolde. And when he came to Rome, the vndercaptayne deliuered the psonnes to the wyse Cayphas of the host: but Paul was sufferd to dwell by him selfe in one Souldiers quart kepte hym.

And it so turned after thys daye, that Paul called the chiefe of the Jewes together. And when they were come, he sayde vnto them, Men and brethren, though I haue committed nothyng agaynst the people, or lawes of our fathers: yet was I deliuered prisoner, frome Jerusalem, into the handes of the Romanys. Wherby when they hadde examyned me, woulde haue let me go, because they found no cause of death in me. But when the Jewes cryed contrarye, I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called so few, men so to you, and to heare with you: because that for the hope of Israel, I am bounde with this charge.

And they said vnto him: We wyl be re-  
 ceyued heres out of Jewys precharngs vnto  
 the. neyther came any of the hierchur that  
 desired to speake our harme of the. But we  
 wyl beare of the what thou thinkest. For we  
 haue heard of this scare, that euery where it is  
 spoken agaynst. And when they had appoin-  
 ted him a daye, there came many vnto him to  
 his lodgyng. To whom he expounded and  
 declared the kyngdome of God, and preached  
 vnto them of Iesu: bothe out of the lawe of  
 Moyses, and also out of the prophetes. such  
 tyme morninge to nyght. And some beleued  
 the thynges which were spoken, and some be-  
 lieued not.

When they agreed not amonge them sel-  
 ues they departed, after that Paul had spou-  
 ken one word. Well spake the heyr. god by  
 the prophetes vnto our fathers, sayeng:  
 \* Do vnto this people and saye: withoute  
 eares shall ye heare, and shall not vnderstand:  
 and with poure eyes shall ye se, and not per-  
 ceue.

For the best of this people is waxed grosse,

and thare eares were thicke of hearinge, and  
 thare eyes haue they closed: lest they shoulde se  
 with thare eyes, and heare with thare eares, &  
 vnderstande with thare heertes, and shoulde be  
 conuerted, and I woulde heale thern. He it  
 knowen therfore vnto you, that this saluand  
 of God is sent to the Gentiles, and they wyl  
 heare it. And when he had sayde that, the Je-  
 wes departed, and had geate altercation a-  
 monge thern selues.

And Paul binde two peces full in his lod-  
 gyng: and receyued all that came to hym,  
 preachyng the kyngdome of God, and  
 teachyng the thynges whiche  
 he comended the Lord

Jesu was all  
 con-  
 sidered, vnto  
 goden.

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Act. vii.  
 Math. xiii. 14.  
 Marc. x. 49.  
 Luke. vii. 46.  
 Iohn. xii. 41.

¶ Here endeth the Actes of the Apostles.

The Epistle of the Apostle S. Paulle to the Romaynes.

Which declareth his love towards the Romaynes in which was the Gospel in which the truth thereof, and rebuketh the weakness of the flesh.

C A P I. I. +



And the ser-  
mons of Iesu  
Christe called  
to be an Apo-  
stle, put apart  
to proache the  
gospel of god  
which he pro-  
mised afore by  
his prophet in  
the holy scrip-  
tures & make  
manifestion of his

love, in giving us the use of David, as pre-  
terpynge to the scribe: and declared to be the  
sonne of God, with power of the holy ghost  
that sanctified, shewing the tyme that Iesus  
Christ our Lord rose againe from the dead, by  
whome we have received grace and Apostles-  
hip, to bynge all maner brethren people unto  
the acknowledgement of the faith, that is in his name:  
of which we are a part also, whiche are Ie-  
sus Christes by callinge. +

To all you of Rome beloved of God, and  
fervent by callinge. Grace be vnto you, and peace  
of god our father & from the Lord Iesu Christ.

First I thanke my god thorow Iesu Christ  
for you all, because your faith is professed  
throughout all the world. For god is my maner,  
whom I serve with my spirit in the gos-  
pel of his sonne, that without ceasinge I make  
mention of you alwayes in my prayers, belie-  
chinge in it ones at last, a prosperous iourney  
by the will of god might fortune me, to come  
unto you. For I longe to see you, that I might  
be ioyous amongst you some ghostly profit to  
bringe the you with that is, that I might be  
comforted to grete with you, through the  
common language which we and I have.

I woulde wolde knowe hereafter that I  
have often times purposed to come unto you  
but have ben lett by brethren, so have some  
feare amongst you, so I have amongst other  
of the Gentiles for I am better bold to the  
Dukes, and to them whiche are no Dukes,  
unto the learned, and also unto the unlearned.  
Therefore as muche as in me is, I am ready to  
preache the gospel to you of whome also. For  
I am not ashamed of the gospel of Christ, be-  
cause it is the power of god vnto saluation to  
all that beleue, namely to the Iewes, and also  
to the Gentiles. For by it the righteousnes of  
god is opened from: as the scriptures say. As it is  
written: + the next shall I say by Iesu.

For the wrath of god appeareth from heauen  
against all ungodlynes and unrighteousnes  
of men, whiche the ungodlye the truth in beinge  
sinnes: for as muche as what maye be the  
wrath of god, that saith to manifest amongst the

For god hath shewed it unto them, so that his  
mutable thynges: that is to saye, his eternal  
patience and goodnes, are unthankful and sine  
by the works from the creation of the world  
so that they are without excuse, in as muche  
as when they knewe god, they glorified hym  
not as god, neither were thankfull, but were  
full of vanities in their imaginations, and  
they: so they became unthankful, when  
they counted them selves wise, they became  
foles, and turned the glorie of the immortal  
god, vnto the similitude of the image of mor-  
tal man, and of byrds, and four footed beastes,  
and of serpentes. Wherefore god hath: he  
gave them up vnto igny: beastes lusts, vnto  
uncleane affe, to despise they shewe bodies by  
them selves: whiche turned his southe vnto  
a lye, and was whippred and cursed the creature  
more then the maker, whiche is blessed for  
ever. Amen. For this cause god gave them up  
vnto ungodly iudges. For when they were  
by deuaunge the naturall vse vnto the vna-  
natural. And: so they: also the men like the  
naturall vse of the woman, and bygent in their  
lustes one to another. And man which man  
thoughte himselfe, and receyued in the na-  
ture the reward of they receyue, as was  
sayd afore.

And as it seemed not good vnto them to be  
knowne of god, even so god deliuered them up  
vnto a leuise iudger, that they wolde do the  
thynges whiche were not comly, beinge full  
of all vngodly thynges, of fornication, wpre-  
hencie, uncleane iudges, malicioulnes, full of  
enues, murder, strake, drinke, euill con-  
science, writhing, backbiters, haters of god,  
boies of wronge, proude, hautes, bynges  
of euill thynges, disobedient to father: mo-  
ther, without understandinge, constant vrea-  
ders, without conscience, and without  
mercies, without feelinge, without  
compassion: of god, howe that they whiche com-  
mitte such thynges are worthy of death, yet not  
only do theye the same, but also haue pleasure in  
them that do them.

Which rebuketh the Iewes, which do not believe in  
the lawe of god, but in the lawe of man.

C A P I. I I.

Therefore art thou inexcusable, o man,  
who so euer thou be that iudgest. For  
in that thou iudgest another, thou con-  
demnest thy selfe. For thou that iudgest, dost  
euen the same. But we are sure that the iudg-  
ment of god is according to the truth, as in  
them whiche thou iudgeste such thynges. I sayest  
thou this, o thou that iudgest them whiche  
do such thynges, and yet dost the very same,  
that thou shalt escape the iudgement of god:  
I reder despised thou the words of his good-  
nes, patience, and longe forbearance: and re-  
membered not to be that the kindness of God  
ledde thee to repentance?

But thou art thyng hard here I can not  
repent, because the to greter the seruante of  
the lawe shall the daye of vngodlynes, when  
that he shal be the righteous iudgement of god,  
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B

Palmer

to abide by it towards every man according to his degree, that is to say, respect, honour, and immortality: to them which concern in good bondage, and in the eternal life. But unto them that are rebellious and disorder the truth, and follow licentious, what come indignation, wrath, tribulation and anguish upon the soul of every man that doth the curie: of the Jewe first, and also of the Gentyle. To every man that doth good, shall come praise, honour, and peace: to the Jewe first, and also to the Gentyle. For there is no partialitie with God. But who so rule hath sinned without lawe, shall perishe without lawe. And as many as have sinned under the lawe, shall be iudged by the lawe. For before God they are not righteous, whiche he see the lawe: but the doore of the lawe shall be unshut. For if the Gentyles whiche have no lawe, do of nature those things yet conceived in the lawe: then they haunge no lawe. see a lawe: unto them selves, which were the doore of the lawe written in their hearts: whiche they conscience beareth witness unto them, and also their thoughts, accusing one another, or excusing at the day when God shall iudge the secrets of men by Iesu Christ, according to my glad tidings.

L

Shalt thou then art called a Jewe, and trustest in the lawe, and enuouest in god, and knowest his will, and hast experience of good things, and thou art informed by the lawe, and blunest that thou thy self art a guide vnto the blinde, and light to them whiche are in darkness, an instructor of them whiche lacke discretion, a teacher of blindness, which hast the forme of that which ought to be knowne, and of the truth in the lawe. But thou which teachest an other teachest not thy selfe. Thou praesed a man which would not commit adultery, and thou breakest the iocke. Thou abhorrest images, and doste God of his honour. Thou respectest in the lawe, and thou doste breaking the lawe, dishonourest God for the name of God to saye upon of amonge the Gentyles thou tellest you: as it is written.

D

Circumcision verily availeth if thou kepe the lawe. But if thou breake the lawe, thy circumcision is made vnto man's shew. Therefore if thou vnto circumcised kepe the right things contained in the lawe: what not his circumcision be counted for circumcision? And what is of vnto circumcision whiche is by nature if it kepe the lawe, iudge thy whiche bringe vnder the letter & circumcision, what teares the lawe? For it is not a Jewe, whiche is a Jewe outwardly. Neither is that thing circumcision which is outward in the flesh. But he is a Jewe which is to God, and the circumcision of the heart is the true circumcision, which is in spirit, and not in the letter, whose praise is not of men, but of God.

For the which have not performed the Jewes have, and thus both the Jewes and Gentyles are vnder the lawe, and are iudged only by the grace of God in Christ.

What preferment then haue the Jewe? Or what advantage circumcision? Surely very moche. First vnto them that come vnder the word of god. What then though some of them had not believed? Shall they therefore make the promise of God without effect: God so; byd. Let God be true, & all men liars, as it is written: Thou mightest be multiplied in thy saying, and thou shalt overcome when thou art iudged.

If our vnto righteousness make the righteousness of God more effect, then: what shall we saye? Is God vnto righteousness, whiche saith vengeance? I speake after the manner of men. God so; byd. For both when that god iudge the world? If the veritie of God appeare more effectuall towards my selfe vnto his praise, why am I vnto iudged as a sinner? and saye not rather as men curill speake of vs, and as some other: that we saye let vs do right, that good maye come thereof: Whose damnation is iust.

What say we then? See we better then they? For in no wise for we haue alreadye said how that bothe Jewes and Gentyles are all vnto sinne, as it is written: there is none righteous, no not one: there is none that doeth right, there is none that teacheth after God, they are all gone out of the waye, they are all vnto: vnto. there is none that doeth good, no not one. & their throte is an open sepulchre, with their tongues they haue disceined: the poison of asps is vnder their tippes. Whose mouthes are full of cursing and bitterness. Their feete are swift to shed blood. Destruction and vnto detents are in their wayes. And the way of peace they haue not knowne. There is no feare of God before they: eyes.

We knowe that what so ever the lawe saith, he sayeth it to them which are vnto the lawe. That all mouthes may be stopped, and all the world be subiect to God, because that by the lawe of the lawe shall no feare be vnto: vnto in the sight of God. For by the lawe cometh the knowledge of sinne.

Howe the righteousness that cometh of God, is declared without the fulfilling of the lawe, havinge witness of the lawe, and of the Prophets. The righteousness no doubt whiche is good before God, cometh by the faith, of Iesus Christ, vnto all and vpon all that believe.

There is no difference: for all haue sinned, and lacke the glory of God: but are iudged freely by his grace, through the redemption that is in Christ Iesu, to whom God hath made a sacrifice of mercie, whome saye them his blood, to witte the righteousness whiche bringe him is of his grace, in that he forgiveth all sinnes that are past, whiche God had sent to come at this time the righteousness that is allowed of him, that he might be counted iust, and a witness of him which is Iesu Christ.

When in them they saye? It is excluded. Is it not the lawe of the lawe of works? For it is by the lawe of faith.

Which we saie that a man is iustified by

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by faith without the deedes of the lawe. To be the God of the Jewes onely? To be not also the God of the Gentiles? Yes of the Gentiles also: For it is God onely, whiche will in hisse circumcision of saythe, and uncircumcision of those saythe. Do we then despise the lawe thowtwe saythe? God forbid. But we rather stablish the same.

¶ He declareth by the example of Abraham, that saythe without, & not the lawe maye the worshiper thereof.

CAP. III.

**W**hat shall we say then that Abraham our father as pertaininge to the flesh, dyed saythe? ¶ Abraham was justified by deedes, then had he whom to receive, but not before God. For what sayeth the scripture? Abraham believed God, and it was counted unto him for righteousness. To him that worketh is the reward not reckned of favour, but of duty. To him that worketh not, but believeth on him that justifieth the ungodly, his saythe is counted for righteousness. Even as David describeth the blessednesse of the man, unto whom God ascribeth righteousness without deedes. + Blessed are they, whose righteousness are forgiveness, and whose synnes are covered. Which is that man to whom the Redeemer is not synne.

Came this blessednes then upon the circumcised, or upon the uncircumcised? We saye verily so: that faith was reckned to Abraham for righteousness. Whom was it reckned: in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet uncircumcised. And he receiveth the signe of circumcision as a seale of the righteousness whiche he is by faith, whiche faith he had yet before circumcision: that he wolde be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also: and that he might be the father of the circumcised, not because they are circumcised onely, but because they walke also in the steppes of that faith that was in our father Abraham, before the tyme of circumcision.

¶ For the promise that he wolde be the heire of the world, was not given to Abraham, as to his seed thowtwe saythe: but thowtwe saythe the righteousness of saythe. For if they wolde be of the lawe, be theye, then is saythe but vayne, and the promise of none effect, because the lawe causeth wrath: for where no lawe is, there is no transgression. Therefore by faith is the inheritance given, that it might come of favour, and the promise might be sure to all the seed. Not to them onely which are of the lawe, but also to them which are of the faith of Abraham, whiche is the father of us all. As it is written: I have made thee a father of many nations, even before God whom thou hast believed whiche saith, he shall be thy seed, and called those thynges to be, which he had not, as though they were.

¶ Which Abraham contrary to hope, believed in hope, that he wolde be the father of many nations, and thus to that which is spoken:

So shall thy seed be. And he saynted not in the faith, nor yet considered his owne body which was now dead, even when he was almost an hundred yere old: he yet that hath a maner of childe dispute. He shaketh not at the promise of God thowtwe saythe, but was made strong in the faith, and gave honour to God, full certified, that what he had promised, that he was able to make good. And therefore was it reckned to him for righteousness.

It is not written for him onely, that it was reckned to him for righteousness, but also for us, to whom it shall be counted for righteousness, so that we believe on him that raised up Jesus our Lord from the dead: whiche was given for our synnes, and also againe for to us which live.

¶ The power of saythe, hope a lawe: and how much foregoeth from Adam unto Christ, by whom onely we have forgiveness of synnes.

CAP. V.

**B**ecause therefore we are justified by faith, we are at peace with God thowtwe saythe our Redeemer Jesus Christ, by whom we have a warfare in thowtwe saythe, unto his grace, to continue in thank receive in hope of the promise that shall be given of God: first to us onely: but also we receive in tribulation. Knowing that tribulation bringeth patience, patience experience experience bringeth hope, and hope maketh not ashamed, for the love of God is shed abroad in our hearts by the holy ghost, whiche is given unto us.

For when we were yet without grace to the tyme: Christ dyed for us to redeeme us from all ungodly, yet least we shoulde be for a righteous man. Precious purchase for a good man such a man dyed. + But God sent us his love that he hath to us, so: as much as we were yet synners, Christ dyed for us. For the more then now being justified in his blood, that we be saved from wrath thowtwe saythe him.

For if when we were ungodly, we were reconciled to God by the death of his sonne: much more shall we be reconciled, we shall be preserved by his life. Not onely so, but we also love in God by our Lord Jesus Christ, by whom we have received the attonement.

Wherefore as by one man synne entered in to the world, and death by synne. And so death went out to all men, in so much that all men sinned. For even thus the tyme of the lawe was synne in the world, but synne was not regarded as long as there was no lawe: in which tyme the death reigned from Adam to Moses, even our Lord also that synned not, was in the transgression as by Adam: whiche is the figure of him that is to come.

But the grace is not like as the synne. For if thowtwe saythe the syn of one, many be dead: much more plentifulous upon many was the grace of God and grise by grace, which grace was given by one man Jesus Christ.

And the grise is not over one synne, as death came thowtwe saythe one synne of one that synned: for damnation came of one synne unto condemnation: but the grise came to justifye from many synnes.

Gal. 3. 24

2

13

6

¶ Adams synne bredde death to us all: as our synnes were forgiven by Christ, and thus we are saved from death by his grace.

17 b

104

17 b

121 b

24 a

24 a

24



**W**hy spake, for ye by the synne of one man are  
reputed by the meane of one: muche more  
why the gift of grace and of the grise of rightousnes, is givyn in  
by the meane of one, (that is to say,) Jesus  
Christ.

¶ Therefore then as by the synne of one, con-  
demnation came on all men: it was so by the tu-  
ching of one committed the rightousnes that  
bringeth life by one almen, for as by one mans  
disobedience many became synners: so by the  
obedience of one, that many be made righteous.  
But the grace in them: the same synne covered in,  
that bringeth both unclean. Therefore it is where  
abundance of grise was, there was more  
plentifulnes of grace: to them that by one synne  
had sinned unto death, even so by the grise  
they receyve the gift of rightousnes by the same  
Christ, by the helpe of Jesus Christ.

¶ For as muche as we be delivered thowgh Christ  
from synne, we muste followe that which is true as  
the servants of God, and not after our own willes.  
The which is the reward of rightousnes and grise.

CAPIT. VI.

**W**hat shall we saye then? Shall we con-  
tinue in synne, that there maye be abun-  
dant of grace? God forbid. How shall  
we that are dead as touching synne, live any  
longer therein? ¶ Remember ye not that al  
we intyre are baptised with the name of Je-  
su Christ, are baptised to dye with hym?  
We are buried with hym by baptysme for to  
dye, that iphewyse as Christ was raised up  
from death by the glorie of the f. thre. even so  
we also shoulde walke in a newe: life. For if we  
be grafed in death, he unio thim: even so must  
we be in the resurrection. It is not muste re-  
member ye, that our olde man is crucified with  
hym also, that the body of synne mighte bette-  
ly be destroyed, that henceforth we shoulde not  
be servants of synne. For he that is dead, is  
justified from synne.

¶ Wherefore ye have been tried Christ, we be-  
lieve that we shal live with hym: remembering  
that Christ, bringe us also raised from death, dy-  
eth no more. Death hath no more power over  
hym. For as touching that he dyed, he dyed  
concerning synne, once. And as touching  
that he liveth, he liveth unto God. Likewise  
yماغن ye also, that ye are: dead concerning  
synne, but are alive unto God thowgh Jesus  
Christ our Lord. ¶ Let not synne reigne  
in your mortall bodies, that ye shoulde  
thereunto obey in the lusts of it. Neither give  
ye your members as instruments of unright-  
eousnes unto synne, but give your selves  
unto God, as they that are alive from death.  
And give your members as instruments of right-  
eousnes unto God. Let not sinne have power  
over you: for ye are not under the lawe, but  
under grace.

¶ What then? Shall the synne, because the  
are not under the lawe, but under grace? God  
forbid. ¶ Remember ye not that to whome  
so ever ye commit your selves as servants  
to obey, his servants ye are to whome ye o-

bey: whether it be of synne unto death, or of  
obedience unto rightousnes? God be thanked,  
that wher as ye were the servants of synne,  
ye have now obeyed with the will the forme  
of doctrine wherunto ye were delivered. Ye  
are then made free from synne, and are become  
servants of rightousnes. ¶

¶ I speake after this fashion because of the  
infirmite of your fleshe. For as ye have given  
your members, servants to unrightousnes and  
to wickednes, bringinge out of one wickednes  
unto another: even so now give your mem-  
bers servants unto rightousnes, that ye may  
be sanctified. For when ye were the servants  
of synne, ye were not under rightousnes. What  
state had ye then, in those thynges wherof ye  
are now ashamed? For the ende of them is  
death. But now beinge delivered from synne,  
and made the servants of God: ye have your  
fleshe to be sanctified, and the ende everlasting  
life, for the reward of grise in death: but  
small. ¶ Life is the grise of God, thowgh  
Jesus Christ our Lord.

¶ Christ hath delivered us from the lawe and  
death, wherewith we were bounde: and our  
warde man is, and callith it the lawe of the men-  
tye.

CAPIT. VII.

**R**emembre ye not brethren? I speake to  
them that knowe the lawe, howe that  
the lawe hath power over a man as long  
as it endureth: For the woman, whiche is sub-  
ject to an husband, is bounde by the lawe to  
the man as long as he liveth. If the man be  
dead, she is loosed from the power of the man.  
So even, ye whiche the man truly the couple  
be like with an other man, ye shall be con-  
cerned with the lawe. But if the man be dead  
we are free from the lawe, so that we are no more  
like with an other man, though the couple be like with  
an other man.

¶ Even so ye my brethren, are freed concerning  
the lawe by the body of Christ, that ye shoulde  
be coupled to an other. I meane to saye that  
to give agayne frome death, that we shoulde  
bringe forth the frute unto God. For when we  
were in the fleshe, the lusts of synne whiche  
were dried up by the lawe, reigned in our mem-  
bers, to bringe forth frute unto death. But now  
are we delivered from the lawe, and freed from  
that wherunto we were in bondage, that we  
shoulde serve in unrightousnes of the lawe, and not in  
stones of the letter.

¶ What shall we saye then? Is the same synne?  
God forbid, but I knowe not what synne men,  
but by the lawe. For I had not knowne what  
lust had meut, until the lawe had said, & then  
was it in. But synne hathynge an occasion  
by the commandment: wrought in me all man-  
ner of concupiscence. For without the lawe synne  
was dead. I lived without lawe. But when  
the commandment came, synne encreased, and  
I was dead. And the very same commandment  
wherewith was obeyed unto life, was founde  
to be with me an occasion of death. For synne  
toke occasion by the meane of the command-  
ment, and to delivere me, & by the same I  
die.

¶ For the lawe  
is not the cause  
of synne, but  
the occasion  
of synne.

¶ For the lawe  
is not the cause  
of synne, but  
the occasion  
of synne.



parts of God, and maketh intercession for vs.

Who shall separate vs from the love of God? Shall tribulation? Shall anguish? Shall persecution? Shall hunger? Shall nakedness? Shall perill. Shall the sword? As it is written: for the sake are we killed all day long, and are counted as sheepe appointed to be slain. Nevertheless, in all these things we overcome through Christe his blispe that loveth vs. For I am sure, that neither death, neither life, neither angels, nor rule, ne power, neither thinges present, ne thinges to come, neither height neither lowth, neither any other creature shall be able to part us frome the love of God, whiche is in Christe Iesu our Rede. h

¶ And complaineth upon the heede heere of the Jewes that were persecutors of Paul, and howe the heere are chosen in Christe.

C A P I. IX.

I **A**re the true in Christe, and he not, in that whereof my conscience beareth me witness in the holy ghost that I have great bewaile, and continuall sorow in my herte for I have myschaused my selfe to be cursed frome Christe, for my brethren and my kinsmen persecute me to the death, whiche are the Israelites. To whom pertaineth the adoption, and glory, and the covenantes, and the law that was given, and the service of God, and the promises: whiche also are the fathers, and of whom, as concerning the flesh, Christe came, whiche is God over all, blessed to; ever. Amen.

I speke not of these things as though the friends of God had taken none care. For they are not all Israelites whiche have the name of Israel: neither are they all christians, because they are the seed of Abraham. But in Isaac shall thy seed be called: that is, they which are the children of the promise, are not the children of god. But the children of promise are counted for seed. For this is a worde of promise: I assure this unto you, I come, and Isaac shall have a sonne.

¶ Neither was it so with her onely, but also when shee was to be borne by one, I mean by our father Isaac, the children were borne, when they had neither good nor bad that the purpose of god, whiche is by election, might stande, it was sayd unto her, not by the reason of wo:men, but by grace of the caller: the father shall knowe the sonne. As it is written: Jacob he loved, but Esau he hated. What shall we saye then? Is there any unrighteousnes in God. No, no, for he sayeth to Abrahame: I will have mercy, to whom I have mercy: and will have compassion on whom I have compassion. So lieth it not then in a mans will of liking, but in the mercy of God: for the scripture sayth unto Pharaon, such is the same purpose have I decreed the by, to bring my people out of the land of Egypte, and to bringe thee out of the land of Egypte. So hath he mercy on whom he will, and whom he will, he maketh heere heere.

¶ Thus will I saye then unto me: why then

blameth he by yet? For; who can rethie his will? But a man, what are those which be putted with God? Shall the wo:ke say to the wo:ke man: why hast thou made me on this fashion? Hath not the potter power over the clay, even of the same lump to make one vessel unto honoure, and an other unto dishonoure? What if God willinge to shew his wrath, and to make his power knownen sufferinge with longe patience the vessels of wrath; ordained to damnation, that he might declare the riches of his glorye on the vessels of mercie, whiche he had prepared unto glorye: that is to saye, whye he called, not of the Jewes onely, but also of the gentils. As he sayth in Hosee: I will call them my people whiche were not my people: and hee beloved whiche was not beloved. And it shall come to passe in the place where it was sayd unto the, ye are not my people: that there shall be called the christians of the livinge God.

¶ But Esau rethie so; Israel, though the nombre of the children of Israel be as the sande of the see, yet shall but a remnant be saved. He speaketh the worde verely, and maketh it worse in righte wisdomes. For a worde was ordeyned by God in the order. And as Esau sayde before: unless the Lord of Sabots had lefte us alone, we had bene made as Sodom: and had bene lykely to Gomorra.

¶ What shall we saye then? We saye the gentils whiche followed us: righte wisdomes have overruled: righte wisdomes: I mean the righte wisdomes whiche cometh of faith. But Israel whiche followed the lawe of righte wisdomes, coulde not attaine unto the lawe of righte wisdomes, and wherefore? Because they sought it not by faith: but as it were by the wo:kes of the lawe. For they have stumbled at the stumblinge stone. As it is written: Whosoever I put in Zion a stumblinge stone, and a rocke whiche shall make men fall. And none that believeth on him, shall be ashamed.

¶ The unrighteousnes of the Jewes. ¶ Two maner of righte wisdomes.

C A P I. X.

B **E**lieven, my heere desire and praye to God for Israel, so, that they might be saved. For I have the conscience they have a fervent desire towards God, but not accordinge to knowledge. For being ignorant of the righte wisdomes whiche is allowed before God, and goinge about to stablish the consciences whiche they see not obedient unto the righte wisdomes whiche is of value before God. For Christe is the ende of the lawe, to satisfye all us. verily.

¶ Ho:res describeth the righte wisdomes whiche cometh of the lawe, that the man whiche wisheth to knowe of the lawe, shall knowe them. But the righte wisdomes whiche cometh of faith, speaketh on this wise: say not in thine herte, why shall I stande in to brauen that is no change to them to keepe Christe downe; For this who shall defende us to the dreye: that is not to change us out to seche by Christe some deathe. ¶ And what sayth the scripture: The

Mal. ch. 3

¶ For here I have beene...

Gen. 22. 13

Gen. 22. 13

Gen. 22. 13

Gen. 22. 13

Gen. 22. 13

¶ Thus I have

¶ For

¶ For

¶ For

¶ For

¶ For

more as maye the, euen in thy mouth and in thyne heart.

This worde is the worde of faulche whiche we preacht. For is thou that knowest with thy mouth that Iesus is the Lorde, and wilt believe that he is the sonne of God, and wilt beleeve that thou shalt be safe. For he saith of the heere that he is, and to knowest muche the mouth, maketh a man safe. For the scripture saith: Who so cure believeth on him shall not be ashamed.

There is no difference betwene the Jewe & the Gentyle. For one is Lorde ouer all, whiche is ethe into al that call on him. For who so cure shall call on the name of the Lorde, shall be safe. But how shall they call on him, on whom they beleeue not? how shall they beleeue on him, of whom they have not heere? how shall they heere without a preacher? And how shall they preache? except they be sent? As it is written: & howe beautifull are the eies of them, whiche bringe glad eynges of peax, and bringe glad eynges of good thinges. But they haue not all obeyed the Gospel. For say saye: & Lorde who shall beleeue our saynges? So then shall we cometh by beaenge, and beaenge, by the worde of God. And I aske: haue they not heere? & so woulde, their soules wente oute into all laudes: and theye wordes into the eares of the worlde.

But I demaunde: whether Irael did knowe or not? Suche Aposles saye: & I will prouoke you to enur, by them that are no people, and by a folyshe nation I wil anger you. And after that, is bold, and saye: & I am founde of them that sought me not, and haue appered to them, that aske not after me. And agayn I saye: & all haue longe haue I prestred sech my handes vnto a people that beleeued not, but spaketh agaynste me.

And the Trees are not call awaye therefore Paul saye, that hee is that hee is, and so hee is that hee is, for the iudgementes of God are saye and seete.

CAP. XI.

I saye then: hath God call awaye his people? God saye. For euen I am an Iraelite, of the seed of Abraham, & of the tribe of Ben Iamin, God hath not call awaye his people whiche he knowe befoze. Grete were ye not vnder the scripture saith by the mouth of David, how he maketh iudgementes to God agaynste Irael, saye: & Lorde they haue killed the prophetes, & bygged downe thre altars: and I am left onely, and they seke my lyfe. And what saye the iudgementes of God to him that hee haue refused vnto me, and haue not receiued my grace, whiche haue not butted the eare to David, and so at this tyme is thre a remeunt that receiue the cleaio of grace. If it be of a grace, then is it not of wothes. For with wothes is no more grace. If it be of wothes, then is it no more grace. For then is thee beaenge, and no longer beaenge. What

them? Irael hath not obeyed he sought, so but yet the election hath be obtained. The remnant are blynded, accordyng as it is written: & God hath given the the spate of iniquities: eyes that they should not see, and eares that they should not heere, euen vnto this daye. & And David saye: & hee that shall be made a snare to take them with all, and an occasion to faule, and a rewarde vnto them. Let their eyes be blynded that they see not: and euen haue to turne their backs.

I saye then: haue they therefore blynded, that they should beare faule onely? God saye: but howe their faule is saluation theye penit vnto the gentys, to prouoke the wylly. Wherfore of the faule of them, be the riches of the worlde: and the myrrour of them the riches of the gentys: howe muche more woulde it be so, if they all be blynded. I speake to you Gentyles, in as moche as I am the apostle of the Gentys, I wil magnifie myne office, that I might prouoke them which are my faulche, and might saue some of them. For if the callinge awaye of them, be the rewarde of the worlde: what shall the callinge of them be, but the rewarde of heuyn? For if the beaenge be holy, & haue heere to help, and if the beaenge be holy, the branches are holy also.

Though some of the branches be broken of, and thou bringe a wynde of iustice, and graffe in amonge them, and made partaker of the roote and fatnesse of the dyuine tree, bolle not thy selfe agaynste the branches. For if thou bolle thy selfe, remember that thou beaest not the roote, but the roote the. Thou wilt saye then: the branches are broken of, that I might be graffe in. Thou sayest well: but cause of vbelake they are broken of, & thou standest vnto in faulche. Be not of an iustice munde, but feare the God that made the naturall branches, least haply be also wate not the.

Wholte the kynnesse and eynges of God: on them whiche sell, & so younes: but towards the kynnesse: if thou contome in his kynnesse. Or elles thou shalt be broken of, and they if they abyde not still in vbelake, shall be graffed in agayne. For God is of power to graffe them in agayne. For if thou wilt cut out of a naturall wynde of iustice tree, & shall graffe some to nature in a true dyuine tree: howe moche more shall the naturall branches be graffed in their owne dyuine tree agayne.

I wold not that this mystrye should be hid from you my brethren, leaste should be hid in your owne coneytes, for as moche as blyndnesse is partely happened in Irael, tyll the fulnes of the Gentys be come in: and so all Irael shall be laud. As it is written: & Tarte shall come out of Syon he that wyl be deliuerer, and shall turne awaye the iniquities of Iacob. And this is my prayere vnto them, when I will take awaye their synnes. As concernyng the Gospel they are enemies for your sakes: but as touchyng the election they are loued for the sardes sakes.

et. vi. 12  
Dicitur  
Iacobus  
et dicitur

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The weaker ought not to be driue. No man  
wilde offender another's conscience. As of me, I will  
wilde thyngs, I will do man to be as an other.

C A P I. XIII.

**H**im that is weak in the faith, receiue  
unto you, not in disputing and trou-  
bling his conscience. One belueth  
he may rate all thinge. An other whiche is  
weake, catche heaues. Let not him that is  
strong, despise him that catcheth not. And let not  
him which catcheth not, iudge him that catcheth.  
For God hath receiued him. What are thou  
that iudgeth an other mans seruante? Where-  
fore he stande as free, that yeet arneth vnto  
his master: yea, he shall stande. For God is  
hable to make him stande.

This man purseth diuerce betwene daye  
and daye. An other man counteth all dayes  
a lyke. He that no man waier in his owne  
iudgement. He that obserueth one daye more  
then an other, wch it for the Lords pleasure.  
And he that obserueth not one daye more the  
another, wch it to please the Lord also. We  
that catch, doeth it to please the Lord, for  
he graceth God thanks. And he that catcheth  
not, catcheth not, to please the Lord withall,  
and graceth God thanks. For: none of vs sp-  
ueth his owne seruants: neyther wch any of  
vs dre his owne seruants. If we spue, we  
spue to be at the Lords will. And if we dre,  
we dre at the Lords will. Whiche we spue  
therefore: o dre, we are the Lords. For Christ  
therefore dyd and rose againe, and resurued  
that he might be Lord, bothe of dead and  
quene.

But why dost thou thin iuge thy brother?  
Or why dost thou despise thy brother?  
We will be all brought before the iudgement  
seate of Christ. For it is written: As euery  
one of vs, sayeth the Lord, all knoe shall  
be to me, and all conours shall knoe know-  
ledges God. So shall euery one of vs grue  
accountes of him selfe to God. Let vs not  
therefore iudge one an other any more.

But iudge this rather, that no man put a  
stumbling blocke in an occasion, to fall in  
his brothers waye. For I knowe and am full  
certified in the Lord Iesu, that there is no  
thinge comen of us selfe: but vnto him that  
iudgeth it to be comen: to him is it comen.  
If thy brother be grieved with thy meat, now  
makest thou not charitable. Destroye not  
him with thy meat, for whome Christ dyd.  
Leaue not roue; because to be euil spoken  
of. For the byggonie of God is not meate &  
drynke: but rightynesse, yea, and love in  
the holy ghost. For: who so eate in these thin-  
ges serued Christ, pleased well God, and is  
commendid of men.

Let vs followe the thinges which make for  
peace, and things wherewith one maye con-  
fide an other. Therefore not the worke of God for  
a lyke meate sake. All thinges are pure: but  
it is euil for that man, whiche catcheth with  
hurt of his conscience. It is good neyther to  
eate fleshe, neyther to drinke wyne, neyther  
any thinge, wherby thy brother stumbled, or

beeth saileth, or is made weake. Hath thou  
saith? Thus it wch thy selfe before God. Wch  
ye to be at, as conueniently not I am selfe in these  
thinges which be allowed. For he that maye  
keth conscience, is damned: if he eate: because  
he doth it not of faith. Now, what is true is  
not of faith, is he, me.

For to regard  
conscience is  
to be able, as  
in that is not  
of faith is  
true.

The infirmer and weaker of the weaker ought  
not to be driue out, and he that is the  
stronger of the weaker.

C A P I. XV.

**W**ch things are wronge, ought to beare  
the fruit of them which are weake, and  
not to stumble in our owne consciences. Let  
euery man please his neighbour vnto the  
well and the end. Christ pleased not him  
selfe: but as it is written, The rebukes of  
them which rebuked me, set on me. What  
so euer thinges are written afore tyme, are  
written for our learninge, that we through pa-  
tience and comfort of the scripture, might  
haue hope.

He is strong  
that can beare  
the rebukes  
of others  
with patience.

The God of patience and consolacion, grue  
vnto euery one of you, that ye be like the myn-  
dred one to another after the example  
of Christ Iesu: that ye all agreeynge together,  
maye with one mouth praise God the father  
of our Lord Iesu. Wherefore receiue ye one  
an other as Christ receiued vs, to the praise  
of God. But this I say that Iesus Christ was  
a maner of the circumcision for the trouble  
of God, to confirme the promises made vnto  
the fathers. And let the gentylis praise God  
for his meere, as it is written: For this cause  
I will praise the amongst the Gentylis, and  
singe in thy name. And a same he saith: re-  
ioyce re gentylis vnto his people. And againe  
Praise the Lord all ye gentylis, and laude  
him all nations. And in an other place  
saith: There shall be the root of Jesse, and  
he that shall rise to carge cure the gentylis:  
in him shall the gentylis truste. The God of  
hope fill you with all ioye and peace in be-  
lievinge: that ye maye be the hope, through  
the power of the holy ghost.

For the  
gentylis  
shall  
praise  
the  
Lord  
for  
his  
meere.

I my selfe am full certified of you my bre-  
thren, that ye your selues are full of goodness  
and filled with all knowledge, and are hable  
to reboute one an other. Therefore I desire,  
I haue somewhat boldely written vnto  
you, as one that putteth you in remem-  
brance, whosome the grace that is given me  
of God: that I might be the witness of Ie-  
su Christ amongst the gentylis, and thus I  
minste the glad tidings of God, that the gen-  
tilis might be an acceptable offeringe, sancti-  
fied by the holy ghost. I haue therefore  
I have a word in Christ Iesu, in the thinges  
which pertaine to God. For I dare not speake  
of any of the thinges which I haue not  
wrought by me, to make the gentylis obser-  
ueth with you and dre, in all the thinges  
which I haue done, by the power of the spirit of God: so  
I come from Jerusalem and the coses round aboute  
vnto Illyrium, I haue filled all counteies  
with the glad tidings of Christ.

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Z

**R** So here I entreated my self to preache the Gospel, not where Christ was named, least I should have built on another mans foundation: but as it is written: \* To whom it was not spoken of, they shall see: and they which heard not, shall understand. For this cause I have beene off let, to come unto you: but now so far as moche as I have no more to do in these countreies, and also have bene tryed by many reasons to come unto you, when I shall take my journey into Spayne, I will come to you. I trust to see you in my journey, and to be brought on my way by the wayward by you, after that I have somewhat rejoyced in you.

**R** Nowe goes I unto Jerusalem, and minister unto the Gentiles. For it hath pleased them of Macedonia and Achaea to make a certaine distribution upon the people: sayntes which are at Jerusalem. It hath pleased them therefore, and their detentes are they. For of the gentiles be made parties of their spirituall things, these duties as to minister unto them in carnall things. Where I have performed this, and have brought them this lease sealed I will come backe againe by you into Spayne, and I am sure that I come, that I shall come with abundance of the blessing of the Gospel of Christ. I desire you brethren for our Lords Jesu Christes sake, and for the love of the spirit, that ye helpe me in my business by your prayers to God for me, that I may be delivered from them which beleive not, in Jerusalem, and that this my journey, which I have to Jerusalem, may be accepted of the Synagogs, that I maye come unto you with ease, by the will of God, and maye with you be refreshed. The God of peace be with you: Amen.

**C** Chapter of salutations. He travaileth them to be wary of these heresies, and commeth to the civill and godly men, that were lawfull and brethren in the church.

C A P I. X V I.

**R** I Commende unto you Phoebe our sister which is a member of the congregation of Cenchrea) that ye receive her in the house, as it becometh sayntes, and that ye assist her in what so ever business, the neede of youe arise. For she hath succored many, and myne owne wife. Greete Prisca and Aquila my helpers in Christ Jesu, which have for my wife layde downe their owne neckes. Unto which not I onely give thanks, but also the congregation of the Gentiles. Likewise greet the congregation that is in their house. Salute my wellbelovd Spenchas, which is the chief suite amonge them of Achaea. Greete Mary which followed moche labour on vs. Salute Andronicus and Junia my cotrans, which were partners with me also, which are well knowne amonge the Apostles, and were in Christ before me. Greete Amplias my belovd in the house. Salute Titus our helpe in Christ, and Stachis my belovd. Salute the kinsfolkes appoynted in Christ. Salute them which are of Jacobolus household. Salute the

**¶** The first part of the first chapter of the epistle.

**¶** The first part of the first chapter of the epistle.

rodion my kinsman. Greete them of the household of Aquillus, which are in the house. Salute Tryphena and Tryphosa, which have labored in the house. Salute the belovd Peris, which laboured moche in the house. Salute Rufus which is in the house, and his mother Symon. Greete Clement, which is in the house, and his brethren which are with him. Salute Philologus and Julia, Priscus and his wife, and Olympas, and all the sayntes which are with them. Salute one another with an holy kisse. The congregations of Christ salute you.

I desire you brethren, marke them which cause division, and give occasions of envy, contrary to the doctrine which ye have learned and awayde them. For they that are such, set not the Lords Jesu Christ: but their owne bellies, and with sweet sayings and flattering wordes, deceave the hearts of the innocents. For your obedience attendeth all me. I am glad surely of you, but yet I would have you wote that which is good, and to be innocenc as concerning us. The God of peace be with you. The grace of our Lord Jesu Christ, be with you.

Timotheus my worke fellowe, and Titus and Jason, and Sopater my cotrans, salute you. I Tertius salute you, which wrote this Epistle in the house. Quartus the hoste of the house of all the congregations, salute you. Priscus the husbande of Aquilla, salute you. The grace of our Lord Jesu Christ, be with you all: Amen.

To him that is of power to establish the feet according to my Gospel and preaching of Jesu Christ in the scriptures of the prophets: the which was kept secret for many ages, but now is opened by the scriptures of the prophets at the cominge of the sayntes. Unto whom God, to bring up above all things, hath published amonge all nations: Unto whom God, which alone is wise, be praise, honor, and glory, for ever. Amen.

**C** To the Romans.

**C** Sent from Constantinople by Phoebe  
 He that was the minister unto  
 the congregacion at  
 Cenchrea.



the things of God knoweth no man, but the spirit of God. Now, we have not received the spirit of the word: but the spirit which cometh of God, so: to knowe the things that are given to us of God, which things also we speake, not in the contrary wordes of mans wisdom, but with the contrary wordes of the holy ghost, makinge spiritual comparisons of spiritual things. For the natural man perceiveth not the things of the spirit of God. For they are but foolishnes to him. Therefore can he perceiue them, because they are spiritually discerned. And he that is spirit uall, discerneth all things: yet he him selfe is subiect of no man. For who knoweth the mynde of the Lord, er hee wold it; in some degree: But we understand the mynde of Christ,

that he maye be wite. For the wisdom of this world is foolishnesse with God. For it is written: & he compasseth the wize in their craftynesse. And againe: & God knoweth the thoughtes of the wize that they be vayne. Therefore let no man glorye in men. For all things are yours, whether it be Paul, whether Apollo, whether Cephas: Whether it be the worlde, whether life, whether death, whether they be present things or things to come: all are yours: and ye are Christes, and Christs of Gods. f

¶ The preachers are but ministers. Jul gentes be wrought out by u God.

¶ Verse 12. b  
¶ Verse 13. b

¶ I thank rethurbeth the lecture and auctors thereof. A heretic is the founder of his church. No man ought to receive us men, but in God.

C A P I. I I I I.

**L**et men in this wize esteem be, not as the ministers of Christ, and disposers of the secrets of God. Furthermore it is required of the disposers that they be sounde of heart. Wilt thou be it but a very small thing that I wold be trusted of you, whether of mans doct: No I wold not myne owne self, I knowe nothinge by my selfe: yet am I not deceyved willed. It is the Lord that I trust in me. Therefore Iudge nothinge before the tyme, till the worde come, which will lighten things that are up in darkness, and open the counsils of the heeres. And then shall every man have part of god. f

These things brethren I have described in myne owne person and Apollos, so: youe takes, that ye mighte learn by us, that no man think of him selfe beyonde that which he is: howe written: that one shall not agayne consider, for any mans cause. For who preferreth the? What haste thou, that thou hast not receyved? If thou hast receyved, why receyvest thou, as though thou haddest not receyved it? How ye are full: now ye are made empty: ye charge as brutes without vs: and I wold to god ye had charge, that we mighte charge with you.

We thinke that god hath set for the us: which are Apollos, for the lowest of all, as it were men appointed to death. For we are a gyltynge stone unto the worlde, and to the dungels, and to men. We are toles for Christs sake, and ye are wize for Christes sake. We are weak, and ye are stronge. Ye are honorable, & we are despised. Even wile this daye we hunger and thirst, and are naked, and are sollicit with sorrowe, I have no ceasynge dwellinge place, and labour, workinge without some handes. We are reviled, and yet we blisse. We are persecuted, and suffer it. We are rayll spoken of, and we praye. We are made as if we were the byleynes of the worlde, the unknowinge of all things, even unto this tyme.

I wote not these things to shame you: but as my beloved sonnes I wote you. For though ye have ten thousand securityes in Christ: yet have ye not manye fathers. In Christ Iesu, I have begotten you for the gospel. Wherefore I desire you to follow me.

C A P I. I I I.

**A**s I could not speake unto you brethren, as unto spiritual: but as unto carnall, such as it were babes in Christ. I gave you myke to drinke, and not meate. For ye then were not George, nor yet the red sea. For ye are yet carnall. For as longe as there is amonge you, envenym, waife and dissencion: are ye not carnall, and walke after the maner of men? As long as one saith I have of Paul: and another, I am of Apollos, are ye not carnall? What is Paul? What thinge is Apollo? Their ministers are they, by whom ye beleue, such as the Lord gave every man grace. I have planted, Apollo watered: but God gave the increase. So euen, whether it be that planteth any thinge, whether he that watereth, but God that gave the increase. He that planteth, and he that watereth, are whether better then other. Every man of shall receive his reward, according to his labour. We are Gods labourers, ye are Gods husbandes, ye are Gods building. Accordynge to the grace of God, given unto me, as a wise buylder have I layde the foundation. And another buylder thereon. But let every man take heed how he buildeth upon. For other foundation can no man laye, then that which is layde, which is Jesus Christ. If any man builde on this foundation, gold, siluer, precious stones: whether they be of stonie: every mans worke shall appere. For the daye shall declare it, and it shall be as fire. And the fyre shall trye every mans worke: what it is. If any mans worke that he hath buyld upon abyde, he shall receive a reward. If any mans worke burne, he shall suffer losse, but he himselfe shall be saved, as he that escapeth by the fyre.

¶ And ye are not wate that ye are the temple of God, and that the spirit of God dwelleth in you: I I any man desire the temple of god hym shall God desire. For the temple of God is holre, which temple ye are. Let no man despoile him selfe. If any man seeme to se amongstes you, let him be a sole in this worlde,

¶ Verse 12. b  
¶ Verse 13. b

¶ Verse 12. b  
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¶ Verse 12. b  
¶ Verse 13. b

For this cause have I sent unto you Timothee  
whiche is my brece sonne and saythfull in the  
Lorde, whos shall put you in remembrance of  
my wordes whiche I haue in Corinth, euen as I  
teache euerie where in all congregations. Some  
swell as though I wolde come no more at you.  
But I will come to you shortly, if God will:  
and I will knowe, not the wordes of them whi-  
che swell, but the power: for the Kingdome of  
God is not in wordes, but in power. What  
will ye? What I come unto you with a rod, or  
in love, and in the Spirit of meeknes?

¶ Let me knowe what manner Paul curseth the man, that  
had idemured fornication with his wifes in lawe.

C A P I. V.

There goeth a common saying that there  
is fornication amonge you, and such for-  
nication, as is not once named amonge  
the Gentiles: that one should haue his father  
wife. And ye swell, and haue not rather con-  
fused, that he whiche haue done this deed might  
be put forth of your company. For I desire as  
absent in bodie, euen to present in spirite, haue  
determined alreade as though I were present,  
of him that hath done this deed, in the name  
of our Lord Iesus Christ, when ye are gathered  
together, and my spirite, with the power of the  
Lorde Iesus Christ, to deliuer him from  
Sathan, for the destruction of the flesh, that  
the spirite maye be saved in the daye of the  
Lorde Iesus.

Your reuolting is not good: knowe ye not  
that a little leuen, leueth the hole masse of  
dowre. + Howeue ye therefore the olde leuen  
that ye haue or newe haue, as ye are swete  
diced. For a hye one Christe is offered by  
for vs. Therefore let vs kepe holye days, not w-  
olde leuen, neither the leuen of malice  
and wickednes: but with the swete diced  
of purenes and cleaues. ¶

I wrote unto you in an Epistle, if ye wolde  
not accompany w- fornicators. And I wene not  
at all of the fornicators of this world, whiche  
of the courteous, or of the honest, either of the  
probitt: For then muste ye neede haue gone  
out of the world. But now I write unto you  
that ye company not together, if any be cal-  
led a brother, be a fornicator, or: ouerous, or  
a worshippinge of Images, either a carter, or  
either a drunkard, or an extortioner: with him  
that is such, kepe eat not. For what haue I to  
do, to iudge them whiche are without? Do ye  
not iudge them that are within? Euen that  
are without, God shall iudge. Put a way from  
you that euill person.

¶ Her shalbe them for sorow to labor to reuoke  
the olde leuening, and reuoluing wickednes.

C A P I. VI.

Whiche haue one of you, haueinge busines  
with an other go to lawe vnder the iur-  
isdictiō, and not rather vnder the lawe of  
the Lorde? Do ye not knowe that the lawe shall iudge

the world? If the world shall be iudged by  
you: ceite vnderstande to iudge shall ceite  
knowe ye not that we shall iudge the angels?  
Howe moche more may we iudge thinges that  
pertaine to the life? If ye haue iudgements  
of worldly maters, take them whiche are orde-  
ned in the congregation, & make them iudges.  
This I saye to your shame. Is there no wise  
man amonge you? What, not one at all, that  
can iudge betwene brother & brother, but one  
brother goeth to lawe with an other: and that  
vnder the iudgements?

¶ Now therefore there is detrectly a cause  
amonge you, because ye go to lawe one with an  
other. Why rather suffer ye not wronge? Why  
rather suffer ye not your selues to be robbed?  
Nare, ye your selues do wronge, and god: and  
that the brethren. Do ye not remember that  
the holy ghost shall not indure the argu-  
ments of God: he not discorrupt. For neither  
fornicators, neither worshippinge of images  
neither to hymnongers, neither reuerend  
ment: hee abhorres of them selues with the male-  
brade, neither theues, neither couetous, nei-  
ther drunkardes, neither ruffed speakers, nei-  
ther pryees, shall indure the arguings of  
God. And such were ye deuly: but ye are wash-  
ed: ye are sanctified: ye are iustificed by the  
name of the Lorde Iesus, and by the spirite  
of our God.

All thynges are lawfull vnto me: but all  
thynges are not profitable. I maye do all thinges,  
but I will be brought vnder no mans po-  
wer. Meates are esteemed for the belly, and the  
belly for meates: but God shall destroye both  
it & the. Let not the body be applied vnto for-  
nication, but vnto the Lorde, and the Lorde vnto  
the body. God shall be praised with the Lorde,  
and with all captiue by his power. + Lette  
remind; e ye not, that your bodies are the mem-  
bers of Christ: shall I now take the membe-  
res of Christ: and make the members of an  
idol? God forbid. Do ye not vnderstande,  
that he whiche completh his selfe with an idol,  
is become one body? For two: saythe cry-  
shall be one flesh. But he that is ioyned vnto  
the Lorde, is one spirite.

¶ His fornication, if synne that a man hath,  
are without the body. But he that is a for-  
nicarour, fructeth agaynst his owne bodye. E-  
uener knowe ye not that your bodies are the  
temple of the holy ghost, whiche is in you, whom  
ye haue of God, and howe ye are not your  
owne? For ye are detrectly boughte. Therefore  
glorifye ye God in your bodies, and in your  
spirites, for they are Gods. ¶

¶ Concerning, virginnes and inprobation.

C A P I. VII.

¶ Concerning the thinges whiche ye  
wrote vnto me: it is good for a man not  
to touche a woman. Fructe desire to  
auoid fornication, lette euery man haue his  
wife, and lette euery woman haue her husband,  
like the man grete vnto the wyfe due bene-  
uolence. Whiche is also the wyfe due vnto  
the man. The which hath not power ouer her owne  
bodye

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derage yet worship, are desired. Rate ma-  
hity be not acceptable to God. For if we  
care see we the better, whether if we care not  
are we the better.

But take heed that your liberty cause not  
the weak to fall. For if some man see the, whi-  
che hath knowledge (ye at meat in the polluted  
script, that not the conscience of him whiche  
is weak, be boldened to care those things  
which are offered to the table? And so choise  
thy knowledge, shall the weak by other presy-  
tos whom Christ dyed. When ye synne to a-  
garnish the brethren, and trouble thei-  
consciencs. ye synne agaynst Christ. Where-  
fore if meat hurte my brother, I will eat no  
fleshe whyle the world standeth, because I  
will not hurte my brother.

¶ Howe forerach the charge that we were to by  
our law. For choise them to runne to in f-  
that the phase began.

gospell, I have nothinge to erroyse of. For  
successe to put vnto me. Who to it vnto me if  
I preache not the gospell. If I do it with a  
good will, I have reward. Whoe if I do it a-  
gaynste my will, an offyre is committed vnto  
me. What is my reward then? I desire that  
whiche I preache the gospell. I make the gos-  
pell of a lymd life, that I my selfe not myne au-  
gure in the gospell.

the that temp-  
breth of low-  
to be myge-  
bourne has  
reward.

For though I be free from all men, yet have  
I made my selfe seruaunt vnto all men, that  
I myght wyne the mos. Vnto the Jewes, I  
became as a Jewe, to wyne the Jewes. To  
them that were vnder the lawe, was I made  
as though I had ben vnder the lawe, to wyne  
them that were vnder the lawe. To them that  
were without lawe, became I as though I  
hadde bene without lawe, when I was not  
without lawe, as pertayninge to God, but  
vnder a lawe as concerninge a lymd, to wyne  
them that were without lawe. To the weak  
became I as weak, to wyne the weak. In  
all thynges I fashioned my selfe to all men,  
to save as the lymd are, some. And thus I do  
for the gospells sake, that I myghte saue my  
pastor.

¶ Whiche ye not that they which runne  
in a course, runne all, yet but one receyue  
the reward. So runne, that ye maye obtayne  
Lucy man that proued manures, abster-  
neth from all thynges. And they do it to ob-  
tayne a corruptible crowne: but we to obtayne  
an incorruptible crowne. I therefore runne, not  
as at an vncertaine thynge. So syble I, not  
as one that beatech the aere: but I tame my  
body, and bringe it in to subiection, lest after  
that I have preached to other, I my selfe shoulde  
be a cast awaye. ¶

¶ The frereth than with the example of the elce  
to runne, and to choyse them to a good termina-  
tion.

C A P I. IX.

**A** M I not an apostle? am I not free?  
vnto I not serue Iesus Christ our lord?  
Are ye not my worke in the Lord? If  
I be not an apostle vnto other, yet am I vnto  
you. For the lease of myne apostleship are ye  
in the Lord. Wyne answer to them that aske  
me, is this. Dure we not power to care and  
to discipline? Either haue we not power to let  
about a synne to wyne, as well as other apo-  
stles. and as the brethren of the Lord & e-  
pvas? Either onely I and Barnabas haue  
not power it to do? Who goeth a warlike  
any where at his owne cost? Who planteth  
a vineyard, and eateth not of the fruite?  
Who seedeth a sowe, and eateth not of the  
wythe?

Hope I these thynges after the maner of  
men? Or saye the not the lawe the same also?  
For it is written in the lawe of Moyses. Thou  
shalt not moue the mouth of the deafe that  
he shall out of his corne. Dure God take thought  
for clay? Either saye he is not all together  
for our sake? For out like: vnto whiche this  
is written, that he which careth shalbe care  
in hope: and that he which careth in hope  
shalbe the partaker of this hope. If we sowe  
vnto you spiritual thynges: is it a great thing  
if we reape your carnall thynges? If other be  
partakers of this power vnto you, wherofe  
are not we rather?

¶ Surely whiche we haue not delyd this po-  
uere, but lustre at thynges. lest we shoulde by-  
der the Gospell of Christ. So ye not vnder-  
stande, that they which minister in the temple  
dure they synne of the temple? And in ey  
whiche waye at the autter, are partakers with  
the autter. Euen so also bid the Lord: dyne,  
that they whiche preache the gospell, shoulde  
lyue of the gospell. But I haue used none of  
these thynges.

¶ I desire wrote I these thynges that it  
shoulde be so bene vnto me, for it were better  
for me to dye, then that any man shoulde care  
vnto any thyng from me. In that I preache the

C A P I. X.

**B** ethem I wolde not ye shoulde be igno-  
raunt of this, howe oure fathers were  
all vnder a cloud, and all passed thro-  
the see, and were all baptised vnder Moyses, in  
the cloude and in the see: and byd all eate of  
one spirituall meate, and dryd all drynke  
of one maner of spirituall drynke. And they  
drinke of that spirituall rocke that folowed  
them, which rocke was Christ. ¶ But in ma-  
ny of them had God no wylle. For they were  
succubomen in the wyldeynes.

¶ These are examples to us: that we  
shoulde not lustre after synne & reges, as they  
lustre. For they be ye wyldeynes of syn-  
ges as were some of them: drynke as it is  
written: ¶ The people late downe to eate  
and drynke, and rose vp agayne to playe. For  
they lee be commyde fornication: as some  
of them committed fornication, and were de-  
stroyed in one day. run thousande. For they  
lee be commyde Chyche, as some of them  
were drynke of serpentes. For they mur-  
dred ye as some of them murdered and were  
destroyed of the deuyles.

¶ Credit. s. u. d.  
¶ Ep. s. u. d.

¶ Ep. s. u. d.  
¶ Ep. s. u. d.  
¶ Ep. s. u. d.

¶ Ep. s. u. d.

¶ Ep. s. u. d.  
¶ Ep. s. u. d.

**C** All these things happened unto them for examples, and were written: so put ye in remembrance, on whō the endes of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There had none other temptation taken you, but such as tempteth the nature of man. But god is faithfull, which shall not suffer you to be tempted above your strength: but shall in ever myddes of the temptation make a waye to escape out. & Wherefore my heart beloueth first from wōd wyrryng of roles.

**D** I speake so unto them which haue discretion, iudge ye what I care. Is not the Cup of blessing which we blessed, partaking of the blood of Christ? Is not the bread which we blessed, partaking of the body of Christ: because that we, though we be many, yet are one bread and one body, inasmuch as we all are partakers of one bread. Behold Israel which travaileth carnally: are not they worthy rate of the sacrifice, partakers of the altar?

**C** What saie I then: that the image is any thinge: of that which is offered to images to any thinge? Naye but I saie, that these things which the Gentyles doo, they doe to deities, and not to God.

**D** And I would not that ye shoulde haue fellowship with the devils. Ye can not drinke of the Cuppe of the Lord, and of the Cuppe of devilles. Ye can not be partakers of the Lords table, and of the table of devilles. Where shall we prouche the Lords: we see we drinke then be: all things are lawfull unto me, but all things are not expedient. All things are lawfull to me, but all things are profitable: but let every man seeke his owne welfare.

What so eate is sold in the market, that eate, and aske no questions for conscience sake, for the rather is the Lords, & all that therein is. If any of them which beate not, bid you to a feast, & if ye be disposed to go, what so eate is sette before you: eate, ashyng no question for conscience sake. But if any man bid you: this is offered unto devilles, eate not of it for his sake that bidde it, and for conscience of conscience. The rather is the Lords, and all that therein is. Conscience I saie, not thine: but the conscience of that estate. For why shoulde my liberty be iudged of an other mannes conscience. For if I take my parte with thankes: Why am I curill spoken of for that thinge wherof I give thankes.

**C** Whether therfore ye eate or drinke, or what so eate ye doo, do all to the praise of God. &

Do ye give none occasion of curill, neither to the Jewes, nor yet to the Gentyles, neither to the congregation of God: euen as I please all men in all things, not that I might please myselfe, but the pleasure of many, that they might be saved.

...the rebuketh: for the sake and wisdom: that they had about the sacrament of the cuppe and blood of Christ, and bypryde them againe to the ...

C A P I. XI.

**B**E ye followers of me, as I am the follower of Christ. I praye you brethren that ye remember me in all things, and kepe the ordinances euen as I witnessed them to you. I would ye knewe that Christ is the head of every man. And the man is the bodman head. And God is Christs head. Suche man parente of propheticall hauing any thinge on his head, whome his head. Suche woman that parente of propheticall hath wedded, dishonored her head. For it is to all one, and the same thinge, as though she were woman. If the woman be not wored, let her alie be wored. It is be shame for a woman to be wored of woman, let her euen be head.

A man ought not to couer his head, for as muche as he is the image and glory of God. The woman is the glory of the man. For as man is the head of the church, but the woman is of the man. As the church is the man created for woman sake: but the woman is for the mans sake. For this cause ought the woman to haue power on her head, for the church sake. The which is the man, whome is the woman, neyther the woman without the man in the Lords. For as the woman is of the man, euen so is the man by the woman: but all is of God.

Judge in your selues, wherfore it be comly that a woman praye vnto Gods head. As doeth not nature be: the son, that it is a woman for a man, if ye haue leage here: and a praye to a woman, if ye haue leage there: for her here to giuen her to couer her with. If there be any man amonges you, that willeth to dispute, let him knowe that we haue no such custome, neyther the congregation of God.

This I wame you of, & commaunde not that ye come together: not after a better maner, but after a worse. & First of all, wher ye come together in the congregation, I haue there is dilencion amonges you: & I praye beate it. For there must be leas amonges you, if they woulde see perfect amonges you, might be known. When ye come together, a man can not eate the Lords supper. For every man be hungry alone to eate his own supper. And one is hunger, & another is drunken. Hauer I not houses to eate & to drinke in? Or els whyd ye the congregation of God, & wame them: I haue not? What shall I saie vnto you: shall I praye you? In this praye I praye not. &

That which I required vnto you I received of the Lords. For the Lords Jesus be same night in which he was betrayed, take bread: and thanked God, and sayde. Take ye, and eate ye: this is my body which is bydden to you. & This doo ye in remembrance of me. After the same maner he take the cup, when supper was done, saying: This cup is the newe testament in my blood: This doo as oft as ye drinke it, in the remembrance of me.

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Handwritten marginal notes on the right side of the page, including 'D', 'C', and other symbols.

Small handwritten notes at the bottom left corner.







For first of all I returned unto you which I received, how that a child open for our spirits, agreeing to the scriptures: & that he was buried, & that he arose againe the thirde day according to the scriptures, and that he was seen of Cephas, then of the xij. After that he was seen of more then v. Lxxviii. at once, of whiche many remaine unto this day, and many are written a booke. After that appeared he to James, then to all the apostles.

Last of all he was seen of me, as of one that was borne out of our spirit. For I am the last of all the apostles, which am not worthy to be called an apostle, because I persecuted the congregation of god. But by the grace of god I am what I am, and his grace which is in me, was not in vaine: but I laboured more abundantly then they all yet not I, but the grace of god which is with me. Whether it were I or they, so we preach, and so have ye persecuted.

¶ If Christ be preached that he rose from the dead: how far some that are amonge you, that there is no resurrection of the dead: If there be no resurrection againe of the dead, then is Christ not risen. If Christ be not risen, then is our preaching vaine, and your faith is also in vaine. Yea, and we are founde false witnesses of God. For we have testified of God, how that he raised by Christ, whom he raised not up, if it be so that the dead rise not againe. For if the dead rise not againe, then is Christ not risen againe. If it be so that Christ rose not, then is your faith in vaine, and ye are yet in your sinnes. And thereto they which are written a scape in Christ, are perished. If in this life onely we be true in Christ, then are we of all men the most miserable.

But now is Christ risen from the dead, and to become the first frutes of them that slepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye: even so by Christ, shall all be made alive. Every man in his owne order. The first is Christ, then they that are Christs, at his coming. Then cometh the end, when he shall be delivered by the Kingdome to God the father, when he shall put downe all rule, authority, and power. For he must reigne till he have put all his enemies under his feet.

The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he sayth, all things are put under him, it is manifest that he is excepted, whiche did put all things under him. When all things are subdued unto him, then shall the sonne also himselfe be subdued with him that put all things under him, that God may be in all things. Can it els what do they thinke, are baptised over the dead, if the dead, be not at all? Why are they then, baptised over the dead? For, and why stand we in jeopardy every hour? Why our jeopardy, whiche I have in Christ Jesus our Lord, I dye daily. That I have soughte truth besides in Cephas, after the manner of men, what advantageer me, if the dead rise not againe? Let us eat and drinke, so may we live, we shall dye. Be not deceived: evill company corrupte good manners. Always stul-

out of hope, & syn not. For some have not the knowledge of god. I speake this to your rebuke. But some men will saye: howe asyle the dead with what bodies come they in? Thou shalt saye, that whiche thou sowest is not quickned except it dye. And what sowest thou? Thou sowest not that that shall be: but that thou sowe. I meane the seed of wheat, or of some other; and God giveth it a body of his pleasure, to every seed a severall body.

¶ All these are not one manner of seede, but there is one manner seede of men, an other manner seede of beastes, an other manner seede of fowles, and an other of fishes. There are heavenly bodies, and there are earthly bodies. But the glory of the heavenly is one, and the glory of the earthly is an other. There is one manner glory of the sonne, and an other glory of the moone, and an other glory of the stars. For one is the resurrection of the dead. It is sowne in corruption, and riseth in incorruption. It is sowne in dishonour, and riseth in honour. It is sowne in weakness, and riseth in power. It is sowne a naturall body, and riseth a spirituall body. There is a naturall body, and there is a spirituall body, as it is written. The first man Adam was made a trypsic soule, and the last Adam was made a quickenng spirit. How be it, that is not first which is spiritual: how be it, that which is naturall, and then that which is spiritual. The first man is of the earth, earthy: the second man is of some heaven. As is the first, such are they that are heavenly. And as we have borne the image of the earth, so shall we beare the image of the heavenly.

This saye I by reason, that seede a bloude can not inherite the Kingdome of God. Neither dothe corruption inherite incorruption. Beholde, I shewe you a mystery. We shall not all dye, but we shall all be changed, & that in a moment, and in the twinkling of an eye, at the sound of the last trump. For the trumpet shall blowe, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruptibilitie: and this mortall must put on immortallitie.

Why this corruptible hath put on incorruptibilitie, and this mortall, hath put on immortallitie: then shall be brought to pass the saying that is written: death is consumed in victory. Death is the victory? Yet where is the victory? The strength of death is synne: and the strength of synne is the lawe. But thanks be unto God which hath given us victorye through our Lord Jesus Christ. Therefore my brethren, be ye stedfast & unmovable, alwayes steepe in the word of the Lord: forasmuch as ye knowe howe that your labour is not in vaine in the Lord.

¶ He purged them in Jerusalem: some of the gates were for the poor children at Jerusalem, and concluded his spirit with the lawes of the lawe of the lawe.

The seconde Epistle of S. Paul the Apostle, to the Coluthians.

The consolation of God in trouble. The love of Paul to be the Corinthians, and his desire that he came not unto them.

C A P I. I.

Paul the Apostle of Jesus Christ by the will of God, and by Titus Timotheus. Unto the congregation of God, which is at Colymben with all the saints which are in all Achaja. Grace with you, and peace from God our father, and from the Lord Jesus Christ.

Wisheth God the father of our Lord Jesus Christ, the father of mercy, and the God of all comfort, which comforteth us in all our tribulation, in so much that we are habless to comforte them which are troubled, in what so ever trouble they be, with the same comforts wherewith we our selves are comforted of God. For as the afflictions of Christ are plentiful in us, even so is our consolation plentiful by Christ.

Wherby we be troubled for your consolation, and salvation, which salvation cometh by his power, in that ye suffer the same afflictions, which we also suffer: as wherby we be comforted for your consolation and salvation: yet our hope is stedfast for you, in as much as we knowe that as ye have your parte in afflictions, so shall ye be partakers of consolation.

Wherby, I wold not have you ignorant of our trouble, which happened unto us in Achaja. For we were greued out of measure, passing strength, so greatly that we despaired eue of life. Yet, we entered an answer of truth in our selves, and that because we wold not put our trust in our selves, but in God, which giveth the dead to live againe, and which delivereth us from so great a death, and both live us. In whom we trust, that yet hereafter he wyl deliver, by the helpe of your prayer to us, that by the means of many occasions, which may be given of many on our behalfe, for the grace given unto us.

Our trioupling is this, the testimony of our conscience, that in conscience and godly purpous, and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all towards you. We write none other thing unto you, then that ye see, and also knowe. For and I trust ye shall find us into thence, even as ye have found us in parte: for we are your trioupling, such as ye are such, in the daye of the Lord Jesus.

And in this confidence was I mynded the other tyme to have come unto you, if ye might have hadde yet one pleasure more, and to have talked by you in to Sparthoria, and to have

of Paul's such as he is: such as he is: such as he is:

of Paul's such as he is: such as he is: such as he is:

Of the gathering for the service as I have ordered in the congregations of Malacia, that is to say. Upon some sondaye let every one of you put up what so ever be your hearts minde, that there be no gathering when I come. When I am come, who so ever ye that allow by your letters, whom I will send to bringe your letters into Jerusalem. And it shal be such that I go, they shall go with me. I will come unto you after I have gone our Macedonia. For I will go thither out Macedonia. With few peraventure I will sayde, or also have my minde, that ye may bringe me on my waye wher soe I will go.

I will not let you knowe in my passage: but I trust to saye a while with you, if God shall suffer me. I will saye at Ephesus till winter tyme. For a great dole and feulfull is opened unto me: and these are many adventures. If Timothee come, let him be without feare with you. For he wold be the will of the Lord as I do. Let no man despise him, but conuict him so; if he may, that he may come unto me. For I look for him with the brethren.

To speake of brother Apollo, I greatly desired him to come unto you with the brethren, but his mynde was not all to come at this tyme, howe be it he will come when he shall have convenient tyme. Write ye, and bid in the sayd, quite you by the way, and be strong. Let all your business be done in thence.

Wherby, ye knowe the house of Stephana, howe they are the first fruits of Achaja, and that they have appointed them selves to minister unto the service: I beseeche you that ye be obedient unto such, and to all that help and labour. I am glad of the comming of Stephana, Fortunatus, and Achaius: for that which was lacking on your behalfe, they have supplied. They have comforted my sorrowe and yours. Write therefore that ye knowe them that are such.

The congregations of Asia salute you. Aquila, and Priscilla salute you in the name of the Lord, and so both the congregation that is in Ephesus. All the brethren greet you. Write ye one another with an holy kiss. The salutation of me Paul with mine owne hande. If any man love not the Lord Jesus Christ, let him be Anathema matanatha. The grace of the Lord Jesus Christ be with you all. My love be with you all in Christ Jesus. Amen.

The end of the first Epistle to the Coluthians. Write from Philippos, by Stephana, and Fortunatus, and Achaius, and Timotheus.

The same is counted as the name of every one. On some words be some be such as he is: such as he is: such as he is:

(3)

me, and  
I have  
written  
things of  
the  
C

have come againe oute of Macedonia unto you, and to have seen also with us Ierusalem of you. When I thus wrote was minded: yd I besoughte? Or I saye I carnally thate things which I wrote: that way me tholde be: ye ye, and have maye. God is worshipful for our preachinge to you, was not ye and maye. For Gods soune Iesus Christe whiche was preached amonge you by us that is to saye, by us and by Iulianus and Timotheus, was not ye and maye: but in him it was ye. For all the pryncples of God, in him are ye, & all in deus, which unto the laude of God shoulde be. For it is God whiche dwellyth by us and you in Christ, and hathe anoynted us, whiche hath also sealed us, and hathe given the earnest of the spirytle in to our hartes. I call God for a recoorde vnto my soule, that he to fauour you withall I came not any more vnto Corinthe. For that we be loydes vnto your saythe: but helpe of your love. For by saythe ye stand.

For the sake of his abode and rebeyth  
in the man that was taken, and to be  
the same man againe was taken.

CAP. II.

**B**ut I determined this in my selfe, that I wolde not come againe to you in bewynnes. For ye I make you loyde, who is it that wolde make me glabbe, but the same whiche is made soye by me? And I wrote this same epistle vnto you, lest ye I came, I wolde take the bryngs of them, of whom I oughte to styore. Certaynly this confidence haue I in you all, that my love is the love of you all. For in grace affliction and angurde of herte I wrote vnto you with many teares: not to make you soye, but that ye myght perceyue the love whiche I haue moost specially vnto you.

If any man hath caused soye we, the same hath not made me soye, but in parte: lest I wolde greeue you all. It is summe vnto the same man, that he was reboued of many. So that nowe contrary wyse, ye oughte to forgiue him, and comfote hym, lest that same person shoulde be swallowed by with ouer moche greeue. Wherfore I wrote you that loue maye haue strengthe ouer hym. For this cause verily yd I wrote, that I myght knowe the proude of you, whether ye wolde be obedient in al things. To whom ye forgiue any thing I forgiue also. For also ye I forgiue any thinge, to whom I forgiue it, for your sake forgiue I it, in the sight of Christ, lest that an shoulde pcurt be. For his thoughtes are not unknowne vnto be.

When I was come to Troas to: Christes gospell like and a grate doore was opened vnto me of the Lord: I had no velle in my spyrte, because I founde not Iesus my brother: but toke my leaue of them, and went away in to Macedonia. Thanks be vnto God, whiche alwaye grued by the vnto us in Christ, and opened the sauer of his knowlege by us in every place. For we are vnto god the sweete fauour of Christ, both among them

that are saved, and also amonge them whiche persyde. To the one parte are we the fauour of the vnto us. And vnto the other parte are we the fauour of Iesus vnto Iste. And who is more vnto these chynge? For we are not as many are, whiche thow and change with the world of God, but curre oute of purgery and by the power of God, and in the sight of God, to speake we in Christ.

For the sake of the preachinge of the Gospell amonge the people of the Lawe.

CAP. III.

**W**e began to praye ouer scines againe, whether we as some other Epistles of recommendation vnto you? or letters of recommendation from you? ye are our Epistles: mynten in our hartes, whiche is vnto us and red of all men, in that ye are knowne that ye are the Spiale of Christ, ministered by us a Ierusalem, not with yoke, but with the spyrte of the Iuyng God, not in tables of stone, but in fleshy tables of the herte.

Whiche trust haue we the Ioye Christ to Godward, not that we are sufficient of ouer scines to Iste any thinge as it were of ouer scines, but ouer habilitie cometh of God, whiche hath made us hablie to minister the newe testament, not of the letters, but of the spyrte: For the letter kyllyth, but the spyrte gyued lyfe.

If the ministracion of deathe the Ioye the letters fraged in stones was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance: whiche glorie neuerthelesse is gone away: why shall not the ministracion of the spyrte be muche more glorious? For ye the ministracion of condemnation be glorious: moche more dothe the ministracion of ryghtounes receyue in glorie. For ye knowe that whiche was thete glorified, is not at all glorified in respect of this stedyng glorie. Then ye that whiche is deliuered was glorious, moche more shall that whiche remaineth be glorious.

Wherfore then we haue for the trust, we be grace doynes, and doo not as Moses, whiche put a vail ouer his face, that the spyrte of Israel shoulde not se for what purpose that serued vnto us is put away. But they; myntes were blinded. For vntill this daye remaineth the same couerynge vntaken away in the olde testament, when they see it, whiche in Christ is put away. But euen vnto this daye when Moses is redde, the vail hangeth before they; hartes. Neuerthelesse when they shall retorne to the Lord, the vail shall be taken away. The Lord no doubt is a spyrte. And whiche the spyrte of the Lord is, there is liberte. For we all beholde the glorie of the Lord, with his face open, and are chaunged vnto the same multitude, from glorie to glorie: cum of the spyrte of the Lord.

Wherfore

¶ It is not to be desired, to be content with the  
word of God, as if it were a thing which  
is to be desired, but which is to be desired  
in the manner of a thing which is to be desired  
in the manner of a thing which is to be desired

CAP. III.

**T**he firste thinge we haue surbe an offer,  
turne as mercie is come on vs, we saine  
not, but haue calld from vs the signes  
of ybony die, and walke not in crafty nes, nei-  
ther corrupt we the worde of god, but in open  
stroubt, excepte our selues to eueri mans con-  
science in the light of God. ¶ Our gospell be  
com true, it is true amonge them that are lost,  
in whom the God of this worlde hath blinded  
the myndes of them which beleeue not, lest the  
light of the glorious gospell of Christ which  
is the rayne of God, shold shyne vnto them.

¶ For we preache not our selues, but Christ  
Jesus to be the Sonne, and our selues your ser-  
uantes for Jesus sake. For it is God that com-  
manded the light to shyne out of darkness,  
whiche hath shined in our hearts, for to giue  
the light of the knowlege of the glory of God  
in the face of Jesus Christ.

¶ But we haue this treasure in redden ves-  
sels, that the excellent power of it myght ap-  
peare to be of God, and not of vs. We are trou-  
bled on euery syde, yet are we not without  
hope. We are in pauertie: but not deceiued  
in haue somwhat. We are persecuted, but  
are not forsaken. We are cast downe, neuer-  
thelesse we rise not. And we alwaye beare  
in our bodies the bringe of the Lord Jesus,  
euen the yste of Jesus whiche appeare in ouer  
bodis. ¶

¶ For the tribulacions alwaye are deuyced  
vnto deathe for Jesus sake, that the yste also  
of Jesus, myghte appere in our mortall fleshe.  
So euen deathe worketh in vs, and yste in you.

¶ Hence then we haue the same spiryete of  
charite, accordyng as it is wyrtten: I beleue,  
and therefore haue I spoken. We also beleue,  
and therefore speake. For we knowe that  
he whiche caried by the Roide Jesus, shall  
saye to vs also by the meane of Jesus, and  
shall see vs with you. For all thinges be I for  
your sake, that the piteous grace by whiche  
was giuen of many, maye redounde to the praise  
of God.

¶ Wherfore we are not wearyd, but thoughte  
our outwarte man perswade, yet the inward  
man is crucified daye by daye. For our cruci-  
fyng tribulacion, whiche is momentary and  
lyght, prepareth us: excendge and an eternall  
weight of glory vnto vs, whyle we loke not  
on the thinges which are sene, but on the thinges  
whiche are not sene. For thinges whiche  
are sene, are temporall: but thinges whiche  
are not sene, are eternall. ¶

¶ The reward for such paye trouble.

CAP. V.

**W**e knowe surly of our rebly maner  
wherin we haue dwelt since decessed  
that we haue a brydgyng of byrath.

¶ God, an habitee in not make with ydles  
effort: he is heuyn. And therefore sygh we, desy-  
ryng to be clothed with our maner, whiche  
is saine bruce: so yet we be sounde clo-  
thyd, and not wathed. For as long as we are in  
this tabernacle we lye and are excused, for we  
wold not be unclayd, but wold be clayd  
by you, that mortallite myght be stralowed by  
of yste. ¶ It is that hath excendged vs for this  
thing, in God: whiche very same hath giuen  
vnto vs the grace of the spiryete.

¶ Therefore we are alwaye of good chere, and  
knowe well that as long as we are at home  
in the body, we are absent from God. For we  
walke in sayde and se not. ¶ Hence the lesse we  
are of good comforte, and has sture be absent  
from the body, and present with the Lord.  
Wherfore, whether we be at home, or from  
home, we endeuour our selues to please by m.  
For we must all appere before the iudgement  
seate of Christ, that euery man maye receiue  
eue wordes of his body accordyng to that he  
hath done, whether it be good or bad.

¶ Hence then that we knowe, howe the  
Roide is to be seerd, i we face saye with  
men. For we are knownen with knowlege vnto  
God. ¶ It is also that we are knownen in your  
conscience.

¶ We praise not our selues agayne vnto you,  
but graue on an occasion to reioyse of vs, that  
ye maye haue somwhat agaynst them, whiche  
erwey in the face, and not in the heart. For if  
we be so seuerd, to God are we so seuerd. ¶  
We hope measure, for your cause hope we mea-  
sure. For the loue of Christe contremeth vs,  
because we thus wdyt, if on be dyed to all,  
that thyn are all dyed and that be dyed for al,  
that they whiche yste, wold not bringe forth  
yste vnto them selues, but vnto him, whiche  
dyed for them, and rose agayne.

¶ Wherfore henceforth knowe we no man af-  
ter the fleshe. In so moche thoughte we haue  
knownen Christe after the fleshe, nowe hence-  
forth knowe we hym so no moze. ¶ Wherfore if  
any man be in Christe, he is a new creature.  
Dioc thinges are passed awaye, beholde all  
thinges are made newe. ¶ Hence thelesse, all thynges  
are of God, whiche hath reconyled vs by  
his seide by Jesus Christe, and hath giuen  
vnto vs the offyce to preache the attonement.  
For God was in Christe, and made agement  
betwene the wold and hym selfe, and impu-  
ted not they synnes vnto them: and hath com-  
mited to be the preaching of the attonement.  
¶ For we then are we messengers in the rowme  
of Christe, euen as though God had bescebe you  
thorow vs. So praye we you in Christes ste,  
that ye be stoure with God: for he hath made  
him to be stoure for vs, whiche knowe no synne,  
that we by that wraues shold be that syn-  
soules whiche befoze God is alowd.

¶ In whiche man to receiue the word of God with  
an hartly and inwardly of yste. ¶ The depen-  
dence of Paul in the Coloss, and how he was with  
the men to see the company of the heuyn.

CAP. VI.

¶ The  
page  
of the  
book  
of the  
apostle  
Paul

¶ The  
page  
of the  
book  
of the  
apostle  
Paul

¶ The  
page  
of the  
book  
of the  
apostle  
Paul

**W**hich as helpe the first whiche you that  
 receiue not the grace of god in vaine.  
 For he saith: I haue bene true in a time  
 accepted, and in the day of saluation haue I  
 loued the. Behold now is that day of sal-  
 uation: behold now is that day of sal-  
 uation. Let vs giue no man occasion of curs-  
 e, that in our office be founde no fault, but in al  
 thynges let vs behaue our selues as the im-  
 punites of God.

**I**n moche patience, in afflictions, in need-  
 fulnes, in angurthe, in strepes, in imprison-  
 ment, in surse, in labour, in watchynge, in fastynge,  
 in purchaunce, in knowlege, in longe iuryng,  
 in hynnes, in the holy ghoite, in loue vniuersi-  
 tal, in the wo: des of trouthe, in the power of  
 god, by the: armour of eyghtounes of the  
 right hande and on the left, in honoure and  
 dishonour, in euill rapporte and good rap-  
 porte, in discrecyon and yet true, in unknowne  
 and yet knowne: as bringe, and beholde yet  
 true: chaced, and not helid: as sojour-  
 nage, and yet alwaye true: as poore, and yet  
 make many true: as hantat not bringe, and  
 yet possidynge all thynges. h

**O**re Corinthians, our mouth is open  
 to you. Our tette is made large: ye are in no  
 straites in us, but are in a straites in your  
 owne bowelles: I promysse you lyke rewarde  
 with me, as to my selfe: in. Let your selues  
 cheere: at large, and + beare not a straun-  
 ges roke with the inuolucers. For what se-  
 lowshyp hath sightounes with vniuersi-  
 ties? What company hath lyght with dark-  
 nes? What concord hath churche with de-  
 uill? Serche what parte hath he that dyet  
 with with an aspyde? How agreed the tem-  
 ple of god with ymagis? For ye are the tem-  
 ple of that lyuynge god, as sayde god. +  
 I will dwell amonge them, and walke among  
 them, and will be theyr god. and they will  
 be my people. Wherof some out frome the  
 myddes of them, and seprate your selues  
 (sayde the Lorde and toucht none vniuersi-  
 tyng: so will I receiue you, and will be a  
 father vnto you, a father vnto my synners and  
 dougters sayde the Lorde alwaye.

**¶** The rehoiteth them to receiue the promysse of  
 god mercifully. The Corinthians are commaunded  
 to theyr brethren and loue toward Paul.

CAPL. VII.

**F**orthmoche as we haue such promysse  
 of god: let vs cleare our selues  
 from all synnes of the fleshe and spe-  
 rit, and growe up to full holynesse in the  
 seruice of god. And because we haue bene  
 no man, we haue corrupted no man: we haue  
 defrauded no man. I speake not this to com-  
 bruisse you: I haue shewed you before,  
 that ye are in our bettes to dye, and true with  
 you. I am vnto boldre ouer you, and reioyce  
 great in you. I am filled with comforte and  
 am excedynge ioyous in all our tribulations.  
 For when we were come into Macedonia,  
 our fleshe hadde no relie, but we were trou-

bled on every syde. Without was fightynge,  
 within was feare. Cruellye the god of  
 comforte the abidit, comforted vs at the com-  
 pany of Titus.

And not with his commynge onely, but also  
 with the consolation wherewith he was re-  
 ioyced of you. For he tolde vs your myse, your  
 mourning, your tearyng mynde toward me:  
 so that I no more reioyce the more. Wherof  
 thoughte I made you sorry with a letter, I re-  
 pented not, thoughte I had repented. For I per-  
 ceiue that the same spirite made you sorry,  
 thoughte it were but by a reason. But I know  
 it other, not that ye were sorry, but that ye so  
 lo to: so that ye repented. For ye sorrowed  
 godly, so that in nothyng ye were hurt by vs.  
 For godly sorrowe causeth repentance vnto  
 saluation not to be repented of: where as  
 worldly sorrowe causeth death.

Behold what diligence this godly sorrowe  
 that ye take hath wrought in you: ye are cau-  
 sed you to cleare your selues. It caused in-  
 dignation, it caused feare, it caused dyte, it cau-  
 sed a true repentance, it caused punishment. For  
 in all thynges ye haue obeyed your selues  
 that ye were cleare in that matter. Wherof  
 thoughte I wrote vnto you, I bid it not to: it  
 causeth that hee that: neyther hee has cause that  
 was hurt: but that our good mynde whiche  
 we haue toward you in the syghte of god,  
 myght appere vnto you.

**¶** Wherof we are comforted because ye are  
 conuicted: ye, and excedynge more tope  
 we see the wyse that Titus hath: because  
 his spirite was refreshed in you all. I am  
 excedynge not now abashed, thoughte I tolde  
 my selfe to him of you. For as all thynges  
 whiche I prayed vnto you are true, euen so  
 is our buyng that I vnto my selfe to Ti-  
 tus withall. sounde true. And now is he in-  
 wardly straiten more aboundant toward  
 you, when he remembereth the obedience of e-  
 uery one of you: how much feare a trembling  
 ye receiued him. I reioyce that I may be hold  
 ouer you in all thynges.

**¶** The parrish them in remembrance to brise the  
 poor leprous at Jerusalem, accorde as the ab-  
 andonans of.

CAPL. VIII.

**I**do you to wyte ( brethren ) of the grace of  
 god which is giuen in the congregacions  
 of Macedonia, how that the abundance  
 of theyr reioysynge is, that they are ioyed with  
 moche tribulation. And wherof thoughte they  
 were reioysynge poore, yet haue they giuen ex-  
 cedyng reioysynge, and thus in synners. For to  
 theyr powers I beate reioyce ye, and beprate  
 theyr power, they were willing of their owne  
 motion, and prayd vs with great instance,  
 that we wolde receiue their benefite, & suffre  
 them to be partakers with us in ministering  
 to the sayntes. And this they byd, not as we so-  
 led for: but gaue theyr owne selues for to  
 the Lorde, and after vnto vs by the wyll of  
 god: so that we coulde not but be ioye Titus



to accomplish the same benivolence among you also, even as he had begun.

Now therefore as ye are erect in all parts in faith, in word, in knowledge, in all fructificatio, and in love, which ye have to do: so let ye be plentiful in this benivolence. Now saye I not as common sayings, but by auncient are so frequent, therefore yowr yowr edifice, wher it be perfect or no. Ye know the liberalite of our Lord Jesus Christ, wher he thought he must crye, yet for yowr sake he became poore, that ye thowow his poore might be made rich.

And I your counsell here to, for this is expedient for you, wher he began not to do one: but also to wryte a yere ago, show the cause yowr some the best: that as there was in you a readiness to wryte, even so ye maye performe the best, of that whiche ye have. For if there be frid a willing mynde, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde that other be set at ease and ye brought in to combaunce, but that there be a gaines now at this time, that your abundance surcease theyr lacke, that their abundance may supplye yowr lacke: that theyr maye be equall, as yowrge as that whiche is wrytten. For that gathered moche, had neede of more abundance, & he that gathered litle, had neede therof. Thanks be unto god, which put in the heart of Titus, the same good mynde to mark you: for he accepted the request, & as there he was so well willing, & of his owne accord came unto you.

We have sent with him that yo: be, whose practice is in the gospel thowow out all the congregations, and not to one, but to also wholl of the congregations, to be a fellowe with us in our journey concerning this benivolence that is ministered by us unto the people of the Lord, and to crye up yowr prompt mynde.

For this we chewe, that any man wher he rebuke us in this plentiful distribution that is ministered by us, and therefore make provision for honest things, not in the sight of God onely, but also in the sight of men.

We have sent with them a brother of ours whom we have oft tymes praised diligent in many things, but now more diligent. The great conference whiche I have in you, hath caused me this to do: partly for Titus sake, whiche is my fellowe and helper in comforting you, partly because of other whiche are our brethren and fellowes of the congregations, and the glory of Christ. Wherfore write unto them a proof of your love, and of the comforting that we have of you, that the congregations may see it.

In this Chapter heere be the same that he spake in the Chapter before last, that is, moche that he helps the poore brethren at Jerusalem.

C A P I. I X.

Of the ministering to the Synagoges, it is but superfluous for me to wryte unto you: for I knowe yowr readiness of mynde, wherof I had my selfe and them of Macedonia,

and say that Macedonia, was prepared a yere ago, and your fervent hart prouoked many. Nevertheless, yet have I sent their best, but left our staying over you, wher he in hapne in this behalf, and that ye (as I have sayd) prepare yowr selves, lest happily of theyr of Macedonia come to me, and frid you be prepared: the best that I make in this matter shall be a shame to be, I saye not unto you.

Therefore I thought it necessary to rebuke the brethren to come before hande unto you, for to prepare your good blessing promised as for, that it might be rich: so that it be a blessing, and not a defrauding. For this yet remember, how that he whiche soweth litle, shall reape litle, and he that soweth plentifully, shall reape plentifully. And let every man be as diligent as he hath purposed in his heart, not grudgingly, or of necessity, for God loveth a cheerefull givere.

God is able to make you rich in all grace, that ye in all things having sufficient unto the uttermost, may be erect unto all manner good works, as it is wrytten. For he that soweth abundantly, shall also increase, his righteousness shall increase for ever. For that sower seed the sower seed, shall increase seed for seed, and shall multiplye yowr seed and increase the fruits of your righteousness: that on all parties, ye may be made rich in all singleness, whiche causeth thowow us, thanke yowrge unto God.

For the office of this ministration, not onely supplyeth the neede of the Synagoges: but also is abundantly herein, that seyth his laudable ministration, thanks might be given to God of many, whiche praise God, for the obedience of yowr profession the Gospel of Christ, and for pure singleness in distribution to them and to all men: and in theyr prayers to God for you, longe after you, for the abundant grace of God given unto you. Thanks be unto God for his unspokeable grace.

He loveth both the false Apostles, and defendeth his authority and calling.

C A P I. X.

I Paul my selfe beseeche you by the meeknes and softnes of Christ whiche toben I am present amonge you am of no reputation, but am bold to write you being absent. I beseeche you that I mde not to be doide when I am present: with that same confidence, wherewith I am supposed to be bold, against some which repute us as though we walked carnally. Nevertheless though we in the compass with the flesh, yet we warre not fleshly. For the weapons of our warre are not carnal things, but things mighty in God, to cast downe strong holdes, together with our overthrowing imaginations, and every high thing that exalteth it self against the knowledge of God, and bringe in to captivity all understandings to the obedience of Christ, & are ready to take vengeance on all disobedience: if your obedience is fulfilled. And ye on thynges after the bitter appearance.



Ande konge Ardas larde was: the inche clere  
... a word was man ...

It is not expedient for me to write  
... I know a man ...

And let I write be called out of measure  
... the abundance of revelations ...

I am become a sole to be ...  
... I ought to have been ...

I will be glad to know, and will be  
... for your sake ...

But me to all things: partly beloved for  
... your sake ...

as I would not: I have led there be some  
... and have not ...

It is promised to me into them and ...

CAP. XIII.

Now come I the chryde some unto you  
... with the mouth of ...

Whom I write to you ...  
... I have written ...

Christ, and the sons of God, and  
... the glory of the holy  
... God be with you all.

Christ of the seconde Epistle  
to the Corinthians.

Christ from Phippes a  
... of Paul and  
... Lu. 11.

Vertical text in the left margin, likely a commentary or reference.

Vertical text in the right margin, likely a commentary or reference.

C

D

Handwritten initials or signature.

The Epistle of S. Paul the Apostle, unto the Galatians.

Paul rebuketh them, because they were following some false doctrine...

C A P I. I.

Paul the Apostle, not of men, nor by man, but by Jesus Christ...

Into the congregations of Galatia. Grace with you, and peace from our Father...

I marvel that ye are so soon turned from him, that called you in the grace of Christ...

Remember you brethren, that the gospel which was preached of me...

But when it pleased God, which separated from me my mother's womb, and called me by his grace...

His and Cilicia: and was beheld as to change my person unto the congregations of Jewry...

The withstanding Peter in the fact, and pouring out the laws and customs...

C A P I. II.

Then thirteene after, I went by agerne to Jerusalem...

Of them which seemed to be greater, what they were in my eye...

And when Peter was come to Antioch, I withstood him in the face...

Paul's defense of the liberty of the gospel

Defense of the liberty of the gospel

Defense of the liberty of the gospel

Paul's rebuke of Peter

Paul and his companions

Paul's rebuke of Peter

Deceit of the  
lawe in this  
not out with  
holynesse

by the x. Deces of the lawe: but by the sayde  
of Jesus x. And therefore we have byfoued  
on Jesus Christ, that we myghte be iustified  
by the sayde lawe, and not by the Deces of  
the lawe, which was by the Deces of the lawe  
no howe can be iustified.

¶ And thus we see that to be made righteous  
by the lawe, we must receive all foule  
fruits, is not then a bypasse the summe of  
fruits? God sayeth. For if I buride agayne  
that which I buride, v. then make I my self  
a cessante. But if I buride the same, and deid  
to the lawe, th. I myghte live vnto God.  
I am crucified with Christ, I live by the  
grace of God. But Christe spaketh in me.  
For the lawe which I now live in the lawe,  
I live by the sayde of the lawe of God,  
in which I live, and give him life for me.  
For the lawe is the grace of God. For if I  
could come of the lawe, then Christe shold  
be in vaine.

¶ The rebulth in the infirmitie of the Galatians  
is in the infirmitie of the lawe, and rebulth  
in the lawe is not of the lawe, but of the  
lawe.

CAP. III.

**O** Galatians, who have been  
led by you, what ye would not believe the  
truth? To whom Jesus Christ was  
deceit: we by the lawe, and among you  
deceit. This is the lawe which I have  
said to you: as if by the Deces of the lawe,  
or by the sayde of the lawe? Are ye in  
the lawe, that after ye have begun in the spirit,  
ye would now end in the lawe? For many  
of you have had such a lawe, if that  
be the lawe. Which miracles among you, which  
we knowe the Deces of the lawe, or by the  
sayde of the lawe? ¶ Such as Abraham, by  
whom God and it was accomplished vnto him  
for the lawe. And therefore we knowe that  
the lawe is not of the lawe, but of the  
lawe.

For the lawe, the lawe also, that god  
would iustifye the heathen by the lawe, and  
therefore we knowe before hande gladde  
spillinges vnto Abraham: In the which all  
nations be blessed. And therefore we knowe  
that the lawe is not of the lawe, but of the  
lawe. For as many as are vnder the  
lawe, are vnder the Deces of the lawe, and  
therefore we knowe that the lawe is not  
of the lawe, but of the lawe. For as many  
as are vnder the lawe, are vnder the  
Deces of the lawe, and therefore we knowe  
that the lawe is not of the lawe, but of the  
lawe. For as many as are vnder the  
lawe, are vnder the Deces of the lawe,  
and therefore we knowe that the lawe is  
not of the lawe, but of the lawe.

Scrit. b.  
Roma. vii. 2.  
Iacob. ii. 2.

Gen. xii. 2.

Gen. xii. 2.

Abra. 12.

¶ And thus we see  
that the lawe is not  
of the lawe, but of  
the lawe. For as  
many as are vnder  
the lawe, are vnder  
the Deces of the  
lawe, and therefore  
we knowe that the  
lawe is not of the  
lawe, but of the  
lawe.

Brethren, I will speak after the manner  
of men. Though it be but a mannes  
counsel, yet no man despise it, or  
despise it, when it is once allowed.  
¶ To Abraham and his seed, were the  
promises made. He sayde not in the  
seed, as we see, which is Christ.  
This I saye, that the lawe which began  
afterwards, beyonde four hundred  
and thirtye yeres, dothe not  
desaunt the testament that  
was confirmed afore of God  
vnto Abraham, to make the  
promise of none effect. For  
if the inheritance come of the  
lawe, it cometh not of  
promises. But God gave it  
vnto Abraham by promises.

Wherefore then serueth the lawe? The  
lawe was added by cause of  
transgression (till the seed  
came, to whom the promise  
was made) and it was  
added by angels in the hande  
of a mediator. A mediator is  
not a mediator of one. But  
God is one. If the lawe then  
against the promise of God:  
God sayeth. Howbeit ye  
had been a lawe given, which  
could have given life, then  
no doubt should have  
come by the lawe. But the  
lawe concluded all things  
vnto sinne, that the promise  
by the faith of Jesus Christ  
should be given vnto them  
that believe. For we are  
not vnder the lawe, but  
vnto the lawe which was  
added after.

Wherefore the lawe was our  
schoolmaster vnto Christ, that  
we mighte be made righteous  
by the lawe. But after that  
the lawe is come, now we are  
no longer vnder a school-  
master. For we are all the  
sons of God by the lawe  
which is in Christ Jesus. For  
all ye have been baptized,  
and put on Christ. Nowe  
there is no more: neither  
bond, neither is there  
any more: but ye are all  
one in Christ Jesus. If ye  
be Christes, then are ye  
Abrahams seed, and heere  
by promises.

¶ Paul sheweth that  
Christe was not of the  
lawe, and rebulth  
the unthankfulnes  
of the Galatians

CAP. III.

**I**f ye be Christes, as long as  
ye are in bondage, where as  
ye are Lords of all, but  
vnto the lawe, and  
governours, vntill the  
time appointed of the  
lawe. Such as we, as  
long as we were  
children, were in  
bondage vnder the  
ordinances of the  
lawe. But when the  
time was full come,  
God sent his sonne  
borne of a woman,  
and made him  
vnto the lawe,  
to redeem them  
which were vnder  
the lawe: that we  
mighte receive the  
inheritance of the  
lawe. For as many  
as are vnto the  
lawe, are vnto the  
Deces of the lawe,  
and therefore we  
knowe that the  
lawe is not of the  
lawe, but of the  
lawe.

Howbeit



CAP. V.

V.

Waine he if then not knowinge God, ye  
 drd scruple vnto them, which by nature were  
 no Goddes. But now saynge ye knowe God,  
 ye rather are knowen of God, how is it that  
 ye turne agayne vnto the worke and brayere  
 ceremonies, wherunto agayne ye desyre as  
 frey to be in bondage? Ye obserue daies, and  
 monethes, and feastes, and yeeres. I am in scer  
 of you, lest I haue bestowed on you labour in  
 vaine.

Wherfore I beseeche you, be ye as I am: for  
 I am as ye are. Ye haue not hurt me at all.  
 Ye knowe, howe thosome infirmities of the  
 fleshe, I preached the gospel vnto you at the  
 first. And my temptation whiche I susteine by  
 reason of my fleshe, ye despise not, neither  
 abhorre: but receiued me as an angell of  
 God: yea, as Christ Iesus. How happy were  
 ye then: for I beate you scourge, that ye had  
 ben possible, ye wold haue plucked out your  
 eyes, and haue giuen them to me. Am I  
 therfore become your enemye, because I tell  
 you the truthe?

They are zealous once you amitt. Yes, they  
 intende to exclude you, that ye wold be ge-  
 nous ouer them. It is good alwayes to be ze-  
 lous, so it be in a good thinge, and not onely  
 when I am present with you.

My little children: of whome I re-  
 mune in by: the agayne, vntill Christ be fast-  
 fened in you, I wold I were with you  
 nowe, and coude charge my boyle: for I  
 stande in doubt of you. Tell me ye that be-  
 fore to be vnder the lawe, haue ye not borne  
 of the lawe? For it is written that abra-  
 ham hadde two sonnes, the one by a boone  
 mayde, and the other by a free woman? But  
 he whiche was of the boone woman, was  
 borne after the fleshe: and he whiche was of  
 the free woman, was borne by promes. Whiche  
 thinge are spoken by an allegorie. For: these  
 women are two testamentes, the one from the  
 mount Sina, geuyng vnto bondage, which  
 is Agar. For mount Sina is called Agar in  
 Hebraie, and bounden vpon the nere, whiche  
 is nowe Ierusalem, and is in bondage with  
 her children.

But Ierusalem, whiche is about, is free:  
 whiche is the mother of vs all. For it is writ-  
 ten: a reioyce thou darasus that bearest no  
 chylde, because thou hast and erst thou that  
 sayest not. For the desolate hath many mon-  
 chylren, then the whiche hath her husbande.  
 Wherfore, we are after the maner of Isaac,  
 child of promes. But as then he was borne  
 carnally, persecuted him that was borne spi-  
 ritually: such so is it now. I reuentele  
 what sayth the scripture: put away the boone  
 woman and her sonne. For: the sonne of the  
 boone woman, shall not be heire with the  
 sonne of the free woman. And then wherfore  
 we are not children of the boone woman, but  
 of the free woman.

¶ The labourerch to draw them out of some circum-  
 stances, & to draw them in the lawe, & to bringe in the spirit  
 and the fleshe, and the trust of them both.

Stande faste therfore in the libertie wher-  
 with Christ hath made vs free, and  
 byscape not your selues agayne in the  
 yoke of bondage. Bewaile, I praye you, to  
 you, that ye be circumcised, Christe shall  
 profyte you nothinge. I tell ye agayne: no  
 man whiche is circumcised, shall he be  
 bounde to kepe the yoke lawe. Ye are gone  
 quere frome Christe as many as are iustified  
 by the lawe, and are fallen frome grace. For  
 we take in Christe to be iustified throughe fayth.  
 For: no Iesu Christe, neyther is circumcison  
 any thinge to worthe, neyther vnto iustification,  
 but: faythe, whiche by some is wrought in o-  
 peration. I drd runne well, who was a ielle  
 vnto you, that ye wold not obey the truthe?  
 Such that counsell that is not of hym that  
 called you. I speell leuen bute leuen the hole  
 kump of you.

For I haue truste towardes you in the lawe,  
 that ye wold be none obeying: I saye, that  
 that troubleth you, shall beare the iudge-  
 ment, what to eue we be. Wherfore I praye  
 please circumcison: why so I then per-  
 sicer persiceron: For: them haue the othe  
 whiche the reasse, yurche, & c. Weid: And  
 they were speared frome you, & c. And  
 be you. Wherfore, ye were called in to  
 the othe, let not your libertie be an occasi-  
 on vnto the fleshe, but in charite serue one an-  
 other. For: all the lawe is fulfilled in one  
 worde, whiche is this: thou walt loue thyne  
 neygbar as thy selfe. If ye wite and knowe  
 one an other, take heed lech, ye be consumed  
 one of another.

For I saye, walke in the spiryte, and suffer  
 not the lawe of the fleshe. For: the fleshe  
 hath conuerse to the spirite, and the spirite  
 contrary to the fleshe. These are contrary  
 one to the other, so that ye can not do that  
 which ye wold. But ye be led of the spiryte,  
 then are ye not vnder the lawe. The ordes of the  
 fleshe are manifest, whiche are these: aduul-  
 terye, fornicacion, uncleannes, wantonnes, yde-  
 latrye, whycheraffe, hatred, dyssencion, ire,  
 wrath, stryfe, sedicion, ferres, & c. wher  
 the, & onkenne, glorye, & c. such is he: of  
 whiche I tell you before, as I haue tolde you  
 in tyme past, that they whiche comert such  
 thinge, shall not inherite the kyngdome of  
 god. But the frute of the spirite is charite,  
 peate, longe sufferinge, gentlenes, goodwill,  
 faythfulnes, mekenes, temperance. For: the  
 frute there is no lawe. Ther that are  
 led by the spirite, haue crucified the fleshe  
 with the appetites and lustes.

For I saye, walke in the spiryte, let vs walke  
 in the frute. Let vs not be vngenerous,  
 pioushyng one an other, and enuyng one  
 an other.

¶ The reioyce them to brotherly love and one to  
 draw with another. In the ende he teacheth them  
 to be free of circumcison.

CAP. VI.

VI.



power, which he wrought in Christ, when he raised him to live the third, and he has in his right hand in heavenly things, above all rule, power, and might, and dominion, & above all names that are named, not in this world only, but also in the world to come: & hath put all things under his feet, and hath made him above all things, the head of the congregation which is his body & the fulness of him that fills up all in all things.

¶ Paul: He wish them what manner of people they were of our first conversation, and what they are now in the Spirit.

CAP. II.

**A**s you have he questioned also that were dead in trespass and sinne, when in tyme past ye walked, according to the course of this world. and after the governance that ruleth in the ages, the spirit that now worketh in the children of disobedience, among whom we also had our conversation in tyme past, in the fulness of our flesh: and fulfilled the will of the flesh & of the law; not and were, naturally the children of wrath, even as well as other.

But God who has riches in mercy toward us his great love, where with he loved us, even when we were dead by sinne, hath quickened us together in Christ: by grace we are saved, and hath raised us up together & made us sit together in heavenly places, the same as Christ Jesus, for to shew in figures to us the exceeding riches of his grace, in his kindness toward us in Christ Jesus. For by grace are ye made safe through his blood, and that not of your selves. For it is the gift of God, and cometh not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which he hath prepared for us to do.

Wherefore remember that ye being in tyme past were dead in trespasses, and were called ungodly, according to the truth which are called according to the flesh, when in conversation as made by hands: remember & care, that ye were at that tyme without Christ, and were reputed alienate from the commonwealth of Israel and were strangers from the covenants of promise, having no hope, and being without God in this world. But now in Christ Jesus, ye which were once far off, are made nigh by the blood of Christ.

For he is our peace, which hath made of both one, & hath broken down the wall that was a fence between us, and hath also put away the enmity in his flesh, the law of commandments which is to say, the law of commandments: contained in the law written, for to make of twaine, one in twaine in himselfe to making peace: and to reconcile both into God in our body through his death, & his blood, that he might and preached peace to you which were far off, and to them that were nigh. For through his death we both have an open way in, in one spirit unto the father.

¶ Now therefore ye are no more strangers and foreigners: but citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, Jesus Christ being the head corner stone, in whom every building is being compiled together groweth into an holy temple in the Lord, in whom ye also are built together, and made an habitation for God, in the Spirit.

¶ Citizens of the household of God.

¶ He sheweth the cause of his employment, before the world, because of his love, and that God so made them his debtors in his Spirit.

CAP. III.

**F**or this cause I Paul am in the bands for Jesus Christ: for your sakes which are written: I have death of the manifestation of the grace of God which is given me upon you. For by satisfaction whereby he has redeemed us from all iniquity, as I wrote about in his letters, whereby when ye read, ye may knowe our understanding in the mystery of Christ, where in times past was opened unto the children of men, as it is now declared unto his holy Apostles and Prophets by the Spirit: that the Gentiles should be merciful also, and of the same body, and partakers of his promise that is in Christ, by the means of the Gospel, whereof I am a minister, by the gift of the grace of God given me according to the working of his power.

And now I desire to see all of you in the grace given, as I write ye: each among the Gentiles the benevolent practices of Christ, and to take all iniquity, what the fellowship of the Spirit is, which we have from the beginning of the world: which hath been hid in God, which he made all things through Jesus Christ, to the intent that now he would shew the rulers and powers in heaven might be knowne by the congregation, the man, to the wisdom of God, which brings to us by the Spirit, which he purposed in Christ Jesus our Lord, by whom we are able to shew nigh unto the truth, where we have by faith on him.

¶ Wherefore I desire that ye forgoe not because of your tribulations which I have for your sakes: which is your part.

For this cause I have my knees unto the Father of our Lord Jesus Christ, which is Father our Lord, which is called Father in heaven & in earth, that he would graunte you, according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man that Christ may dwell in your hearts by faith, that ye beinge rooted and grounded in love, might be able to comprehend with all understanding what is the breadth & length & depth and height: and knowe the love of Christ, which is past all knowledge: that ye might be filled with all manner of riches of God.

And you that are able to be abundantly about all that we shall shew according to the power that is written in us, be partakers of the congregation by Jesus Christ, the Son

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cutt all generacions frome tyme to tyme. Amen. h

¶ The reborned them into meane longe suffering, vntill one and year, euer one to Iesus and contrary with the grise that God hath given him, to be was of strange doctrine, to late after the election of god; iustice, and to walke in a new life.

CAPIT. III

¶ Therefore whiche am in bonds for the wordes sake, exhort you, that ye walke in the meane of the callinge wherewith ye are called. In all humblenes of mynde, and mekenesse, and lowe sufferinge, forbearinge one another in charite, and that ye be diligent to kepe the vnite of the spirite in the bond of peace. bearinge one body, and one spirite, euen as ye are called in one hope of your callinge. One Loide, one faith, one baptysme: One God and father of all, which is aboue all the thynge, and in you all. h

¶ And thus euer one of vs is given grace accordinge to the measure of the grise of Christ. Therefore he sayth: He is gone vp on hyght and hath ledde captiuitie captiue, and hath prynced geestes vnto men. That he ascended: wherof manereth it, but that he also descended betwene the lowest parties of the earth: he that ascended, to the same also that descended, to fulfill all thynges.

And the very same made some prophetes, some euangelists, some apostles, and some teachers: that the saynges might haue all thynges necessarye to worke and moue trust, to the edifyinge of the body of Christ, till we euer one, in the bond of faith, and knowledgye of the sonne of God growe vp into a perfect man, after the measure of age of the fullnes of Christ. h That we hence forth be no more chylde, manerunge and carryd with euery wynde of doctrine, by the wyllyngnes of men and craftynesse, wherby they say aduert for vs to deceyue vs. But followe the truth in loue let vs in all thynges growe in him which is the heede that is to Iesu Christ, in whome all the body is crucified and knyt together in our wynt wherewith one member to an other accordyng to the operation so euer parte hath his measure and interesth the body, vnto the edifyinge of it selfe in loue.

¶ This I saye therefore, and testifye in the Loide, that ye henceforth walke not as other Gentyles walke, in vanitie of their mynde, blinded in their vnderstandinge, beinge drawen frome the life which is in God throught the ignorancie that is in them, because of the blindness of their eyes, whiche bringe partelye to the operation, haue given them selfe vnto man's wyllyngnes, to worke all maner of vncleanness with grete ruse. But ye haue not so learned Christ, if so be ye haue heerde of him, and are taught in him, euen as the truth is in Iesu. So then as concerninge the conuersation in tyme past, I saye from you that olde man, whiche is corrupte throught the deccyuable lustes,

and be ye reuened in the spirite of your myndes, and put on that newe man, whiche after the ymage of God is shapen in right wysdome and true holynesse.

¶ Therefore put awaye synne, and speake euery man trowth vnto his neyghbours, for as muche as we are members one of another. ¶ We anger but synne not: let not the soune go downe vpon your wrath, neither grue place vnto the baile vices. Let him that stole, steale no more, but let him euer labour vnto his handes some good thyng, that he maye haue to geue vnto him that needeth. h

¶ Let no synfull communication procede oute of your mouth: but that which is good to edifie, when ite is: that it maye haue fauour with the heares, and geue not the bodye of synne of God, by whome ye are sealed vnto the bare of redemption, Let all bitterness, wrath, and rancoure, and euery thinge, be put awaye frome you, with all malitiousnes. Be ye courteous one to another and mercifull, forgrange one another euen as God forgave you.

¶ The reborned be of true, warreth in bewaite of vncleannes, wherof, I saye, I saye, and false doctrine: to be beware of synne, to asure by the conuict, to subuert them, I saye one to another, the craftynesse howe women should be: their husbandes, and howe men ought to increase their wynt.

CAPIT. V.

¶ Ye followers of God as here chylde and waite in loue euen as Christe Iesus be, and gaue him selfe for vs, an offeringe and a sacrifice of a sweete sauour to God. Let synfull communication and all vncleannes or couetousnes be not ouer named amonge you as it becometh saynges: wherofe frithnes, wherofe forsynne callinge, mystrye gestynges whiche are not comly: but rather grunge of tharke. For I saye to you that no man's conuict, of the vncleane persones, as couetous persones, whiche is an ydolatre, with anye intrestance in the kynngdome of Christ and of God.

¶ Let no man deceyue you with vaine wordes, for throughte suche thynges cometh the wrath of God vpon the chylde of deccyfulnes. Be not therefore companions with them. Ye seee ones deccyfulnes, but are now synners in synne.

¶ Walke as chylde of light. For the fruite of the spirite is in all goodnes, right wysdome, and trowth. h

¶ Accepte that which is pleasyng to the Loide and haue no fellowshipe with the vncleane synners: but rather rebuke them. For it is same euen to name those thynges whiche are bare of thymus synne: but all thynges, when they are rebuked of the light, are made. For what so euer is manifeste, that same is light. Therefore he sayth: awake thou that sleyst, and stande vp frome deathe, and Christ shall grue the light.

¶ Take heed therefore that ye walke not synfully: not as colles: but as wyse persones, purchasyng oppoortunitie to the same: for I saye

The spryng of a true tree. Roman viii. 2. Corinth. iii.

1. Cor. xii. 13. 1. Cor. xii. 13. 1. Cor. xii. 13.

Roman viii. 1. Corinth. iii. 1. Corinth. iii.

1. Cor. xii. 13.

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the myddes of a croked and p'v'us: many one amonge us, as if he were as bright as in the day: or, boldinge faste the myddes of hys, brist myrrour: as if he were the dore of a bynde. that I haue not in me in bynde, neither haue laboureth in warre. Yet thoughte I be shred by v'p' the o'f'f'ing' and sacrifice of your faith: I receiue, and receiue with you all. For the same cause also receiue ye, and receiue ye my h' me.

I trust in the word Iesu to sende Remos to dwelle with you, that I also maye be of good comforte, when I knowe in what case ye stand. For I haue no man that is so lyke mynde to me, in the world to pure affection careth for your matters. For all other seeke their owne, and not that which is Iesus Christes. I knowe the price of him, howe that as a souerayn the saye, so with me bestowed he his laboure upon the Gospele. With I hope: to sende a lone as I knowe: howe it will go with me. I truste in the word, that I also my selfe shall come thither.

**D** I supposed it necessary to sende brother Epiphanus unto you, my companion in labour, and fellowe prisoner, your Apostel and my mynde: as my needs. For he longed a litle for you, and was full of heuynesse, because ye had hitherto for ye shuld be hys, and he doubteth he maye be, and that my selfe had taught. But God had mercy on him: not on him only, but on me also, least I shuld haue so: the vpon I gove. I sent Ithymus, and Titus, and that when ye shall see Ithymus, ye mighte receiue a parne, and I mighte be the litle for ye full. Receive him therefore: as the word is by all gladnes, and make muche of such: because for the worthe of a man: I want to be, that he maye myghte v'p' to teach, and regard not his life, to fulfill that sentence which was lackyng on your part toward me.

¶ For beware of them as beware of false teachers, when theye shall saye and shal saye, and saye: as if theye were owne of god.

CAPIT. III.

**F**inally, my brethren, reioyce in the Lord. It is a great thing for me to write one thing of it to you. For to you it is a sure thing. Behaue of dogs, as behaue of curli' workers. Behaue of Iudas. For we are circumcised which worship God: in the spirit, and reioyce in the Lord Iesu, and haue no confidence in the flesh: though I haue wherof I mighte reioyce in the flesh. If any other man shall saye that he hath wherof he mighte reioyce in the flesh: more more I circumcised the erlye daye, of the hundred of Isaac, of the tribe of Ben Iamin, an Abrahams bove of the Cobus: as concerning the same, a barbarayn, and as concerning the same, I persecuted the congregation, and as concerning the rightwysnes of the lawe, I was without fault.

¶ But the thing is that were for the sake vnto me. I accounted bruderye for a litle sake. For I thinke all things but to be lost for excellen knowledge sake of a litle Iesu my Lord. For whome I haue counted all things

lose, and doe not reioyce therein but longe, that I mighte myghte knowe, and myghte be founde in him, not hauinge myghte vnto the same. For I thinke is of our lawe: but that which is of the grace of the same which is in Christ. I thinke the rightwysnes which cometh of God, thowgh I saye as knowyng him, and the vnto of the resurrection, and the felowship of his passions, that I mighte be comforted by his resurrection, and of any means: I myghte receiue vnto the resurrection of the deede.

¶ But as thoughte I had a litle attained to it, rather more a litle perished: but I tolde you, that I myghte compe: that is, that I am compe: that is, of Christ Iesu. My mynde I counte not my selfe that I haue gotten it: but one thinge I saye: I Iudge that whiche is behaue and steepe my selfe into that which is before and peace vnto the same appointed, to obtayne the reward of the righte raisyng of God in Christ Iesu. Let us therefore as many as be perished, be in his worke mynde and ye shall be altherwise mynde. I praye God open euen this vnto you. I thinke: as in this wherunto we are come, let be proceede by the rule, that we maye be of our accusen.

¶ Wherfore be followers of me, and loke on them which walken so, as ye haue us for an example. For many walke of whome I haue tolde you often, and now tell you wring, that they are the enemies of the crosse of Christ, whose end is damnation, whose God is their belly, whose glory is to be exalted, which are worldly mynde. But our conversation is in the heaven, from whence we lighten a litle out, turn the word Iesu of God, which shall chaunge our vnto God: so, that they maye be fashioned like vnto his glorious body, according to the working, wherby he is able to subdue all thynges vnto hym selfe.

¶ Be followers therefore of them, who reioyce them to be of the same conversation, and shall saye them for the consolation of many brethren.

CAPIT. IIII.

**T**herefore, my brethren, desire beloved and longed for, my love and reioyce, so continue in the Lord, ye beloved. I praye Eudias, and brethren Epistebus that they be of one accord in the Lord. Yes and I beseeche the same brethren, beseeche the women that be labored vnto me in the Gospele, and with Clement also, and with other my l'bour felowes, whose names are in the booke of life.

¶ Reioyce in the Lord alwaye, & againe I saye vnto ye: Let your suffere be knowne vnto all men. The word is at hand. We are careful: but in all thynges let me your persuasion vnto God in prayer and supplication by prayer of thankes. And the peace of God which is the peace of all good conscience, let your hearts and my hearts in Christ Iesu.

¶ Finally, brethren, what are such things as true, what are such things as honest, what are such things as iud, what are such things as are

¶ I like not to see men that I haue tolde you that I haue tolde you of the same

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¶ I like not to see men that I haue tolde you of the same

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are

The Epistle of S. Paul the Apostle, to the Colossians.

... what so ever things pertain to love, what so ever things are of honest conversation: if there be any virtuous thing, if there be any laudable thing, those things have ye in your hearts, which ye have both learned and received, both and also seen in me: look it in your hearts, and the God of peace shall be with you. I rejoice in the Lord yearly, that at some of the last ye returned again to care for me, in that wherein ye were also careful, but ye lacked opportunity. I speak not because of necessity. For I have learned in what to care: that I am, therein I am content. I can both cast downe my selfe, I can also exalt. Every where and in all things I am instructed, both to be full and to be hungry, to have plenty and to suffer neede. I can be all things, because I receive of a high which exceedeth measure. And whatsoever ye have received, that ye have part with me in my tribulation.

Ye of John knowe knowe that in the beginning of the Gospel, when I departed from Hierosolima, no congregation had part with me, as concerning running and returning, but ye only: for when I was in Thessalonica, ye sent unto me and afterwards ye came unto my house: that I believe ye felt: but I be free about and free on your part. I received all, and have plenty. I was written that that I had received of Epaphroditus, that which came from you, all such as I might desire, as I might desire and pleasure to God. For I have heard of your love to me, which ye have in Christ Jesus. And I have heard of your love to me, which ye have in Christ Jesus.

For the brethren which are with me greet you. All the saints salute you: and most of all they which are of the Church. The grace of our Lord Jesus Christ be with you all. Amen.

Paul the Apostle  
C. Paul the Apostle  
C. Paul the Apostle

... the word, which is the word of the congregation.

C A P I.



Paul, Apostle of Jesus Christ, by the will of God, and by the will of Timothy. To the learned which are at Colossa, and brethren that be true in Christ. Grace be with you and peace from God our Father and from the Lord Jesus Christ.

We give thanks to God the Father of our Lord Jesus Christ, always praying for you brethren we be of your faith which ye have in Christ Jesus, and of the love which ye beareth to all brethren for the hope sake which is laid up in heaven for you in heaven, of which ye have heard before by the true words of the Gospel, which is come unto you, such as it is into all the world, and is fruitful, as it is amongst you, from the little days in which ye be of it, and had experience in the grace of God in the truth, as ye learned of Epaphroditus my fellow servant, which is for you a faithful minister of Christ which also declared unto you your love, which ye have in the spirit.

For this cause we also, brethren the days we be of it, have not ceased praying for you, and desiring that ye may be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord in all things which please, bring forth fruitful in all good works, and increasing in the knowledge of God, through which all might, through his glorious power, unto all patience and long suffering with forbearance: forgrace that is: but the Father which hath made us meet to be partakers of his inheritance of glory in light.

Which hath directed us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, that is to say, the forgiveness of sins, which is the image of the invisible God, first begotten of all creatures. For by him were all things created, things that are in heaven, and things that are in earth: things visible, and things invisible, whether they be thrones or lordships, or powers, or principalities. All things are created by him, and in him, and he is before all things, and by him all things have their being.

And he is the head of the body, that is to say, of the church, which is the beginning and first begotten of the bred, that in all things he might have the preeminence. For by him and by the Father that in him dwelleth all things are created.

... the word of the congregation.

...

... the word of the congregation.







The first Epistle of Saint Paul the Apostle to the Thessalonians.

The church of God for them, that they are to be built in faith and good works, and receive the Gospel with such earnestness.

CAPIT. I.



Paul Primitius and Timothe. Unto the congregation of the Thessalonians, in God the father, and in the Lord Jesus Christ.

Greet with you, and pray from God our father and from the Lord Jesus Christ.

We give God thanks always, for you all, making mention of you in our prayers without ceasing, and call to remembrance your works in the faith, and labour in love and patience in the hope of our Lord Jesus Christ, in the sight of God our father: because we know brethren beloved of God, that ye are elect, for our Gospel came not unto you in word only, but also in power, and also in the holy ghost, and in much certainty, as ye know after what manner we behaved our selves among you, for your sakes.

And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the holy ghost: so that ye were an example to all that believe in Macedonia and Achaia: for from you sounded out the word of the Lord, not in Achaia only, and in Macedonia only: but your faith also which ye had unto God, which abound in all quietness, so greatly that it might not be to speak any thing at all. For ever when we were of you, what manner of entrance in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to look for his Son from heaven, whom he called from heaven: I meane Jesus who he is seated at the right hand of the Father.

For ye were chosen in mind, of the Godly congregation, which is to be saved in the end, when he will send the Gospel unto them, through which God shall give unto them his word to fruitfully, and faithfully be obedient.

CAPIT. II.

For ye our selves know brethren, of how many tribulations we were in unto you, because that it was not in vain: but even after that we had suffered before, and were shamefully entreated at Philippi, (as ye well knowe) then were we bold in our God to speak unto you the Gospel of God, with much danger. Our expectation was not to bring

you to sorrow, nor yet to bitterness, neither was it with grief: but as ye were allowed of God, that the Gospel should be committed unto us: even so we speak, not as though we intended to please men, but God, which tryeth our hearts.

Neither was our commendation at any time with flattery made, as ye well knowe, neither in such custom: for God is true: neither sought we praise of men, neither of you, nor yet of any other, which we might have bene chargeable: as the Apostles of Christ, but we were true among you, such as a noise whereby hee is heard, so was our affection towards you: our good will was to have beene unto you, not the Gospel of God only: but also our own selves, because ye were dear unto us.

Ye remember brethren, our labour, and travail: for of the labours of day and night, because we would not be tedious unto any of you, and preached unto you the Gospel of God. Ye are witnesses, and so is God, how holily, and justly, and unblamably we behaved our selves, among you that believe: as ye knowe how that we exhorted and comforted and besought every one of you, as a father his children, that ye would make worthy of God, which he hath called you unto his kingdom and glory.

For this cause thanke we God with out ceasing, because that when ye received of us the word whereby God was preached, ye received it not as the word of man: but such as it was in deed, the power of God, which wrought in you that believe.

For ye brethren became followers of the congregation of God, which in Jewry are in Christ Jesus: for ye have suffered like things of your brethren, as we our selves have suffered of the Jewes. Whence as they killed our Lord Jesus and their own prophets, even so have they persecuted us: and God they please not, and are contrary to all men and forbidd us to preach unto the Gentiles, that they might be saved, to fulfill their promises alwaye, for the promise of God is come on them, even to the extreme end.

For as much brethren as we are kept from you, for a season, as concerning the bodily presence, but not in the heart, we enforced the more to be unto you personally with great desire. And therefore we would have come unto you, I Paul once and again: but Satan hindered us. For what is our hope, or love, or remembrance of joy? Is not ye in the presence of our Lord Jesus Christ at his coming? Yes ye are our glory and joy.

The church how greatly he was troubled, when Timothy told him of their joy and love.

CAPIT. III.

O. 4. When



Wherefore comforte your felowes together, and write one on other, even as ye do.

We beseeche you brethren, that ye knowe theym whiche labour amonge you and have the oversight of you in the Lorde, and give you exhortation, that ye have them the more in love, for their workes sake, and be at peace with them.

We beseeche you (brethren) to warne them that are unruly, comforte the feeble mynded, for they are the weak, have continuall patience to ward all men. See that none recompence or will for evill unto any man: but ever follow that which is good, both amonge your selves, and to all men. Retore such. Pray continually. In all thinges give thanks, for this is the wylle of God, in Christ Jesu, to waite on you.

Quench not the spirite. Despise not propheticke. Examine all thinges, and kepe that which is good. Abstaine from all suspicious thinges. For every one of you sanctifye your thoughtes. And your whole spūte, soule and body, be kept faultlesse unto the cominge of our Lorde Jesu Christ. Faithful to be withoute cause: whiche will also to us. Brethren, praye for us. Greete all the brethren with an holy kisse. I charge you in the Lorde, that this Epistle be read unto all the brethren.

With an holy kisse. I charge you in the Lorde, that this Epistle be read unto all the brethren.

The Lorde Jesu Christ be with you: Amen.

The rule of the first Epistle was to the Thessalonians. Sent from I. Paul.

The seconde Epistle of Saynt Paule the Apostle to the Thessalonians.

We thanketh God for theyr faith and love, and praye for the comfort of the same.

C A P I.



Aule, Ephtianus and a Timothy.

Unto the congregation of the Thessalonians which are in God our father, and in the Lorde Jesu Christ.

Greet with you and peace frome God our father, and frome the Lorde Jesu Christ.

We are bounde to thanke God always, for you brethren, as it is mete, because that your faith groweth exceedingly, and every one of you superabundeth in love toward one other betwixt your selves, so that we have great joyce of you in the congregacions of goddes. Remember your patience and faith in all your persecutions and tribulacions whiche ye suffer. For this is a token of the righteous judgement of God, that ye are counted worthy of the Kingdome of God, for whiche ye also suffer. It is verily a righteous thinge with God to recompence tribulation to them that trouble you: and to you which are troubled, rest with us when the Lorde Jesu Christ shall come downe from heauen with his myghty Jungles, in flaminge fyre, renderinge vengeance unto them that knowe not God, and to them that obeye not unto the Gospell of our Lorde Jesu Christ, which shall be punished with everlastinge damnacion, frome the presence of the Lorde, and frome the glory of his power, when he shall come to be glorified in his sanctes, & so be made marvelous in all them that believe: because our testimony that we had to you, was believed even the same day that we preached it. Wherefore we praye alwayes for you that our God make you more of the callinge, and fulfill all desire of goodnes and the worke of faith, with power: that the name of our Lorde Jesu Christ may be glorified in you, and ye in hym, by the grace of our God, and of the Lorde Jesu Christ.

We beseeche them that the word of the Lorde shall not come, until the day come, & frome the lawe come spirit: and therefore be exhorted them not to be deceived, but as stande stedfast in the things that he hath taught them.

C A P I.

We beseeche you (brethren) by the cominge of our Lorde Jesu Christ, and in that we shall assemble unto hym, that ye be not seducyously moved frome your myndes, and be not troubled, neither by spirit, nor by wordes, nor yet by letters, whiche







sober, discrete, honestly apparayed, bene-  
 ficent, as: it is teachy, not drunken, no tyb-  
 der, nor given to spidy lutes, but gentle, ab-  
 steynynge fyghtynge, absteynynge couctous-  
 nesse, and sic that tuisch his owne houle ho-  
 nestly, hauryng chydren vnder obdurance,  
 with all honestie. For if a man cannot rule  
 his owne houle, howe shall he care for the  
 congregacion of god. He may not be a spongy  
 sicler, lech he swell and fall in to the iudge-  
 ment of the curll speaker. We muste also be  
 appoynted amonge them which are witho-  
 so: the lech he fall in to rebuke, and snare of  
 the curll speaker.

Likewyse muste Deacons be honest, not  
 double tonged, not given vnto moche dyu-  
 ling, neyther to synch lures, but hauryng the  
 mistry of the church in pure confidence. And let  
 them first be proued, and then let them min-  
 ster, if they be sound faultles.

Then to make they; wrytes be honest, not  
 curll speakers; but sober and sapthfull in all  
 thynges. Let the Deacons be the husbands  
 of one wyfe, and such as rule they; chydren  
 well, and they; some howsholdes. Let they  
 that minstre well, see them selues good be-  
 get and great libertie in the sayde, whiche is  
 in Christ Ihu.

These thynges were I vnto the, trustynge  
 to come shortly vnto the: but if I take longe  
 tyme then thou mayst yett haue knowlege howe  
 thou oughtest to behaue thy selfe in the house  
 of God, whiche is the congregacion of the li-  
 uynge God, the pyler and grounde of truthe.  
 And doubtes greates is that mistry of gods  
 lines: God was wryted in the skilles, was  
 redyfyed in the spirite, was seue of an-  
 gelles, was prechyd vnto the Gentyles,  
 was bryllyd on in earth, and receyued by the  
 glo;ie.

For the behauiour of the layere deure, and chresten  
 timothe to the byrgens readynge of the half wy-  
 pite.

CAPI. IIII.

**T**he spirite speaketh evidently, that in  
 the latter tymes, some shall depart from  
 the sayde, and shall grue heere haue  
 spyns of error, and deuyllishe doctrine  
 of them which synch false thowis spoyntys,  
 and haue they; consciences marked with an  
 hote yron, they; bydryng to mary, and reman-  
 ynge in abstinence frame meates whiche God  
 hath created to be receyued with gruyng thank-  
 es. of them whiche bysue and knowe the  
 truthe. For all the creatures of God are good  
 and nothyng to be refused, if it be receyued  
 with thankesgruyng. For it is sanctified by  
 the wo;de of God and prayre. If thou wilt  
 put the bysychen in remembrance of these  
 thynges, thou shalt be a good mynister of  
 Iesu Chryste, whiche hath ben nourished  
 by in the wo;des of the sayde and good bo-  
 dyne whiche thou dost continually folo-  
 wed. But take awaye vngodly and olde wy-  
 ues tables.

Correct thy selfe vnto godlynes. For; hope-  
 full, if; profecty lytel, but godly in god  
 vnto all thynges, as a thynge which hath the  
 promysse of the trye that is now, and of the  
 trye to come. This is a sure sayynge, and of all  
 pastres wo;thys to be receyued. For; we; we  
 we laboure and make rebuke, because we by-  
 stur in the tryynge God, whiche is the saur-  
 our of all men, but specially of those that  
 bysue. Suche thynges commaunde a teacher.  
 Let no man despyse thy yowthe: but be wote  
 them that bysue an example, in wo;de, in con-  
 uersacion, in loue, in purete, in sayde, and  
 in purete.

If I come, grue attendaunce to tea-  
 chynge, to exhortacion, and to doctrine. Des-  
 pyse not that grue that is in the, whiche was  
 given the thow;we y; op;lyse, with sayynge  
 on the handes of an elder. These thynges re-  
 cepte, and grue thy selfe vnto them, that te  
 maye be seue howe thou profect in all thyng-  
 es. Take heed vnto thy selfe, and vnto thy  
 synch, and souynge churche. For; if thou wilt  
 to do, thou shalt haue thy selfe, and I;em that  
 grate the.

Let the teacher knowe howe he shall behaue him selfe in  
 exhortynge all thynges. In; the concernynge wo-  
 dowe.

CAPI. V.

**R**emoue not an elder: but exhorte hym  
 as a father, and the yonger men as by-  
 chren, the eldre women as mothers, the  
 yonger as synch, with all purete. Honoure  
 wydowes, whiche are true wydowes. If any  
 wydowe haue chydren or nephens, let them  
 leue synch to rule they; owne howse goodly,  
 and to recompense they; elders. For; it is  
 good and acceptable betwe God. Synch that is  
 a verie wydowe and seruible, succede vnto  
 truthe in God, and continueth in supplicacion  
 and prayre night and daye. But he that is  
 unch in pleasure, is dech iuen yett asue. And  
 these thynges commaunde, that they maye be  
 without fault. If there be any that promoueth  
 not for his owne, and namely for them of his  
 howshold, the same demereth the sayde, and is  
 wo;ke then an unwell.

Let no wydowe be chosyn, vnder this stoye  
 yett olde, and such one, as was the wyfe of  
 one man, and well traynyed in good wo;kes;  
 if she haue nourished chydren, if she haue  
 ben liberal to straungers, if she haue was-  
 shed the saynes feete, if she haue mynistered  
 vnto them whiche were in aduersite, if she  
 were continually; giuen vnto all maner good  
 wo;kes. The yonger wydowes refuse. For;  
 when they haue begun to waxe wantone, so  
 the dishonour of Christ; then will they marry,  
 hauryng damnacion, because they haue bysue  
 they; selfe. And also they leue to go from  
 howses howse yole: and not yde onely, but  
 also tryfynge, and hely bodyes, for; they; they;  
 ges which are not comly.

I will therefore that the yonger women  
 maye and be chresten, and giue the ho;se,  
 and

I pongo  
 ter, to catch  
 hasty hem  
 was larye  
 hene came  
 by conuictio  
 to the 12; 10.

In the 12;  
 vnto the 12;  
 larye were re  
 come to hem  
 to the 12; 10.

In the 12;  
 vnto the 12;  
 larye were re  
 come to hem  
 to the 12; 10.

In the 12;  
 vnto the 12;  
 larye were re  
 come to hem  
 to the 12; 10.

In the 12;  
 vnto the 12;  
 larye were re  
 come to hem  
 to the 12; 10.











The Epistle of S. Paule unto Philemon

Of these thynges I wote thou sholdst certayne, that they whiche by Iesus God, mighte be diligent to go forwarde in good works. These thynges are good and profitable vnto men. For the quereys and genealogies, and hauiunge and stryfe aboute the lawe & weyde: for they are vnprofitable and superfluous. A man that is ynten to heere, after the synne and the seconde admonition, auoyde remembrance that he that is such, is persecuted and synned, such damned by his owne iudgement.

When I shall sende Artemas vnto the, & Titus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Charge Zenas the lawyer, and Apollon on their iourney diligently, that nothinge be lackinge vnto them. And let ouers also be diligent to excell in good works, as farforth as theye requireth, that they be not vnfruitfull.

All that are with me, salute the. Salute them that loue vs in the faith. Grace be with you all. A M E N.

Written from Arope  
his a seruant of Iesus  
Christus.

The reborned to haue of the sayde and tye of Adamen, whome he certayne to tarye his tye vnto the endes, and tarye to tarye the same.

Thus the prisoner of Iesu Christ, and another Timothy. Thus Philemon the beloved, and our halper, and to the beloved Appia, & to Achippus our fellowe soldier, & to the congregation of thy house. Write to you and pray, from God our father, and from the Lord Iesu Christ.

I thanke my God, makinge mention alwayes of you in my prayers, when I praye of thy loue and saye with the Lord Iesu Christ, that thou shalt be such as I praye for. For I praye for thee, that thou shalt be such as I praye for. For I praye for thee, that thou shalt be such as I praye for. For I praye for thee, that thou shalt be such as I praye for.

Wherfore thoughte I be bolde in this. I thoughte the that which becometh the, for I praye for thee, that thou shalt be such as I praye for. For I praye for thee, that thou shalt be such as I praye for. For I praye for thee, that thou shalt be such as I praye for. For I praye for thee, that thou shalt be such as I praye for.

Wherfore thoughte I be bolde for a leafe, that thou sholdst receiue him for me, not as a seruant, but as a brother. I mean a brother vnto me, specially to me: how moche more vnto the, vnto the in the same and also in the Lord? If thou couldest me a fellowe, receiue him as my selfe. If he hath done the, owe the the same, that I owe to my charge. I wote I haue written with myne owne hande. I wote I haue written with myne owne hande. I wote I haue written with myne owne hande. I wote I haue written with myne owne hande.

Write from Rome by Onesimus a seruant.

The first Epistle of Saint Peter the Apostle.

The first with how forth and be tried: how the salutation in Christ is no shame but a glory...

CAP. I.

Dear Peter: as other that... the grace of mercy... the word of life...



Peter the Apostle of Jesus Christ to them that dwell here and there as strangers throughout Pontus, Galatia, Cappadocia, Asia, & Bithynia...

Grace be with you, and peace be increased. Blessed be God, father of our Lord Jesus Christ...

Wherfore have ye borne all this, knowing that ye have not a burning and smoking fire that will consume you...

Wherfore ye shall have the prophets enquired and searched, which prophesied of the grace that should come unto you...

Wherfore ye shall have the sayings of your prophets, be sober, and suffer patiently on the grace that is brought unto you...

every mannes y tongue, seye passe the tyme of your mourning in teare. For as moche as ye knowe ye were not red...

And so; as moche as ye have purified your soules through the spirit, in obeying the voice, for to love directly without feynge...

The rebouthe to live after all this, knoweth that this is the sound word that by the word of life...

CAP. II.

Wherfore have ye borne all malice & spite, and dissimulation, and envy, and all backbitting; and as new born babes...

Wherfore it is contained in the scripture: beholde, I put as upon an hred coyned stone, cleme and precious; and he that buildeth on him...

For I truly desired, I desired for you to be saved, and to be free from all unbelief...

Spee... the only... the... the...

Cap... the... the...

Cap... the... the...

Cap... the... the...

Dear Peter... the... the...













which receyved of him, dwelleth in you. And ye neede not that anye man teach you: but as the anneynter taught you all thinges, and so true, and so ipe, and as it taught you, even so abide therein. And now habbe abode in hym, that when he shall appere, we maye be bolde, and not be made ashamed of hym at his commyng: If ye knowe that he is ryghteous, knowe also that he which receyved of hym, is ryghteous of hym.

¶ The frugalitye love of God towards vs: and howe we agayne oughte to love one another.

CAP. III.

**B**ehold what love the father hath loved on us that we shoulde be called the sonnes of God. For this cause the world knoweth you not, because it knoweth not hym. Verily beloved, nowe are we the sonnes of God, and yet it neede not appere what we shall be. But we knowe that when it shall appere, we shall be lyk him. For the world is hym as he is. And every manne that hath this hope in hym, purifyeth hym selfe, even as he is pure. Who so ever committeth synne, committeth unrighteousnesse also, for synne is: unrighteousnesse. And ye knowe he is, peaced to take awaye our synne, and in hym is no synne. As many as abide in hym, synne not: who so ever synneth, hath not seene hym, neyther hath knowne hym.

¶ Doves, let no man deceyve you. He that worketh righteousness, is righteous, even as he is righteous. He that committeth synne, is of the wurll: for the wurll synneth frome the begynnyng. For this purpose appeared the sonne of God, to take the workes of the wurll. Who so ever is borne of God, synneth not: for his seede remaineth in hym, and he can not synne, because he is borne of God. In this are the children of God knowne, and the children of the wurll.

Who so ever loveth not his brother, is not of God, neyther he that loveth not his brother.

¶ For this is the frugalitye, that ye heere frome the begynnyng, that ye shoulde love one another: not as Cain tobre the waye of the wycked and hyme his brother. And hysrefore slew he hym: Because his owne workes were evill, and his byotheres good. ¶ Resuarle not our byotheren, though the byother have you. We knowe that we are translated frome death unto lyfe, because we love the byotheren. He that loveth not his brother, abodech in death. ¶ Who so ever loveth his brother, is a murtheare. And ye knowe that no murtheare, hath eternall lyfe abydyng in hym.

¶ Verily praye we the chaunce of God: that he gave his lyfe for us: and therefore oughte we also to give our lyves for the byotheren. Who so ever loveth his brother good,

and loveth his brother have we: and what loveth by the compassion frome hym: Howe dwelleth the love of God in hym: If ye have, let us not love in woide, we in conyng: but with the dede, and in verite: For therby we knowe that we are of the verite, and before hym shall appere our letters. But if our letters condemne us, God is greater then our letters, and knoweth all thynges. ¶ Beloved, if our letters condemne us not, then have we traste upon God: and what so ever we aske, we shall receive of hym: because we kepe his commandementes, and do those thynges, which are pleasyng in his sighte.

And this is his commandemente, that we beleve on the name of his sonne Jesu Christe, and love one another, as he gave commandementes. And he that keepeth his commandementes, dwelleth in hym, and he in hym: and thereby we knowe that these abyde in us, of the spryte, which he gave us.

¶ Difference of sprytes, and howe the spryte of God in us be knowen frome the spryte of erroure. ¶ The love of God, and of our neyghbours.

CAP. IIII.

**Y** beloved, beleve not every spryte, but proue the sprytes, whether they are of God, or no: for many false Prophetes are gone out into the world. Verily shall ye knowe the spryte of God. Every spryte that confesseth that Jesu Christe is come in the fleshe, is of God. And every spryte which confesseth not that Jesu Christe is come in fleshe, is not of God. And this is that spryte of Antichrist, of whom ye have herd, he come he shoulde come: and even nowe already he is in the world.

¶ If all children, ye are of God and have overcome thym: for greater is he that is in you, then he that is in the world. They are of the world, and therefore speake they of the world, and the world heareth them. We are of God. He that loveth God, heareth vs: he that is not of God, heareth vs not. Verily knowe we the spryte of verite, and the spryte of erroure.

¶ Beloved, let us love one another: for love cometh of God. And every one that loveth, is borne of God, and knoweth God. He that loveth not, knoweth not God. ¶ For God is love. In this appeared the love of God towards us, because that God sent his only begotten sonne into the world, that we myght have thys love in us. Verily is love, not that we love God, but that he loved us, and sente his sonne, to be a sacrifice for our synnes.

¶ Beloved, if God so loved us, we oughte also to love one another. No man hath seene God at anye tyme. If we love one another, God dwelleth in us, and his love is present in us. Verily knowe we: that we dwell in hym.

¶ Verily not every spryte is of God, but many false prophetes are gone out into the world.

¶ Love is the frugalitye and cause of all other.

¶ In love of his brother is a murtheare.

¶ He that loveth his brother, is a murtheare.

¶

¶

¶

¶

hym, and he is he : because he hath given us of his spyrre. And we have sene and testifye for that the father sente the sonne, whiche is the true souerayn of the world. Who so ever confesseth that Jesus is the sonne of God, he dwelleth in God, and he in God. And we have known and beleued the loue that God hath to vs.

**D** God is loue / and he that dwelleth in loue, dwelleth in God, and God in hym. & Breth in the loue perfect in vs, that we shoulde haue reuise in the daye of iudgement : for as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth oute all feare, for feare hath discipline. He that feareth, is not perfect in loue.

We loue hym, for he loued vs firste. If a man saie, I loue God, and yet hate his brother, he is a liar. For whome can he that loueth not his brother, whome he hath sene, loue God whome he hath not sene? And this commaundement haue we of hym : that he which loueth God, shoulde loue his brother also. **H**

To loue God, is to keepe his commaundementes. For whome can he that loueth God, and yete keepe not his commaundementes? he is in the souerayn of God: the which thing is death.

C A P. V.

**W**ho soeuer beleueth that Jesus is Christ is borne of God. And euery one that loueth hym whiche began, loueth hym also whiche was begotten of hym. In this we knowe that we loue the children of God, when we loue God and keepe his commaundementes. This is the loue of God that we keepe his commaundementes, and his commaundementes are not greuous.

For all that is borne of God, overcome the world. And this is the victorye that overcome the world, euen; our faith. Who is he that overcome the world? but he whiche beleueth that Jesus is the son of God.

This Jesus Christ is he that came by water and bloud, not by water onely: but by water and bloud. And it is the spyrre that beareth witness, because the wyrtue is the verye truth. For there are thre which be witness in heaven, the father, the word, and the holye ghost. And these thre are one. For there are thre which be witness on earth, the spyrre, and water, and bloud: and these thre are one. If we receiue the witness of man, the witness of God is greater. For this is the witness of God, which he sent of his sonne. He that beleueth on the sonne of God, hath the witness in him selfe. **H**

He that beleueth not God, hath made him a liar, because he belieueth not the record that God gave of his sonne. And this is that record, that God hath giuen by eternall lyfe, and this lyfe is in his sonne. He that hateth the sonne, hath lyfe: and he that hateth not the

sonne of God, hath not lyfe.

These thynges haue I wytten vnto you, that ye maye knowe the name of the sonne of God that ye maye knowe ye haue eternall lyfe, & that ye maye be true on the name of the sonne of God. And this is the testyfyng that we haue in hym: that if we aske any thyng accordinge to his wyll, he heareth vs. And if we knowe that he heareth vs what so euer we aske, we knowe we shall haue the petitions that we aske of hym.

If any man se his brother synne a synne that is not vnto death, he shall aske, and he shall giue hym lyfe for such as synne not vnto death. There is a synne vnto death, for which he saie I not that a man shoulde praye. All synne which is not vnto death, & there is synne not vnto death.

We knowe that who so saie is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that which toucheth him not. We knowe that we are of God and that the world is all together set on treacheries. We knowe that the sonne of God is come, and hath giuen vs a mynde to knowe him which is true: and we see in hym that is true, which is the sonne

Jesus Christ. It is come to very God, and euery thinge lyfe.

These thynges haue I written vnto you, that ye maye knowe the name of the sonne of God, that ye maye knowe ye haue eternall lyfe, & that ye maye be true on the name of the sonne of God.

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The seconde Epistle of  
Sapnt John.

The thyrde Epistle of  
Sapnt John.

The myrth was a certayne lady, reioyced that  
her chryste was on the trouth, & hoped them  
to be, & earnestly to be ware of such deceyvers  
as saye that Iesus Chyriste came in the fleshe,  
praying them to continue in the doctrine of I. I. I.  
and to let such sayngs to be with them that spryng  
not the leafrayn.

The glade of Sarys, that he watheth in the  
trouth: & watheth them to be iourney vnto the poore  
Chyriste: they: persequen, & with the vobpne  
destryng of Epouylo, and the good reape of  
Droum.

**W**rite vnto the eldres  
and the chrydren whiche  
I loue in the trouthe: and  
not I onely, but also all  
knowe the trouth, for the  
trouth sake whiche dwel-  
leth in vs, and walke in vs  
for euer.

With you be grace, & mercy and pece frome  
God the father and frome the Lorde Iesus  
Christe the sonne of the father, in trouthe and  
loue.

I reioyce greatly, that I founde of thy  
chylde in walkinge in trouthe, as we haue  
receyued a commaundment of the father. And  
now beleeue I the, lady, not as though I  
knewe a newe commaundment vnto the, but  
that some tyme we had frome the beginning,  
that we shoulde: Loue one another. And this  
is the loue, that we shoulde walke after his  
commaundmentes.

This commaundment is: that as ye haue  
heard frome the beginninge ye shoulde walke  
in it. For many deceyvers are entred into the  
worlde, whiche confesse not, that Iesus Christe  
is come in the fleshe. This is the deceyter and  
an Antichrist. Take on youe felowes, that we  
lose not that we haue receyued: but that we  
maye haue a full reward. Who so cure trans-  
gresseth, and abrideth not in the worne of  
Christe, haile not God. He that endureth in  
the doctrine of Christe, haile bothe the father  
and the sonne.

If there come any into you and bringe not  
this leafrayn, let receyue not to house: nei-  
ther bidde hym God speake: for he that biddeh  
him God speake, to partake of his worlde: he  
I had many thinges to write vnto you, & so  
needlesse I wolde not write with pen  
and ynke: but I wrote to some  
vnto you, and spake with  
you mouth to mouth,  
that our word may  
be full. The  
loue  
of  
the eldres whiche grete the.  
A. C. C.

**W**rite vnto the belo:  
ued Sarys, whom I loue  
in the trouthe. Beloued I  
wryte to all thinges that  
you prosper and fare well  
euen as thy soule prospereth  
I reioyce greatly, when  
brethren came, and tolde of the trouth that  
is in the, how thou walkest in trouthe. I haue  
no greater ioye then to heare that my sonnes  
walke in veritee.

Beloued, thou must faithfully what so  
euer thou dost to the brethren, and to straun-  
gers, whiche beare witness of thy loue vnto  
all the congregacion. Whiche sayeth: I wryte  
thou bringest forwardes of thine iourney: as  
it becometh God, thou shalt well: because  
that for his names sake they went forth, and  
toke nothinge of the Gentiles. We therefore  
ought to receyue such, that we also maye  
be helpers to the trouth.

I wrote vnto the congregacion: but those  
scripures whiche teacheth youe the permanen-  
ce amonge them, receyue not. What so-  
euer I come, I shall declare the things whiche be  
with, resting on the word: & the things whiche  
the church receyued: but they be him  
self receyued: & the brethren: but also he  
so: byddeth them: & tolde, and shalde  
them out of the congregacion.

Beloued, soche is not the euill, but the  
good: he that doth well, is of God: but he  
that doth euill, is not of God. Demetrius  
hath good repute of all men: of the trouth:  
for and we our felowes also haue receyued, and  
we knowe that our receyue is true. I haue ma-  
ny thinges to write: but I will not write ynke  
and ynke: & wryte vnto the. For I trust I shall  
wryte to the, and we shall speake  
mouth to mouth. Peace  
be with the.

The  
Brethren salute the. Sicut  
the techen by  
name.  
.i.

There is the  
true aduice  
of the.

W





**T**hese holy brethren, partakers of  
the heavenly calling, consider the  
ambition and high price of our profes-  
sion Christ Jesus, which was sacrifice to him  
that made him, such as was blood in all his  
house. For this man is so much more worthy  
of glory then Moses as he that buriedeth an  
house is more worthy then the house sale.  
For every house is prepared of some end. But  
he has ordered all things, to God. And  
Moses verily was faithful in all his house,  
as a minister, to bring witness of the things  
which would be spoken afterwarde. And  
Christ, as a sonne, had a rule over the house  
whose house he was, so that he hold all the  
conscience and the marriage of that Love,  
unto the end.

Wherfore as the holy ghost saith: to day  
ye shall beate his voice, hard, and your  
hearts, after the rebellion in the day of con-  
fession in the wilderness, where your fathers  
tempted me, proude me, and sawe my workes  
all yee longe. Wherfore I was grieved with  
that generation, and sayde. Every daye I curse  
in these verses: they haue not knowen my  
wayes, so that I sweare in my wrath, that  
they shal not enter into my rest. Take heed  
O brethren, that there be in none of you an  
evil heart, as in Abelaire, that he shal be space  
from the fringes of Gods: but stretch out an  
oil ready, while it is called to daye, lea-  
ding you into the rest which is before you.

We are partakers of a kinde of his hope  
sure unto the ende the: first foundation, so  
longe as it is layde: to daye ye beate his  
voice, but denye of your hearts, as when ye be-  
lieued, for ye saue, when they beate dyes re-  
belle: howe be it not all that came out of  
Egypt vnder Moyses. But what whome was  
he displeasid, it seems? Was he not displeas-  
ed with them that he had, but old lawes  
were ouerthrowen in the wilderness? To  
whome saue he is at the heauens and thus  
into his rest: but vnto them that beleeued not  
and we se that they shal not enter in, be-  
cause of disbelief.

The hardness of the hearten: purrity  
of the consciences: the nature of the words of  
God.

C A P I. III.

**L**et vs feare therefore leaue any of vs for-  
getting the promises of which we are  
partakers, while some to some be true, for we  
doe so when it declared, as well as vnto them.  
But it profited not them in that they heare  
work, because they which heare it, except it  
be with a faith. But we which haue beleue-  
d, and thus into the end, as I saue sayde  
in my prayer, they shall not enter into my rest.  
And that he saue he be truly longe after that the  
word that is in my mind and the foundation of the  
heavenly rest. For he saue in a certain place  
of the heavenly hope, on this day: and God

will not the servants here from all his workes.  
And in this place againe: They shall not  
come into my rest.

Wherfore therefore it followeth that some  
which receiue the promise, and they to whom it  
was first preached, entered not therein for their  
unbelief: againe he appointed in Dauid a  
certaine promise here after so longe a tyme  
saue as it is receiued: this daye ye beate  
his voice, be not heere in need. For if Iohne  
had giuen them rest, then wolde he not after-  
warde haue spoken of an other daye. These  
meaneth therefore yet a rest to the people of  
God, for he that is entered into his rest, with  
a certaine hope his owne workes, as God byd  
from his.

Let vs study therefore to enter into that rest,  
leaving any mansill after the same example, in-  
to unbelief for the worde of God is quicke,  
and myghty in operation, and waitey them  
any tyme edge forward: and entered throughly,  
such into the buildinge a fonder of the soule  
and the spate, and of the torments and the  
marry: and iudgeth the thoughtes and the in-  
tentes of the heart: neither is there any crea-  
ture vmanisid in the light of him. For all  
things are naked and bare vnto the eyes of  
him, of whom we speake.

Christ is our hope, and our grace,  
and more certain then the hope of the  
other lawes.

C A P I. V.

**S**trange then that we haue a greates hope  
of the promise, which is sure and brauen,  
I meane Jesus the sonne of God: let vs  
holde our profession for we haue not an high  
price, which can not haue compassion on our  
infirmities: but was in all points tempted  
like as we are: but yet without synne. Let  
vs therefore go boldly vnto the scale of grace  
that we maye receiue mercy, and finde grace  
to helpe us in tyme of need.

For every which is preached taken out of men  
is ordained for men, in things pertaining  
to God: to the which we be subject for synne:  
while we haue no compassion on the ignorant,  
and on them that are out of the waye, because  
let him selfe also to compass vnto it himselfe:  
and for this when it is like he is bounde to  
offer for synners, as well to his owne part, as  
for the people. For he is not a high price  
vnto him selfe, but he that is called of God,  
as was Iohne.

Such as... the high price of his  
selfe, so he made the high price: but he that  
saue vnto him: For you see my sonne, this  
daye beate I the, glorified him. As he also  
in an other place saue: For Iohn also a  
high price, after the order of Melchisedech.

Which in the days of his life, byd of  
for by prayer and supplication, with loud  
cryng and teares vnto him that was a high  
price: but he leaue he it and was also high,  
because of his sacrifice. And though he  
were

Quantum

Placitum

fructum

D

No laudis  
de gratia  
de gratia  
de gratia  
de gratia

D

C

Quoniam  
omne  
quod  
est  
in  
mundo  
est  
de  
deum

D

Quoniam  
deum

I

D

Quoniam

Placitum

Quoniam  
deum  
deum  
deum

were Gods sonne, yet leaue he obedience, by  
the changes whiche he suffered, and was made  
perfect, and the cause of our everlasting saluati-  
on vnto all them that obey him: and is cal-  
led of God an hyge priest, after the order of  
Melchisedech.

Whereof we haue many thynges to saye,  
whiche are hard to be believed: because ye are  
dull of hearinge. For when as concerninge  
the tyme, ye oughte to be teachers, yet haue  
ye neede agayne, that we teache you the first  
principles of the word of God: and are be-  
come like as haue neede of mylke, and not of  
stronge meate: for every man that is fed with  
mylke, is bashfull of the word of righte-  
ousnesse. for he is but a babe. But strange  
ones are belongeth to them that are perfect,  
whiche thorow custome haue their wylles ex-  
ercised, to iudge bothe good and euill.

that is greater then them selfe, and an othe-  
re confirmation amonge them an ende of  
all theye. For God willinge to shewe aboun-  
dantly to shewe vnto the heyes of promys,  
the stables of his countsaile, added an othe-  
re that by two & immutable thynges in which  
it was impossible that God should lye: we  
might haue perfect consolacion, whiche haue  
had, for to holde fast the hope that is set be-  
fore vs, whiche we haue as an ancre of the  
soule, both sure and steadfast, and entrynge us  
into the thynges which are without the vayne,  
into whiche the forerunner is entred in. I  
meane Iesus that to make an hyge priest for  
euer, after the order of Melchisedech.

It was im-  
mutable that  
God should  
not lye and the  
othes.

For compassed the priesthood of Christ vnto Mel-  
chisedech, but so let us not forget the same.

CAP. VII.

He goeth forth with the thynges that he began in  
the latter ende of the v. chapter and exhorteth them  
not to forsake, but to be stedfast and patient in  
obediens in his promise.

This Melchisedech, kynge of Salem,  
whiche beynge Prieste of the moste  
hyge God, after Abraham, as he retur-  
ned from the slaughter of the kynge, and  
blessed hym: to whome also Abraham gaue  
tithes of all thynges. fraile is by interpreta-  
tion kynge of righte wysdomme: after whiche he is  
kynge of Salem, that is to saye, kynge of  
peax: without father without mother, with-  
out kynne, and hadde mercie beginninge of  
his dayes, neyther yet ende of his lyfe: but is  
lykened vnto the sonne of God, and con-  
tinueth a prieste for euer. Whiche what a man  
this was vnto whome the Patriacke Abra-  
ham gaue tithes of the spoiles. And hereby those  
children of Iuda, whiche receiue the edre of  
the priestes, haue a commaundment to take  
accorpyng to the lawe, eyther of the people  
that is to saye, of the Iuda: euen, yea though  
they spronge out of the lynes of Abraham.  
But he whiche hymselfe is not counted amonge  
them receiued tithes of Abraham, and bless-  
ed hym in that hadde the promise. And with-  
out all gaine sayinge, he which is lesse, recei-  
ueth blessinge of him to which is greater. And  
three men that dye, receiue tithes. But there  
be receiued tithes of whom it is witnesseth,  
that he lyueth. And to saye the verite, I say  
hymselfe also whiche receiued tithes, payed  
tithes in Abraham. For he was yet in the  
lynes of his father Abraham, when Melchise-  
dech met him.

It  
is not  
possible  
that  
God should  
lye and the  
othes.

CAP. VI.

Therefore leaue the doctrine perforce  
of the beginninge of a Christian  
man, let vs mount vnto perfection, and  
layng no more the founntayne of repentance  
frome deed wyorkes. & of faith towards God,  
of baptysme, of water, and of layinge on  
of handes, and of satisfaction frome each and  
of eueryall iudgement. And so will we be, if  
God permitt. For it is not possible that they  
which were once lyghted, and haue tasted of  
the heauenly gyst, and were become partre-  
akers of the holy ghost, and haue tasted of the  
good word of God, and of the power of the  
weyde to come: if they fall, they be renou-  
ed a yag into repentance, and theye vnto  
themselues agayne the sonne of God may  
haue a worke of him.

For that earth which drynke in the sayne  
that cometh of it vpon it, and bringeth forth  
herbes conuenient for them that eate it, recei-  
ueth blessinge of God. But that grounde  
whiche beareth thornes and bryars, is repro-  
ued, and brought vnto cursing: whose ende is  
to be burned. Neuertheless heare seruedes  
me truste to be verie of you, and thynges whi-  
che accompany saluacion, though we thus  
speake. For God is not vnrighteous that he  
should forget youre wyorkes and labour that  
proceede of loue, whiche ye shewed in his  
name, who haue ministered vnto the seruice,  
and yet minister. Yea, we desire that euery  
one of you shoulde the same diligence, to the  
habits of hope, euen vnto the ende: for  
ye saye not, but soe theye them, which theye  
saye saye and payntes whiche the promise.

For when God made promise to Abraham  
because he hadde no greater thinge to swere  
by, he swore by hym selfe, sayinge: Swere I  
will bless the and multiplye the in dede. And  
so after that he hadde layed a longe tyme, he  
entred the promise. For when swore by him

If now therefore perfection came by the  
great othe of the Curies, sayd we that per-  
fect the people receiued the lawe what neede  
it further more that an othe should be  
sayd, after the order of Melchisedech, and not  
after the order of Iason? For if the great othe  
be translated, then of necessite muste the lawe  
be translated also.

For he of whom these thynges are spo-  
ken, pertayneth vnto another tye, of whiche  
the nature was serued at the auter. For it is  
euidente that our Lord spronge of the tye  
of Iuda, of whiche tye, the Iuda spake no-  
thinge concerninge perfectio. And it is yet a  
more curdeus thinge, if after the letters of

It

C



but by his alone blood he entered in, once for all into the holy place, and founde eternall redemption. For of the blood of oxen and of goats, and the ashes of an heifer, when it was sprinkled, purged the uncleane, as touching the purgynge of the fleshe: how much more shall the blood of Christ? whiche showeth the eternall spittle, offered hym selfe without spot to God; poure your consciences cleane with water, to receive the purgynge of God?

And for this cause to be mediator of the new testament, that showeth death whiche chaunceth for the redemption of those transgressions that were in the first Testament, they whiche were offered, might receive the promise of eternall inheritance. For where so ever is a testament, there must also be the death of him that maketh the testament. For the testament taken aunciently when made was not of no value as long as he that made it, is a live. For whiche cause also was the first testament was ordained without blood. For when all the commaunders were given to Moyses to all the people, he took the blood of calves and of goats, with water and purple, wolfe and hyssop, & sprinkled both the booke, and all the people, sayinge: This is the blood of the testament which God hath appointed unto us. And also he sprinkled the tabernacle with blood also, and all the instruments thereof. And also almost all things, are by the lawe purged with blood, and without shedding of blood is no remission.

It is to be noted that the resemblances of beautifull thynges, be purged with such thynges: but the beautifull thynges them selves are purified with better sacrifices then are those. For Christ is not entered into the holy place that are made with handes, whiche are but figures of true thynges: but is entered into very heauen, to appeare now in the sight of God for us: not to offer hym selfe often, as the high priest entereth into the holy place every year with the blood of oxen. For he hath offered himselfe once for ever. And as it is appointed unto men that they shall once dye, and then cometh the judgement, & such so Christ was once offered to take away the synnes of manye, and tene them that looke for hym, he shall appeare agayne without synne the second tyme.

The old lawe hath no power to cleanse awaye synne: but Christe by his own offeringe of himselfe, hath offered for all. In revelation to receive the goodly order of God, & continually, with patience and obedience to abide.

C A P I. X.

For the lawe hath the shadowe of good thynges to come, and not the substance: in their own consciences can never be

the sacrifices whiche they offer year by year continually, make the consciences void of guilt: for would not then those sacrifices have ceased to have bene offered, because that the offerers bringe once purged guilt have had no more conscience of synne. Nevertheless in those sacrifices as there was, so many of consciences every year. For it is impossible that the blood of oxen and of goats should take awaye synne.

Wherefore when he cometh into the world, he sayeth. A sacrifice and offeringe thou wouldest not have: but a body hast thou offered me. In sacrifices and offerings thou hadst no fault, then I sayde: Who I come, in thy chiefest of the house I am directed of me, that I wouldest to thy will. God. About, when he had sayde sacrifice and offeringe, and burnt sacrifices, and lawes, he saith thou wouldest not have, neither hadst thou: what he yett offered by the lawe, and then sayde: Who I come to thy will. God: he taketh awaye the first covenant: by the offeringe of the body of Jesus Christe for all.

And every priest is by dailye maintenance, and offer tymes & offereth one manner of sacrifice: but the high prieste offereth one sacrifice for synnes, late hym downe for ever on the right hande of God, and from thence he offereth for ever: his enemies he maketh his footstool. For with one offeringe hath he made perfect for ever them that are sanctified, and the holy ghost also beareth witness of it, such when he iside before: This is the testament that I will make unto them: after those dayes, sayth the Lord. I will put my lawes in their hearts, and in their minde I will write them, and their consciences and hearts shall I remember no more. And the remission of these thynges is, there is no more offeringe for synne.

Bynginge heithen that by the means of the blood of Jesus, we may be bold to enter into that holy place, by the newe and livinge waye which he hath prepared for us, through the body, that is to saye, by his fleshe, and bringe also we have an bynginge sacrifice whiche is twice offered the house of God, let us drawe nigh with a true heart in a full conscience, which is our hearts from an evil conscience, and washed in our bodies with pure water: and let us kepe the profession of our hope without unchange: for he is faithful that hath promised: and let us consider one another, to provoke unto love, and to good works: and let us not forsake the fellowshipe that we have amongst ourselves, as the want of some is: but let us respect one another, and that so much the more, because we see that the daye draweth nigh.

For if we synne willfully after that we have received the knowledge of the truth, the punishment shall be more severe, because we have despised the knowledge of the truth, and have despised the blood of the covenant, which was shed for us, and have despised the holy spirit, which hath sanctified us, and have blasphemed against the grace of God, which hath cleansed us from all unrighteousnes, how shall we escape the judgement of God? For we knowe that he that hath said, I will visit the fathers in their iniquities, will visit the children also, because they are the children of the fathers. Therefore shall we also be visited, because we have despised his blood, which was shed for us, and have despised his grace, which hath cleansed us from all unrighteousnes, and have blasphemed against the grace of God, which hath cleansed us from all unrighteousnes, how shall we escape the judgement of God? For we knowe that he that hath said, I will visit the fathers in their iniquities, will visit the children also, because they are the children of the fathers. Therefore shall we also be visited, because we have despised his blood, which was shed for us, and have despised his grace, which hath cleansed us from all unrighteousnes, and have blasphemed against the grace of God, which hath cleansed us from all unrighteousnes, how shall we escape the judgement of God?

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Revelation

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without fyne, whiche shall amounte the aduersaries. Of that dypposed thons lawe. dyppos without mercy vnto two (1) the murtherer. Of how muche more punishment suppois se. Shall he be counted worthy. whiche he receiued vnder soe the name of God: and counteth by bloure of the gentylmen as an vnholy thinge wherewith he was laudith. with such dishonour to the spoule of grace. For which wherof he that doth saye: & I haue iudged belongeth vnto me. I will recompence. I praye the Lord. And agayne: the Lord will iudge his people. It is a fearefull thinge to set vnto the hande of the Ieremye God.

All to remembre: whiche the dayes that are passed. in whiche the altes ye had receyued light. ye iudged a great trybt in aduersaries. partly whiche all men thought and gaue ac you for the same and tribulation that was vnto you. and partly. whiche ye became recompensations of them whiche ye passed thur thur. For ye iudged also with my mouth. and soke in good woide the sportinge of your goodde. and that with gladde: knowinge in your letters that ye had in Trauen a letter and an indurrage subuature. And the away thur: your conscience whiche had great tribulacion to recompence. For ye haue in the of painne. that altes ye haue the the will of God. ye might receyue the promyse. For ye a verye spelle whiche. and ye that shall come. will come. and will not tere. And the will shall be by faith. And ye the which: I haue seite. and soule shall haue me please in him. We see not they whiche whiche are our seruice vnto Laminacion. but we apperant to faith. to the wynnyng of the soule.

Was faith. and a commendation of the same. The used had behue of the fauour in olde tyme.

C A P I. X I.

Faith is a sure confidence of thinges whiche are hoped for. and a certapnt of thinges whiche are not sene. By it the eithers were well appoynted. & whiche saye we beleue that the worlde was ordeyned by the word of God. and that thinges whiche are not sene. were made of thinges whiche are not sene.

By faith Abel offered vnto God a more plentious sacrifice then Caen: by whiche he obserued by the that he was righteous. For he offered of his yrites: by whiche also he bynged ded. rest spakith.

By faith Isaac was entred that he should not be slayne: for he was bynged: for God hadde taken hym away. Before he was taken away. he was reposed. that he hadde pleased God: whiche without saye it is impossible to please hym. For he was commeth to God. must be true that God is. and that he is a rewarder of them that feke hym.

By faith. Cos honoureth God. after he was warned of thinges whiche were not sene and bynged the siche to the sauryng of his

householde. there in which. he condemned the world. and became byng of the righte: as of saye.

By saye. Abraham. when he was ordeyned. vnto. to go out vnto a place. whiche he should: affermaide receyue to indicature. and he went out. not knowinge whiche he should go.

By saye. he remoned into the lande that was promysed hym. as into a strange countrey. and dwelle in it: and so ord Isaac and Jacob. byng of the same promyse. For he ordeyned for a spece of tyme a foundation. whiche saye. and make. is God.

Whiche saye. Isaac also receyued beeng to be with saye. and was deliuered of a codyr. whiche was pale. age. because he iudged by an lachull. whiche hadde promysed.

And whiche saye. Isaac. of one whiche was as good as ded. in many in mynde. as the thur of the thur. and as the sonne of the see whiche is immortall.

And they all saye in saye. and receyued not the promyse: but saue them a parte of. and beloued them. and stitued them: and confelid that they were strangers and prygyms on the earth. They that saye saye to: age. declare that they to be a countrey. whiche they hadde bene mynde of that countrey. frome whiche they came out. they hadde. Isaac to haue returned agayne: but now they desyre a better. that is to saye an heauyn. Therefore God is not ashamed of them. but to be called them God: for he had gy. paid for them a price.

By saye. Abraham ordeyned by Isaac. whiche he was reposed. and he ordeyned hym byng. he ordeyned byng in soune. whiche hadde receyued the promyse: whiche he was saye. & in Isaac was saye. saye be called: as he ordeyned that God was habile. to saye up agayne some deathe. Therefore receyued he hym. for an exmple.

In saye Isaac blessed Jacob and Esau. concerninge thinges to come.

By saye. Jacob when he was a byng. blessed whiche the soune of Joseph. and howe hym seite towarde the toppes of his feete.

By saye. Joseph when he ded. remembred the departinge of the cybren of Isaac. and gaue commaundement of his volite.

By saye. Moses when he was borne. was by the mouthes of his father and mother. because he was a proper codyr: whiche he had they the bynges commaundement.

By saye. Pharo when he was great. ordeyned to be called the sonne of Pharaon hanghete. and whiche saye to inure aduersary with the profire of the. than to enioye the plousure of saye. and called the name of a child. and named the name of a child. whiche he hadde respect vnto the thur.

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The Epistle of Saynt James.

¶ The each of us to rejoyce in trouble, to be feruente in prayer with heathen devils, so that we all good things come about, to praise all day, and thankfully to receive the word of God, not only hearing it and speaking of it, but to do the same in deed. Beware of division what it is.

C A P I



James seruante of God, and of the Lorde Jesu Christ, sendeth greeting to the churche of the elects which are scattered abroad. My brethren, count it a thinge of ioye, when ye fall in to diuers temptacions, knowinge that the tryinge of your fayth by ageth patience, and patience haue theye with woyle, that ye may be perfect and sounde, without anye charynge.

If any of you lacke wisdom, let hym aske of God, which giveth to all men indifferently and charyngles man in the earth: and he shall be giuen vnto him. But let hym aske in fayth and without doubte, for he that doubteth is lyke the wynde of the see, which of the wynde, is cast to and fro violence. Therefore let that man knowe he shall receyue any thinge of the Lorde, if he first haue purposed man, to be without anye doubte.

Let the brother of low degree, exult in what he is called, and the brother that is in high degree, let hym aske the Lorde of the glory, that he may be humble as the wynde, which is blowne awaye. The flower of the field, which flourisheth, and the grass which groweth, and the beautie of the sayson of the prayson: euen so shall the speche of man be withered with abundance.

Happy is the man that endureth in temptation, for when he is tryed, he shall receyue the crowne of lyfe, which the Lorde hath promysed to them that loue hym.

Let no man say when he is tempted, that he is tempted of God, for God is not tempted of anye, neither tempteth he anye man. But euery man is tempted, whyle he is desyue awaye and allured of his owne lust: then wyl he lust haue conceyued, he bringeth forth synne and synne whyle he is full of it, and synne bringeth forth death.

He not distressed by his temptacion, but let euery good gift, and euery perfect gift, be ascribed vnto God, and cometh downe from the father of light, with whom is no variableness, neither is he changed vnto darkenes. Of his owne wyl he getteth he doth the work of truth, that we should be the first frutes of his creatur.

Wherfore, my brethren, let euery man be slowe to heare, slowe to spake, and slowe to wrath. For the wrath of man worketh not the iustice of God.

Wherfore laye apart all vncleynesse, all superfluous of malitiousnes, and receyue with mekenesse the word that is graued to you, whyle he is able to save your soules. And let ye be doores of the word, and not hearers only, deceyving your owne selves by theye sayng. For if any hear the word, and do it not,

he is lyke vnto a man that beholdeth his bodye face in a glasse. For as long as he hath to kee on hym selfe, he seeth his countenance, and forgetteth forthwith what his face was. But thus so seeth in the perfect lawe of libertye, and counteneth them, if he be not a loyterer, but delecteth in the word, the same shall be happy in his deed.

If any man amonges you seeme desolute, & restyue not his tongue, but deceyue his owne heart, it is mans deuotion in vayne. Pure deuotion and vndeuyed before God the father, in this: to bysse the fatherlye and to purges in theyr abusioues, and to kepe him selfe withouten of the world.

The saythredeth to haue respect of persons, but to regard the poore as well as the rich, to be lowly and meere, and not to be of the world where the rich are: for it is but a dead sayth, whyle God wyl be lowlye vnto.

C A P I I

My brethren, se ye haue not the sayth of our Lorde Jesu Christ the Lorde of glorye in respect of persons. If there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile sayment, and ye haue a respect to him that weareth the gaye clothyng, and saye vnto him, Sit thou here in a good place: and saye vnto the poore, Stande thou there: for thou hast vnto my fellowshipe: are ye not partiall in your iudges, and haue not so affectedlye thoughtes.

Waken my eyes deloued by them. Hath not God chosen the poore of the world, whyle theye are vnto the earth, and heyes in the hymne done whyle he promysed to them that loue hym? But ye haue despysed the poore. Are not theye the which theye whiche oppresse you, and theye whiche haue you before iudges? Do not theye speake vnto of that good name after wher theye be named?

If ye fulfill the royall lawe according to the scripture whiche sayth. Thou shalt loue thyne neighbour as thy selfe, ye do well. But if ye say: that one person more than another, ye cometh synne, and are rebukes of the lawe, as of synners. Who so turne what hepe the hole lawe, and sake in one word, is guiltye in all. For he that sayth thou shalt not commit adultery, and sayth thou shalt not kill. Though he thou do none adultery, yet if thou kill, thou arte a breake of the lawe. So speake ye, and so do, as theye that shall be iudged by the lawe of liberte. For mercy is iudgement shall be so brunt that therewith no mercy, and mercy receyue a iust iudgement.

What marvel is my brethren, though he a man say he hath faith, when he hath no deed? Can faith save hym? If a brother or a sister be naked, or lacketh of dayly food, and enen if you saye vnto them: I praye in your name, God sende you warmth and food: notwithstandinge ye graue them no: the saynges which are necessarye to the body: what benefite? Euen so, faith, if it haue no deedes is dead in it selfe.

Wherof is deuotion.

Wherof is the saythredeth.

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Wherof is the saythredeth.

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Wherof is the saythredeth.

But a man saye: thou hadst sayd, and I haue order: wherofe the scripture by thy bedes, and I trow thou the my sayd by my bedes. Well thou that there is one God: Thou dost well. The deuy is also bycur and scumble.

Wile thou vnderstande, o thou vayne man that saydest without order is deed? Was not Abraham our father iustified thowom wothes, when he offered Isaac his soune upon the auter? Thou seest that lawe wrought with his bedes, and thowgh the bedes be as the sayd in the perfect, and the scripture was fulfilled in the sayd: Abraham by such God, and it was repared vnto him for synfulness, and he was called the seruaunt of God. + + Yet se thou that of nedes a man is iustified, and not of sayd onely. Ezechiel also was not Isaac the bar of iustified thowom wothes, when he receyued the messengers, and sent them oute an other waye? For as the hope without the sayd is deed, euen so sayd without bedes is deed. +

¶ But good and euill cometh thowom the tongue. The deuy is thowom the tongue. The deuy is thowom the tongue: the wisdom of the Jewell and of the world.

C A P I. I I I.

Mysthien, let not every man be a matter, remembryng that we shall receyue the moost damnation: for in many thynges we frame all. If a man frame not in thowom the tongue to a pike man, and habile to: ame all the body. Beholde thy put byttes in to the hollis members, that they shold obeye to and we turne aboute all the bodye. Beholde also the wyppes, whiche though they be to geate, and yet burne of leaue wynde, yet see they turned about with a drier in all helme, wherther so euer the violence of the gouerour toll: Turne to thy tongue to a pike man, and do not: geate thynges.

Beholde, how geate a thyng a litle lye byddeth, and the tongue is lye and a wo. lye of mychidnes. So is the tongue set among our members, that it despyeth the holl bodye, and leaueh a lye all that we haue of nature, and yet se it set a lye turn of well.

At the nature of deuyes and of byddes, and of serpentes, and thynges of the see are wiche and thynges of the nature of men. But the tongue can no man tame. It is an vncruelly euill, full of deadly poison. For with byddes we God the father, and then with these we man, which are made after the ymage of God. But of one mouth cometh blessing and cursing. For byde then these thynges ought not so to be. Doth a founteyn send forth at one place, sweet water and bitter also? Can it bygge ice? my byddes, heare chary beues, or a byne beate byge? So can no founteyn geue bothe salt water and sweete also. If any man be byde and endued with leuynge amonge yon, let hym be wylde wothes of his good conuersion in synkenesse that is coupled with ym some.

But if ye haue byddes couple a lye in your byde, receyue not: neither be irate agaynst the trowth: this wisdom descendeth vnto from

above: but is rebdy, vncruelly and beuillyd. For wher euryngt and byde to, there is byddes, and all maner euill wothes. But the wysdome trowth aboute to syde pure, then pealable and genyrl, and easy to be entreated, full of mercy and good sence, without enygruge, and without simulation: yet a lye frute of synfulness to trowth in pear, of thowom that in apertyn pear.

¶ Warte and fighting trowth: of vncruelly. Catechism: of the world to cometh before God. An exhortation to flit slaunder and the vantage of this lye.

C A P I. I I I.

From whence cometh warte and fighting amonge you: come they not to come becke: euen of your voluptuousnes that reigne in your members. Ye see and haue not. Ye enue, and haue simulation, and can not entern. Ye syght and warte and haue not, by cause ye aske not ye aske and receyue not, by cause ye aske anuyt: euen so cometh vpon your voluptuousnes, ye anuyt, and women that beate man, ouer: knowe ye not that the seed byde of the wothe is enuinite to mardes God? Who so euer will be a trowth of the world, is made the enemy of God. If the wothe to ye trowth of the scripture sayd in vayne. The: syde that dwelleth in you, lusteth and contedy to enue, but greeth in: oze geate.

Submyt your selues to God, and rebyste the deuy, and he will flit from you. Beate nye to God, and he will beate nye to you. Kisse your handes ye synners, and poure your byttes ye wartyng in yde. Suche afflictions: so to ye and to ye. Lette your laughter be turned to mourninge, and your ioye to heuynes. Let all bowne your selues before the Lord, and he will lift you up. Dabte byte not one on other, byddes. Be that a back byddes his viorde, and he that wartyth his byddes, back byddes the lawe, and iudgeth the lawe. But if thou iudgeth the same, thou arte not a hepe of the lawe, but a lunge. There is one lawe gyue which is habile to laue and to dedrore. What arte thou that iudgeth an other man?

Do to nolye that saye: to day and to morrowe let be go on to wiche a city, and continue there a yere and by and sell, and wryme: and yet can not tell what shall happen to morrowe. For what thyng is your lye: it is euen a bypout that appereth to a lye lye, and then daryth awaye: For that ye ought to saye of the wothe will and of we lye, let be oze this o: that. But notie ye receyue in your byddes. All suche receyngt is euill. Wherefore to wrym that knoweth how to do good, a doth it not, to hym it is frant.

¶ Be thowom the wothe vncruelly man, and a lye with facynge, to be wartyng, one to another lye: his lye to another, one to byge another and one to labour to byge another to the trowth.

C A P I. V.

¶ Rom. viii. 1. Each wothe pteaching of a lye euill hard declare our synfulness in before God.

¶ Iud. viii.

¶ The tongue.

¶ Iud. viii. 11. The tongue and the lye shall be as a byge.

¶ The wothe and wothe. ¶ Iud. viii. 11. The tongue and the lye shall be as a byge.

¶ The wothe and wothe. ¶ Iud. viii. 11. The tongue and the lye shall be as a byge.

¶ The wothe and wothe. ¶ Iud. viii. 11. The tongue and the lye shall be as a byge.

¶ The wothe and wothe. ¶ Iud. viii. 11. The tongue and the lye shall be as a byge.





The Revelation of Saynt Iohn the Aposle.

Welle for you.

Such the frutesh frome theam prophesied before of the sayntes. & Beholde, the Lords shall come with thousands of sayntes, to geve iudgement agaynst all men, and to rebuke all that are ungodly amonge them of all theyr ungodly dedes, whiche they have ungodly committed, and of all theyr unwell sayynges, whiche ungodly sayntes have spoken agaynst hym.

These are murmures, complayntes, walynges after theyr owne lustes, whose mouthes speake pynne thynges. They have men in grete reverence by cause of atun- tate. But ye bylound, remember the thynges whiche were spoken before of the Aposles of our Lord Iesu Christe, that they tolde you - these shal be theyr pieces in the last tyme: whiche shalde walke after theyr owne ungodly lustes. These are makeths of leades, whiche shal be theyr iudgement.

But ye dearly beloved, edysse your selues in your moost holy sayntes, as ye are in the holy ghoost, and hope your selues in the lene of God, to saynt for the meep of our Lord Iesu Christe into everlastyng lyfe. And have compassyon of some, separatyng them; and other some with leades, pullinge them oute of the fyre, and hane the synchre vesture of the kyng. Into whiche I have tolde you that ye shall not, and to presence you hantelle before

the presence of his gloyre with sayntes, that is to saye, to god our salour, whiche the only is with his gloyre, mayntie, dominion and power, now and for ever. Amen.

Apoc. I. h. 10. v. 11.

1. Tim. 4. 8. v. 16.

Wyllyng are they that heare the wordes of God and hope in the wordes of the frutesh: whiche are in the frutesh frutesh, and in the frutesh of them, one tyme into the lene of man.

C A P I.



The revelation of Iesu Christe, whiche God gave unto hym, to shew unto his servantes thynges whiche he must shortly come to passe.

And he sente and wrote by his angell unto his servante Iohn, whiche date receorde of the wordes of God, and of the testimony of Iesu Christe, and of all thynges that he sawe. Wyllyng is he that redeth, and they that heare the wordes of the prophesie, and hepe the thynges whiche therein. For the tyme is at hande.

Iohn to the frutesh congregacions in Asia. Greete with you and your, from him whiche is and whiche was, and whiche is to come, and from the frutesh spirites whiche are present before his throne, and from Iesu Christe, whiche is a sayntfull wynter, and is: he gotten of the deede: and he orde over the thynges of the erth. Into him that I loved us, and walketh before us from frutesh in his owne drowde, I and made us thynges and pynnes unto God his father by gloyre and dominion for evermore. Amen. & whiche he cometh with cloudes, and all eyes shall see hym: and theyr also whiche presed him. And all kneeves of the erth shall worship. Curte so: Amen. I am Alpha & Omega, the begynnyng and the ende, saythe the Lord Almighty, whiche is, and whiche was, and whiche is to come.

I Iohn your byschope and compaignon in tribulacion, and in the thynges and paynment whiche is in Iesu Christe, was in the yle of Patmos for the wordes of God, and for the wynter of Iesu Christe. I was in the spryte on a londaye, and heere be byndoe me a great bynde, as it hadde ben of a temple, sayntes: I am Alpha and Omega, the frutesh and the ende. That thou seest, write in a booke, and sende it unto the congregacions whiche are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned backe to see the bynde that spake to me. And when I was turned, I sawe seven golden candlestyches, and in the myddes of the candlestyches, one lyde unto the sonne of man, clothed with a lynnyn garment downe to the grounde, and grete about the shewes with a golden girdle. His heed and his heere were wynter, as wynter wolle, and as snowe: and his eyes were as a flame of fyre: and his feete as he wente bysshe, as though they were in a lynnyn: and his voyce as the

The lynnyn eyes in I

1. Tim. 4. 8. v. 16.

1. Tim. 4. 8. v. 16.

1. Tim. 4. 8. v. 16.



**A**nd wrote unto the messengers of the congregation of Sardis: this saith he that hath the spirit of god and the virtues. I know thy works: thou hast a name that thou livest, and thou art dead. Be awake, and strengthen thy things which remaine that are ready to flye. For I have not founde thy works perfect before god. Remember therefore how thou hast receaved an oyle, and vnto each and eyn. + If thou shalt not walke, I will come on thee as a theefe, and thou shalt not knowe what houre I will come upon thy. Thou hast a fewe names in Sardis, which haue not defiled theyr garments: and they shall walke with me in white, for they are worthy. He that overcomech shall be clothed in wythe asayr, and I will not put his name out of the booke of life, and I will confesse his name before my father, and before his angels. Let hym that hath eares heare, what the spirit saith vnto the congregacions.

**A**nd wrote vnto the spynges bynges of the congregation of Philadelphia: this saith he that is holy and true, + which hath the keye of Dauid, whiche opened, and no man shutteth, and whiche opened, and no man shutteth. I knowe thy works. Beholde, I have set before thee an open doore, and no man can shut it for thou hast a lyttle strength, and hast kept my saynges: and thou hast drawen my name. Beholde, I shall come, and the congregation of Sathan, which call themselves Jewes, and are not but dogges. Beholde, I will make them that they shall come and worshyp before thy seate: and shall knowe that I have the.

**B**ecause thou hast kepte the wordes of my patience, therefore I will save thee from the houre of temptation, whiche shall come upon all the world, to tempt them that shall be upon the earth. Beholde, I come shortly, and thou shalt be with me, and thou shalt take away thy crown. When that overcomech, I will make a pylare in the temple of my god, and he shall go no more oute. And I will write vpon him, the name of my god, and the name of the cite of my god, newe ierusalem, which cometh downe out of heauen from my god, and I will write vpon him my name. Let hym that hath eares heare, what the spirit saith vnto the congregacions.

**A**nd vnto the messengers of the congregation of Laodicea, wrote: This saith he Amen, the faithful and true witness, the beginning of the creatures of god. I knowe thy works, that thou art neither cold nor hot. I would thou were cold or hot. So thou wilt, because thou art betweene both, and neither wilt be ne hot. I will spue the oute of my mouth: because thou sayest thou art of the cold and warme with goodes, and thou art of neither, and knowest not how thou art receyved and miserable poore, blinde, and naked. I counsell thee to buye us our golde, tryed in the fyre, that thou mayest be rich: and whylste thou sayest that thou mayest be clothed, that thy shete maye be not appare: and whiche thyse fyre with fyre.

salve, that thou mayest be.  
 + As many as I love, I rebuke and chasten. Be secure therefore and repent. Beholde, I stand at the doore and knocke. If any man heare my voyce and open the doore, I will come in vnto him and wyll sup with him, and he will be with me. To him that overcomech I will give to sit with me in my seat, euen as I overcome and have sittyen with my father in his seate. Let hym that hath eares, heare what the spirit saith vnto the congregacions.

**A**nd the seith the heauen open, and the seate and one freynge vpon it, and sevene seates aboute it with euen others laynge vpon them, and foure beales vnto fyngre of each and eyn.

C A P I. I I I I.

**A**fter this I looked, and beholde a doore was open in heauen, and the voyce which I heard, was as it were of a trumpet talking vnto me, which sayd: come by hither, and I will shew thee the thinges which must be fulfilled hereafter. And so I went. I was in the spirit: and beholde a seate was put in heauen, and one sat on the seate. And he that sat, was to loke vpon like vnto a sapphire stone, and a sardyne stone. And there was a carbuncle aboute the seate, in gyltes like to an emerald. And aboute the seate were ruynges. And vnto the seate were ruynges, elders sitting, clothed in white garment, and had on theyr heades crownes of golde.

**A**nd out of the seate proceeded lightburnynges, and thunderynges, and voyces, and there were sevene lampes of fyre, burninge before the seate, whiche are the sevene pylares of the city. And before the seate there was a see of glasse like vnto a cristall, and in the myddes of the seate, and aboute the seate were four beales full of eyes before and behind. And the fyre beales were like a lyon, the seconde beale like a ox, and the thyrde beale like a man, and the fourth beale was like a lymbeck. And the four beales had the one of them fyre wynges aboute him, and they were full of eyes within. And they had the name of the fyre: + Holy, holy, holy, and the seate of god, whiche was, and is, and is to come.

**A**nd when these beales gave gloire and honoure and thankes to hym that sat on the seate, whiche sayd: thus saith our lord: the sevene elders fell downe before hym that sat on the throne, and worshipped hym that sate vnto the seate, and they had crownes before the throne. And they sayd: Thou art worthy to receyve gloire and honoure and power, for thou hast created all thynges, and thou hast created.

**A**nd I sawe the lamb openinge the booke, and there were the four beales, the sevene pylares and the angels vnto the lamb, and so hym worshipped.

C A P I. V.









payne that cometh of a scorpion, when he  
back stinge a man. And in those dayes shall  
men in the heathen, and shall not fronde it, and  
shall kisse it, and shall shall herken there.

And the similitude of the locustes was  
lyke unto hoyses prepared unto batayle, and  
on theyr heeles were as it were rebbers, like  
unto golde: and theyr faces were as it had  
ben the faces of men. And theyr habbes were  
as the heere of women. And theyr teeth were  
as the teeth of iron. And theyr habbes had  
breyngons, as it were habbergyons of yron.  
And the sounde of theyr wynges, was as the  
sounde of charrettes when many wynges sunne  
together to batayle. And they had sayles lyke  
unto scorpions: and thise were sayles in  
theyr sayles. And theyr power was to hurte  
men yve monethes. And they had a kyng  
ouer them, whiche is the sungeill: of the vi-  
sion whiche prete, whose name in the hebrewe  
conge is Sababon, and in the Greke tong, Sa-  
pollion. And he was sayd, I beholde two woce  
come after this.

And the firste sungeill blime, and I herde  
a voyce from heaue saye to me: of the gowen  
sailes whiche is heere, saye: ge to the  
kynges, whiche had the enemye: Rose  
the kynges sungeilles, whiche are bounde in  
the great yare Captaynes, and the four sun-  
geilles were loosed whiche were prepared for  
an houre, for a daye, for a moneth, and for  
a yere. to see the hynde parte of men. And the  
remains of hostes of maner, were the cutte  
grounden the lande. And I herde the name  
of them: and thus I sawe the hostes in  
a vision, and them that late on them, the  
wynges were habbergyons of a Jainges col-  
oure, and byrmstone, and the heeles of the  
hostes were as the heeles of yron. And cutte  
of theyr members were sayth fyre and smoke,  
and byrmstone. And of this thye was the  
part of men whiche: that is to saye, of fyre,  
of smoke, and byrmstone, whiche pceded out  
of the mouthes of them: for theyr power  
was in theyr mouthes and in theyr sayles:  
for theyr sayles were lyke unto scorpions, and  
byrde feathers, and with them theyr byrde  
hous: and the cutte of the men whiche were not  
killed by this plague, dyed not of the  
teeth of theyr handes that they wolde not wor-  
ship beuylles, and ymayes of golde, and syl-  
uer, and brasse, and yone, and of wode, whiche  
myghte can be, neyther beare, neyther go. Also  
they spented not of theyr myghte, and of  
theyr myghte, neyther of theyr fornication, nei-  
ther of theyr wyffe.

The sungeill hath the boke open: he  
will beare a daye and a nyght: he shall  
be as a daye, and a nyght.

C A P L X.

And I sawe another myghty sungeill  
come downe from heaue clothed with  
a clothe, and the sayes were upon his  
heed. And his face as it were the sunne, and  
his feete as it were pylles of fyre, and he had

in his handes a lytle boke open: and he put his  
right foote upon the see, and his left foote on  
the erth. And cryed with a loud voyce, as  
when a yron cart is. And when he had cryed,  
such thondres spake theyr voyces. And when  
the seven thondres had spoken theyr voyces,  
I was about to wyte. And I herd a voyce  
from heaue saye to me: Write up these  
thynges whiche the seven thondres spake, and  
wryte them not.

And the sungeill whiche I sawe stande  
upon the see, and byrmstone, and fyre  
upon his handes to beauen, and swate by hym that  
lyeth for evermore: to wryte created heuen,  
and the thondres that therein are, and the see,  
and the thondres whiche therein are: that they  
wolde be no longer cryed, but in the dayes of  
the voyce of the seven sungeill, whiche he  
will begyn to blowe, when the myghte of god  
shall be manifested as he preached by his ser-  
uauntes the prophetes.

And the voyce whiche I herde come from  
heaven, saye unto me agayne, and sayd: + go  
and take the lytle boke whiche standeth upon  
the see and upon the erth: and I went unto  
the sungeill, and sayde to him: What is this  
lytle boke, and he sayde unto me: take it, and  
eate it up, and it shall make thy bellye bitter,  
but it shall be in thy mouth as softe as honey.  
+ And I toke the lytle boke out of his hande  
and eate it up, and it was as a fyre in my  
mouth as softe as honey: and as soone as I had  
eaten it my bellye was bitter. And he sayde  
unto me: thou must prophesie agayne amonge  
the people and nationes, and kynges, and to  
many thynges.

The temple is measured, the temple whiche  
is in ierusalem.

C A P L XI.

And then was gyven me a reed, lyke  
unto a rodde, and it was sayde unto  
me: Rise and mete the temple of god,  
and the altar, and them that worship therein,  
and the quere whiche is within in the temple,  
call out and mete it not: for it is gyven unto  
the Gentylles, and the holy cytye shall be  
steade vnder foote yve monethes. And I will  
gyve power vnto my two wyrtelles, and  
they shall prophesie a thousande, two hun-  
dred, and threescore dayes, clothed in sacke  
clothe. These are two olive trees, and two  
candelstykes, standynge before the God of  
the erth.

And if any man wyl hurte them, fyre shall  
procede out of theyr mouthes, and consume  
theyr enemyes. And if any man wyl hurte  
them this wyse muste he be killed. This  
hath power to shut beauen, that it raine not  
in the dayes of theyr prophesyinge: and have  
power ouer waters to turne them to bloude,  
and to smyte the reb, with all maner plagis  
as often as they wyl.

And when they have finished theyr testi-  
mony, the beaue shall come out of the bottom  
of the see, and shall make waste agaynst them, and  
shall

And I sawe  
two woce  
come after this.

And I sawe

And I sawe

And I sawe

And I sawe

And I sawe

And I sawe

And I sawe

shall overcome them and kill them. And these bodies shall live in the streets of the great citie, which spiritually is called Sodom and Egypt, where our Lord was crucified. And they of the people and kindred, and tongues, and they of the nations, shall see their bodies these dayes and an haile, and shall not suffer their bodies to be put in graves. And they that dwell upon the earth, shall enjoye over them and be glad, and shall sende gresses one to an other. For these two prophecies breth them that dwell on the earth.

L

And after these dayes and an halfe the spirit of life from God, entered in to the a. And they stood up on their feet: and great feare came on them, which sawe them. And they heede a great voyce from heaven, sayinge unto them. Come up hither. And they ascended up in to heaven in a cloude, and they annuncyes saies them. And the same hour was there a great earthquake, and the fourth parte of the earth fell, and in the resthaile were slaine names of men (such thousands, and the residue were slaine), and gave glory to God of heaven. The fourth was in pain, and beholde the cloud was with some anone.

D

And the seventh angel blawed, and three were made great voyces in heaven, sayinge: the kyngdom of this worlde are our Lordes and his. And he shall raygne for ever more. And they saies: alleluyah, which is before God on the heaves, set upon the heaves, and worshipped God, sayinge: we give the thankes unto God almyghty: which alle, and which, and are to come, for thou hast receyved thy revenge, yete, and hast repayed. And the nations were angry, and they wate to come, and theye was of the bred, that theye wolde be judged, and that thou shalt give me revenge unto thy servants the prophetes and saintes, and to them that sacrifice their name small and great, and woldest destroy them which worship the earth. And the temple of God was opened in heaven, and there was light in his temple, the seven of his Testament: and three followed by thynghes, and voyces, and thonderynges, and earthquake, and much rayle.

The seventh Angel bloweth his trumpet. There appeared in heaven a woman clothed with the sunne: and she had upon her feet the sonne.

maire her childe as soon as it were borne. And she brought forth a manchild, which wolde rule all nations with a rodde of iron. And her sonne was taken up unto god, and to his seate. And the woman fled into the wilderness, where she had a place prepared of God, that theye wolde feede her there a thousande. y. hundred and forty dayes.

And there was a great batayle in heaven, Michaell and his angels fought with the dragon, and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon, that is the serpent called the devyll, and Sathanas, was cast out, which deceyved all the world. And he was cast in to the earth, and his angels were cast out also.

L

And I heerde a loud voyce, sayinge: in heaven is nowe made saluacion, and strength, and the kyngdom of our God, and the power of his annoynted. For he is cast downe which accused them before God daye and nyght. And theye overcame him by the blood of the lambe, and by the word of their witness, and theye loved not their lyven unto the death. Therefore enjoye heavens, and ye that dwell in them. Now is the inhabytants of the earth, and of the see: for the devyll is come downe unto you, which hath great wrath, because he knoweth he hath but a short tyme.

And when the dragon sawe, that he was caste unto the earth, he pursued the woman, which brought to the earth man childe. And to the woman were given two wynges of a great eagle, that she myght flye in to the wilderness, in to her place, where she is nourished for a tyme, tyme, and halfe a tyme, from the presence of the serpent. And the dragon cast out of his mouthe watere after the woman, as it had been a spue, because she wolde have been caught of the flood. And the earth helpe the woman, and the earth opened her mouthe and swallowed by the spue, which the dragon cast out of his mouthe. And the dragon was wroth with the woman: and went and made warre with the remnant of her seed, which kepe the commandmentes of God, and have the testimonye of Iesu Christ. And I stood on the see sande.

A beaste cometh out of the see with seven heades and ten hornes. An other beaste cometh out of the earth with two hornes.

CAPL XII.

And these appeared a great wonder in heaven: A woman clothed with the sunne, and the moon under her feet, and upon her head, a crowne of twelve stones. And she was clothed with the sunne, and in her feet twelve starres, and she had upon her head a crowne of twelve stones, and her name was the twelve apostles.

L

D

And the dragon stood before the woman, which was to be delivered: for to de-

CAPL XIII.

And I sawe a beaste come out of the see, havinge seven heades, and ten hornes, and upon his hornes ten crownes, and upon his head, the name of blasphemye. And the beaste which I sawe, was like a cat of the mountain, and his feet was as the feet of a beaste, and his mouth as the mouth of a lyon. And the dragon gave him his power, and his seate, and great authority: and I sawe one of his heades as it were wounded to death, and his deadly wounde was healed. And all theye which dwell on the earth, shall worshippe

L

Wherof the dragon whiche gave power unto the beest, and they worshipped the beest, sayinge wher is the beest the beest? wher is hadie to water with him?

And there was gyven unto him a mowthe, that spake great thynge and blasphemes, and power was gyven unto him to doo xiiij. monethes. And he opened his mowthe unto blasphemye againste God, to blaspheme his name and his tabernacle, and them that dwell in heuen. And it was gyven unto him to make water with the sayntes, & to overcome them.

And power was gyven hym ouer all kynnes tonge and nation, and all that dwell vpon the earth worshipt him, whose names are not written in the booke of life of the lambe, which was kylled from the begynnynge of the world. If any man haue an eare, let him heare. & he that heareth in captiuitie, will go in to captiuitie. & he that kylled with the sword, must be killed with a sword. & he is the patience and the sayde of the sayntes.

And I behelde an other beest commynge vp out of the earth, and he had two hornes like a lambe, and he spake as did the dragon. And he had all that the fyrst beest saide to in his presence, and he caused the earth, and them which dwell therein, to worship the first beest, whose heuily wounde was healed. And he had great wonderes, so that he made fyre come downe from heuen in the sight of men. And he perswaded them that dwell on the earth by the meanes of those signes whiche he had power to do in the sight of the beest, sayinge to them that dwell on the earth: that they wolde make an ymage vnto the beest, whiche had the wounde of a sword, and dyd lyue.

And he had power to geue a spelle vnto the ymage of the beest, and that the ymage of the beest wolde speake, and wold cause that as many as wold not worship the ymage of the beest wolde be kylled. And he made all the small and greate, freche and poore, free and bond, to receiue a marke in theyr ryght handes, or in theyr foreheades. And that no man myghte buye or sell, but he that had the marke of the name of the beest, either the nombre of his name. There is tyme soon, let him that heareth wyte come the nombre of the beest, for it is the nombre of a man, and his nombre is seuen hundred, thre score and sixe.

The lambe standeth vpon the mounte Zion, and the wyrdred: anger against him: & an angell rebueth to the care of God and rebueth of the fall of Babylon.

CAPIT. XIII. +

As I beheld, and lo a lambe stode on the mounte Zion, and with him an C. and xliij. thousande haurninge his sayntes name written in theyr foreheades. And I behelde a voyce from heuen as the sounde of many waters, and as the voyce of a great thonder. And I behelde the voyce of harpers haurninge with theyr harpes. And they songe as it were a newe songe, before the seate, and before the

seate, and the liues, and no man could learne that songe, but the hundred and foure and foure thousande, whiche were reuenced from the seate. These are they whiche were not defiled with women, for they are virgins. Their selueth the lambe worshippe to come he goeth. These were redeemed from man, bringe the spirit truest vnto God, and to the lambe, and in theyr mowthe was founde no gyle. For they are without guete before the seate of God.

And I sawe an angell see in the myddes of heuen, haurninge an eare aduysing Iohann, to preache vnto them that sit and dwell on the earth, and to all nations, bredders, and tonges and people, sayinge with a loude voyce: Feare God, and graue honour to hym, for the hour of his iudgement is come: and worship him, that made heuen and earth, and the see, and founteynes of water. And there I beheld another angell, sayinge: & wher is the fallowen is fallen that getteth eare. & he made all nations drynke of the wyne of the wrath of God.

And the thyrde angell saide thus sayinge with a loude voyce: Many man shall worship the beest and his ymage, and receiue his marke in his sight, or on his hande, the same shall drynke the wyne of the wrath of God, whiche is poured in the cup of his wrath. And he shall be punished in fyre and brimstone, before the holy iudges, and before the lambe.

And the smoke of the torment ascendeth vp eternallye. And they haue no rest day nor nyght whiche worshippe the beest and his ymage and and who so receiue the marke of his name. There is the patience of sayntes. Here are they that keepe the commaundementes and the sayde of Iesu.

And I behelde a voyce from heuen, sayinge vnto me: wyte, whiche are the sayntes whiche dwelle vpon the earth, and so sayde vnto me: that they maye keepe from theyr laboure, but theyr workes shall followe them.

And I behelde, and behelde a white cloude, and vpon the cloude one sittinge lyke vnto the sonne of man, haurninge on his head a golden crowne, and in his hande a white sickle. And another angell came out of the temple sayinge with a loude voyce to him that sat on the cloude. & thynke in the sickle and reape, for the tyme is come to reape, for the sonne of the earth is ripe. And he that sat on the cloude, thowd in his syde on the earth, and the earth was reaped.

And another angell came out of the temple, whiche is in heuen, haurninge also a white sickle. And another angell came out frome the altar, whiche had power ouer fyre, and sayde with a loude voyce to him that had the white sickle, and sayde: thynke in the white sickle, and gather the sheafes of the earth, for her grapes are ripe. And the angell thowd in his sickle on the earth, and cutt downe the grapes of the vynes of the earth, and cast them in to the great wyndmill of the wheate of God, and the wheate was troden without the styc, and the styc came out of the seate, and was

Q

Mat. 23. 2. & 23. 3. & 23. 34. & 23. 35.

1 Pet. 1. 6.

1 Pet. 1. 6. & 1 Pet. 1. 7. & 1 Pet. 1. 8.

the book bypiled by the space of a thousande and fere hundrede hundredes.

¶ The fereh from a wate, boorne from vnde out of wate

CAPIT. XV.

**A**ND I sawe an other signe in heauen, great and meruailous, seven aungels haunge the seven laste plagis, for in them is fulfilled the wraiche of God. And I sawe as it were a glasse see, mingled with fyre, and them that had gotten victorie of the beest, and of his ymage, and of his make, and of the nombre of his name. Stand on the glasse see, haunge the vaspes of God, and they song the songe of Moyses the seruaunt of God, and the songe of the lambe: sayinge: Great and meruailous are thy woorke: & Lord God almightie, iust and iustice are thy wayes bynge of saynes. Wha shall not feare o Lord and glorify thy name? For thou only art holy, and all gentiles shall come and worship before the, for thy iudgements are made manifest.

And after that I sawe, and beholde the temple of the tabernacle of testimony was open in heuen, and the seven aungels came out of the temple, whiche had the seven plagis, clothed in pure and bright linnen, and haunge theyr breeches ynto theyr golden girdles. And one of the four beestes came vnto the seven aungels, and gaue them golden bralles full of the wraiche of God, whiche they shuld cast vpon the earth. And the temple was full of the smoke of the glory of God, and of his power, and no man was able to enter in to the temple, till the seven plagis of the seven aungels were fulfilled.

¶ The aungels came out theyr byalles full of wraiche.

CAPIT. XVI.

**A**ND I heere a great voyce out of the temple sayinge to the seven aungels: Go your wayes, poure out your vnales of wraiche vpon the earth. And the first went and poured out his vnales vpon the earth, and there fel a noyse and a soke vnto the men whiche had the marke of the beest, and vpon them whiche were: theyrped his ymage. And the seconde aungell shed out his vnales vpon the see, and it turned as it were: in to the blood of a dead man: and euery frange thing dyed in the see. And the thyrde aungell shed out his vnales vpon the ryuers and fountaynes of waters, and they turned to blood. And I heere an aungell saie: Wo be to them that are and wate, thou art trecherous and holy, because thou hadst giuen such iudgements, for they had cut of the blood of offarmis and prophetes, and therefore had thou giuen them blood to drinke, for they are worthy. And I heere an other cut of the outere say: euen so Lord God almighty true and righteous are thy iudgements.

And the fourth aungell poured out his vnales on the sunne, and power was giuen vnto him to burne men with heat of fyre. And the men

rage in great heat, & spake cursis of the name of god, whiche he had power ouer these plagis, and they repented not, to giue him glory. And the fyfth aungell poured out his vnales vpon the seat of the beest, and his kyngdome turned to smoke, and they knewe theyr tonges to be loosed, and blasphemed the God of heuen: for they were and partie of theyr soies, and repented not of theyr dedes.

And the syxth aungell poured out his vnales vpon the great riuere Euphrates, and the water dried vp, that the wayes of the kynges of the East shoulde be prepared. And I sawe the vniuersitie spites, byr froges come out of the mouth of the dragon, and out of the mouth of the beest, and out of the mouth of the false prophete, for they are the spites of deuised wo; theyng myracles, to go out vnto the kynges of the earth, and of the vol. And to gather them to the battelle of that great batte of God almightie. & Beholde I come as a theefe. Happy is he that watcheth, and keepeth his garments, lest he be founde naked, and men se his nakednes. And he gathered them together vnto a place called in the Hebrew tongue Armagedon.

And the seventh aungell poured out his vnales in to the ayre, and there came a voyce out of heuen frome the seate, sayinge: it is done. And there foloweth voyces, thunders, and lightenynge, and there was a greate earthquake, suche as was not sithens men were vpon the earth, so mighty an earthquake and so great. And the great city was hurled in to e. & parties, and the citys of all nations fell. And great Babylon came in to remembrance before God, to geue vnto her the cup of the wraiche of the rancours of his wraiche. Every fire was awake, and the mountains were not founde. And every fell, & great vnto as it had ben, casten out of heuen vpon the men, and the men blasphemed God: because of this plage of the vnales, for it was great and the plage of it so.

¶ The wyche both the woman lying vpon the beest with ten hoines.

CAPIT. XVII.

**A**ND there came one of the seven aungels, whiche had the seven vnales: and said vnto me, let me come, I will shewe the the iudgement of the great tooke that is fallen vpon many waters. Whiche whiche haue committed fornication, the byrges of the earth, so that the inhabitants of the earth are drunken with the wyne of her fornication. And he carried me awaye in to the wyche in the byrges. And I sawe a woman sitte vpon a tose coloured beest, full of names of blasphemie, whiche had ten hoines. And the woman was arrayed in purple and rose colour and decked with golde, precious stones, and prynces, and had a cup of golde in her hand: full of abominacions and fylthyng. And she called vnto the inhabitants of the earth, sayinge, come and drinke, and be drunken with her wyche, and be drunken with her wyche, and be drunken with her wyche.







**A**nd those names be as the sands of the sea: and they went up on the plaine of the earth: and compassed the tentes of the scribes about, & the beloved city. And I saw come downe from God, out of heauen, and heauened them: and the trump that receyued them, was call into a lake of life and byssions, where the beast and the false prophete were, and shall tormented daye and nyght for evermore.

And I sawe a great whyte seate, and hym that satte on it, whome whose face shewd always both the earth and heauen, and their place both no more founde. And I sawe the city, both great and small count before God: and the booke were opened. And an other booke was opened, which is the booke of life, and I heard were sung of those thinges which were written in the booke accordinge to these be-ings: and the stre gate by her side, which were in hie, and heaue and hell despyced by the deed, which were in them: and they were iudged every man accordyng to his deed. And heaue and hell were call into the lake of life. This is the seconde beate. And who so ever was not founde written in the booke of life, was call into the lake of life.

*¶* In this chapter is described the newe and spiritual Jerusalem.

C A P I. X X L

**A**nd I sawe a newe heauen, and a newe earth. For the first heauen, and the first earth were destroyed awaye, and there was no more see. And I John sawe that holy cite newe Jerusalem come downe from God out of heauen prepared as a wyde garment for his husbande. And I heard a great voyce out of heauen, sayinge: behold the tabernacle of God is with us, and he will dwell with them. And they shall be his people, and God him selfe shall be with them and be their God. And God shall wype awaye all teares from their eyes. And there shall be no more death, neither sorrow, neither crying, neither paine: for the olde thinges, are gone. And he that satte upon the seat, sayde. Beholde I make all thinges newe. And he sayde unto me: write, for these wordes are faithful and true.

And he sayde unto me: it is done, I am Alpha and Omega, the beginninge and the ende I will give to him that is thirsty: the well of the water of life, frey. He that overcome, shall inherite all thinges, and I will be his God, and he shall be my people. But the fearefull and unbelievinge, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all that hate have their part in the lake which burneth with fyre and byssions, which is the seconde death.

And there came unto me one of the vii. Angels which hadde the vii. vials full of the vii. last plagues: and said unto me, saye to come hither, I will shewe the the vii. the

lambes wyse. And he carryed me awaye in the spire to a great and hygh mountayne, and he shewed me the great cite, holy Jerusalem descendinge out of heauen from God, having the brightnes of God. And her byrning was like unto a brase made precious, even as Jasper cleere as crystal: and hadde wallen great and hygh, and had. xii. gates, and at the gates. vii. Angells: and names written, which are the. xii. tribes of Israel: on the east parte, iii. gates: and on the southerly. iii. gates and towards the North. iii. gates, & from the west. iii. gates: and the wall of the cite had. xii. foundations, and in them the names of the lambes. xii. Apostles.

And he that talked with me, had a golden reede to measure the cite with, and the gates thereof and the wall. And the cite was square as the square and the length was as large as the bredth of it, and he measured the cite with the reede. xii. furlonges: and the length of the bredth, and the height of it, were equal. And he measured the wall thereof, an. cccc. cubites: the measure that is the angell had was after the measure that man useth. And the byrninge of the wall of it was of Jasper. And the cite was pure golde like unto cleare glasse, and the foundations of the wall of the cite were garnished with all maner of precious stones. The first foundation was Jasper, the seconde Saphyre, the thirde a Calidour, the fourth an Emerald: the fyfth a Ruby: the sixte Sardois: the vii. a Sardois: the viii. a Ruby: the ix. a Topas: the x. a Sardois: the xi. a Sardois: the xii. an Emerald.

The. xii. gates, were. xii. pearles, every gate was of one perle, and the grate of the cite was pure golde. And there was no temple therein. For the Lord God almyghty and the lambe are the temple of it. And the cite hath no neede of the sunne nyght of the moone to lighten it. For the byrgennes of God byd lyght it: & the lambe was the lyght of it, and the people which are saved shall walke in the lyght of it: and the bruyces of the earth shall bring their gloire unto it. And the gates of it see not shut by day. For there shall be no nyght there. And there shall enter into it none unclean thinge: neither what so ever worketh abominacion: neither lyfe: but they only which are written in the lambes booke of life.

*¶* The error of the water of life, the foundation and right of the crye of God. The Lord shall be his. The. xii. warninge of things to come, the angel will not be with you. To this word of God more nothing be added: when there from.

C A P I. X X I I.

**A**nd he shewed me a pure river of water of life cleere as crystal: proceeding out of the seate of God & of the lambe. In the myddes of the strete of it, and of the city side of the citie was there well of life: whiche beate. xii. maner of fountes: and gave frute every month: and the leues of the tree were

*¶* In this chapter is described the newe and spiritual Jerusalem.

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troub to beat the people with. And there shall be no more curse, but the seat of God and the land shall be called in it: and his servants shall serve him. And they shall see his face and his name shall be in their foreheads. \* And there shall be no night there, and they need no candle, neither light of the sunne: for the Lord God giveth them light, & they shall reign for evermore.

And he sayde unto me: these sayenges are faithfull and true. And the Lord God of the Prophets sent his aungell to shew unto his servants, the things which he must do; if he fulfilled. Whoso I come shortly. \* Happy is he that keepeth the sayings of the proph. of this booke. I am John which sawe these things and heareth them. And when I had heard and sene, \* I fell downe to worship before the feet of the Lord which sheweth these things. And he sayde unto me, se thou do it not, for I am thy fellow servant, and the fellow servant of thy brethren the Prophets and of them which keep the sayenges of this booke. \* But worship God.

And he sayde unto me: seale no, the sayenges of the proph. of this booke. For if I seale it, he that will see it, let him be cursed: and he that will be spild, let him be spild: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde I come shortly: \* and my reward with me, to give every man according as his labors shall be. I am Alpha and Omega, the first and the last, the first and the last. Blessed are they that do his commandments, that they may have

the right of life, and may enter therein the gates into the city. \* For he that shall be thirsty, and he that will desire, and he that will be thirsty, shall be thirsty, and he that will be thirsty, shall be thirsty.

I Jesus send my aungell, to testify unto you these things in the congregations. I am the root and the generation of David, and the bright morning starre. And the Spirit & the bride saye, come. \* And let him that is thirsty, come also, come. \* And let him that is thirsty, come. And let him that is thirsty, come. And let him that is thirsty, come. And let him that is thirsty, come.

I testify unto every man that heareth the words of the proph. of this booke: \* if any man shall add unto these things, God shall add unto him the plagues that are written in this booke. And if any man shall take away of the words of the booke of this proph., God shall take away his parte out of the city of life, and out of the holy city, and shall be the things which are written in this booke. \* Whoso shall testify these things, let him be blessed. I come quickly, \* Amen.

Turn to come Lord Jesus.

The grace of our

Lord Jesus

be

with you all,

A M E N.

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The end of the new Testament.

\* Chap. 22.

\* Revela

\* Revela

\* Revela

\* Revela

D

\* Revela

\* Revela

**C** This is the Table wherein ye shall  
finde the Epistles and the Gospels  
after the vie of halibury.



**O**r to fynde them the  
sones: so shall ye seche af-  
ter these Capitall letters  
by name: J. W. L. D.  
which stand by the syde of  
this booke, alwarco. On o-  
ver the letter three shall  
be fynde a crosse + where  
the Epistle or the Gospel be-  
gynneth. And where the end is,  
there shall ye fynde an half  
crosse. h

And the first lyne in this table alwaye is  
the Epistle, and the seconde lyne is alwaye  
the Gospel.

**O**n the best Sondaye in  
the Advent.

**T**his also we know. Rom. vii. D  
When they be we nyght. Mat. iii. A  
On the Wensdaye.

Be patiente thetose dyctioun. Jaco. v. D  
The begynninge of the Gospel. Mat. i. A  
On the Frydaye.

Mathe. ix. Chapter. A  
Inchoic. de. co. John. Mat. iii. A  
On the seconde Sondaye  
in the Advent.

What so curynges are wrytten. Ro. vi. A  
And theye shall be signes. Luc. xxi. C  
On the wensdaye.

Zacharie the viii. Chapter. A  
Cecily saye vnto you. Mat. ix. D  
On the frydaye.

Mathe. ix. Chapter. C  
Johan bare witness of him. John. i. D  
On the thirde Sondaye in  
the Advent.

Let men this wyse thine be. I. Cor. xii. A  
When Iowndryge in prison. Mat. xi. A  
On the wensdaye.

Mathe. ii. Chapter. A  
And in xij. month the. Lu. i. C  
On the frydaye.

Mathe. ii. Chapter. A  
Mary ato. in thoir dayes. Lu. i. D  
On the fourth Sondaye in  
the Advent.

Keynce in the Roze alwaye. Philip. iii. A  
And this is the recorde of John. John. i. A  
On the wensdaye.

John the. ij. and. vii. Chapter. D  
And this name of him went. Lu. vii. C  
On the frydaye.

Zacharie the. ii. Chapter. D  
The heil. de mass of the leuys. Mat. vii. B  
On the seconde Sondaye in  
the Advent.

Paul the seruante of Iesus. Rom. i. A  
When his mother maye was. Mat. i. C  
In the. c. William nyght at the  
heil. Mathe.

For the grace of God. Tit. ii. C  
It folowed in thole dayes. Lu. ii. A  
At the. ij. Mathe.

But after that the byrth was.  
The wyrd was bye one to.  
At the. iii. Mathe.

God in tyme past byrdly. Heb. i. A  
In the begynninge was. John. i. A  
On the same Steuens daye.

Steuens full of faith and power. Act. vi. C  
Wherefor beholde I send. Mat. xxi. D  
On the same John Changelid.

Leichan. the. xv. Chapter. A  
Folowe me, Peter cometh. John. xxi. A  
On the chylde masse daye.

And I lohed, and so a lambe. Mat. xxi. A  
In the auntyll of the Roze. Mat. ii. C  
On the Sondaye after  
Christmasse.

And I saye that the herse as.  
And his wyche and mother. Lu. ii. B  
On the seueren daye.

For the grace of God that.  
and when the cryst daye was.  
On the twelwe euen.

For the grace of God that.  
When Herod was dead. Mat. ii. D  
On the twelwe daye.

Mathe. ix. Chapter. A  
When Iesus was borne. Mat. ii. A  
On the best Sondaye after  
the twelwe daye.

Mathe. ix. Chapter. A  
The next daye, John saw. John. i. C  
On the seconde Sondaye  
after the twelwe daye.

I describe you euerie dyctioun. Rom. vii. A  
And when he was. xii. year olde. Lu. ii. B  
On the wensdaye.

Birthen my leres del. re. Rom. i. A  
When Iesus had herd that.  
On the frydaye.

Let euery soule submit hym. Rom. xiii. A  
And Iesus reproued by the. Lu. xii. C  
On the thirde Sondaye af-  
ter the twelwe daye.

Herge that we haue dyctioun. Rom. xiii. D  
And the thirde daye was the. John. ii. A  
On the wensdaye.

This is a true saynge, and by. I. Tim. i. C  
And he departed thence. and. Mat. vi. A  
On the frydaye.

For I knowe, and surely del. Rom. xiii. C  
And he came into Capernaum. Lu. xii. C  
On the fourth Sondaye af-  
ter the twelwe daye.

Denot wyse in your owne opt. Rom. xii. D  
When Iesus was come to the. Mat. vii. A  
On the wensdaye.

I describe you birthen to. Rom. xv. A  
And he entered agayne into. Mat. ix. A  
On the frydaye.

Let ye not wate that ye see. I. Cor. xii. C  
And Iesus went about all. Mat. xii. D  
On the fyfte Sondaye af-  
ter the twelwe daye.

Owe nothyng to any man. Rom. xii. C  
And he entred into a ship. Mat. vii. C  
On the wensdaye.

As concerninge the thynges. I. Cor. vii. A  
As I saye, as they went on. Lu. ix. D



THE TABLE.

On the first day.

Let every man abide in his place. **1. Cor. vi. D**  
And they brought children. **Mat. 23. D**  
¶ On the vi. Sondag after  
the thuridag.

Now therefore as it is of. **Colos. 3. B**  
The brightome of heauen is. **Mat. 23. D**

¶ On the Wendage.  
I reboue therefore that about. **1. Tim. 11. A**  
A certain man had two son. **Mat. 23. D**

¶ When the wedbringe godd our.  
Peter we se not how that. **1. Cor. 12. C**  
For the brightome of heauen. **Mat. 23. D**

¶ On the Wendage.  
If our self all be set by. **1. Cor. 14. B**  
And they departed thence. **Mat. 23. D**

¶ On the first day.  
Seruge them that the beue. **1. Cor. 14. C**  
Be that is not with me is. **Mat. 23. D**

¶ On the Sondag. ix.  
Forre iustis iohis gladiis. **1. Cor. 14. C**  
Whom the peple meet. **Lu. 11. D**

¶ On the Wendage.  
I call God for a reioyng. **1. Cor. 14. D**  
And he began agayne so. **Mat. 23. D**

¶ On the first day.  
Seruge that we knowe. **1. Cor. 14. D**  
When he was brumand. **Lu. 11. D**

¶ On the Sondag. i.  
Thoughe I speke with the. **1. Cor. 14. D**  
He saide vnto him the smallest. **Lu. 11. D**

¶ On the Wendage.  
Johel the ii. Chapter. **1. Cor. 14. D**  
A vicious when ye saite be not. **Mat. 23. D**

¶ On the first day.  
Elaie the. iiii. Chapter. **1. Cor. 14. D**  
Ye saie he is now it is late. **Mat. 23. D**

¶ On the. i. wchidag in Lent.  
We as helpers therefore. **1. Cor. 14. D**  
That was Jesus led away. **Mat. 23. D**

¶ On the Wendage. i. in the  
fourth tyme.  
Erode the. iiii. Chapter, and. **1. Cor. 14. D**  
Then and when he crept. **Mat. 23. D**

¶ On the first day.  
Erode the. iiii. Chapter. **1. Cor. 14. D**  
After that there was a feast. **1. Joh. 6. A**

¶ On the. ii. Sondag in Lent.  
For the more we desire. **1. Joh. 6. A**  
And Jesus went thence. **Mat. 23. D**

¶ On the Wendage.  
Order the. iiii. Chapter. **1. Cor. 14. D**  
And Jesus ascended to Jerusalem. **Mat. 23. D**

¶ On the first day.  
Genes the. iiii. Chapter. **1. Cor. 14. D**  
Prechen in other language. **Mat. 23. D**

¶ On the. iii. Sondag in Lent.  
We se folowers of you. **1. Joh. 6. A**  
And he was a charge out. **Lu. 11. D**

¶ On the Wendage.  
Erode the. ii. Chapter. **1. Cor. 14. D**  
Then came to Jesus the. **Mat. 23. D**

¶ On the first day.  
Numeri the. 21. Chapter. **1. Cor. 14. D**  
Then came he to a spring. **Joh. 4. A**

¶ On the. iiii. Sondag. holi Kint.  
For it is written that Abrahams. **Gal. 3. C**  
After that went Jesus the. **Joh. 4. A**

On the Wendage.

¶ On the. iiii. Chapter, and. **1. Cor. 14. D**  
And as Jesus saide by. **Joh. 4. A**

¶ On the first day.  
11. Regum the. xvi. Chapter. **1. Cor. 14. D**  
A certain man was lame. **Joh. 4. A**

¶ On the first day. in Lent.  
But I thin veruge the spabe. **1. Cor. 14. D**  
Which of you can rebuke me. **Joh. 4. A**

¶ On the Wendage.  
Leuitic the. 24. Chapter. **1. Cor. 14. D**  
It was at Jerusalem the. **Joh. 4. A**

¶ On the first day.  
Deuente the. 23. Chapter. **1. Cor. 14. D**  
Then gathered the by you prechen. **Joh. 4. A**

¶ On the first day.  
Let the same saye be us. **1. Cor. 14. D**  
I knowe that alle. **Mat. 23. D**

¶ On the Wendage.  
Elaie the. iiii. Chapter. **1. Cor. 14. D**  
The leaue of weite was. **Lu. 11. D**

¶ On the good first day.  
Erode the. ii. Chapter. **1. Cor. 14. D**  
When Jesus had spoken. **Joh. 4. A**

¶ On the first day.  
If ye be then in syn agayne. **1. Cor. 14. D**  
For Sabbath daye. **Mat. 23. D**

¶ On the first day.  
Purge therefore the o. **1. Cor. 14. D**  
With hygosten, and. **Mat. 23. D**

¶ On the first day.  
Which preching was. **1. Cor. 14. D**  
And beholde two of them. **Lu. 11. D**

¶ On the first day.  
Ye men and discypls. **1. Cor. 14. D**  
Jesus was stille with in. **Lu. 11. D**

¶ On the Wendage.  
Ye men of Israel wor. **1. Cor. 14. D**  
After that Jesus was in. **Joh. 4. A**

¶ On the first day.  
The angell of the lord. **1. Cor. 14. D**  
Was with him without. **Joh. 4. A**

¶ On the first day.  
For as moche as I say. **1. Cor. 14. D**  
Then the. ii. disciples went. **Mat. 23. D**

¶ On the first day.  
Wherfore saye I saye. **1. Cor. 14. D**  
The moche alle. **Joh. 4. A**

¶ On the first day.  
For alle that is beuge of. **1. Cor. 14. D**  
The same daye of spyt. **Joh. 4. A**

¶ On the Wendage.  
If I thin be punished. **1. Cor. 14. D**  
When Jesus was in. **Mat. 23. D**

¶ On the first day.  
Where they th. i. **1. Cor. 14. D**  
And they th. i. quickly. **Mat. 23. D**

¶ On the seconde Sondag  
after Lentidage.  
Christ alle sum. **1. Cor. 14. D**  
I am a good thep. **Joh. 4. A**

¶ On the Wendage.  
For as moche as I knowe. **1. Cor. 14. D**  
On the mo. **Lu. 11. D**

¶ On the first day.  
Let us saye that as. **1. Cor. 14. D**  
Then came the. **Mat. 23. D**

Septuagesima

Trinity

Quinquagesima

Quadragesima

Sequentia

**On the thide Sonday af-  
ter Easterdaye.**  
Dearly beloved I beseeche you. **1 Pet. 2. 2**  
after a wylle ye shall not be. **Joh. 14. 15**  
**On the wensdaye.**  
Wherbyt tell christen, chere. **1 Joh. 4. 2**  
There arose a question betwene. **Joh. 11. 15**  
**On the ffridaye.**  
Ye are all the children. **1 Thes. 1. 2**  
I am come a lyght into the. **Joh. 1. 9**  
**On the fourth Sonday af-  
ter Easterdaye.**  
Every good gyfte, and every. **Jas. 1. 17**  
But now go I my wyse to. **Joh. 14. 18**  
**On the wensdaye.**  
Dyethen have not the faith. **1 Pet. 1. 7**  
Holy father hepe in chere. **Joh. 14. 18**  
**On the ffridaye.**  
Ye se then how that of wils. **Jac. 1. 5**  
Deare child: enyet a freill. **Joh. 14. 18**  
**On the fyfte Sonday in  
the Crustdaye.**  
And se that ye be ware of. **Jac. 1. 5**  
Dearly beech I saye unto. **Joh. 14. 18**  
**On the wensdaye.**  
Knowledge pourt is this one. **Jac. 1. 5**  
If any of you wylt have a. **Lu. 11. 1**  
**On the Crustdaye.**  
State the six chapters. **D**  
And Jesus sat ouer agayn. **Mat. 23. 2**  
**On the wensdaye.**  
The multitude of them that. **Jac. 1. 5**  
Thele wo:ds spake Jesus to. **Joh. 14. 18**  
**On the adewen daye.**  
In the forynte ceastyll there. **1 Pet. 1. 7**  
after that he appeared. **Mat. 23. 2**  
**On the Sondaye after Ma-  
son daye.**  
Be ye therfore chere and so. **1 Pet. 1. 7**  
But when the comforter is. **Joh. 14. 18**  
**On the Whitsun euen.**  
Ye fortunat, whyle Apollos. **1 Pet. 1. 7**  
If ye loue me kepe my comma. **Joh. 14. 18**  
**On the Whitsundaye.**  
When the ffridaye was come. **Mat. 23. 2**  
If a man loue me and wil hepe. **Joh. 14. 18**  
**On the wensdaye.**  
And he commaunded us to preache. **1 Pet. 1. 7**  
God so loued the world that. **Joh. 14. 18**  
**On the Crustdaye.**  
When the Apostles which wr. **1 Pet. 1. 7**  
Dearly beech I saye unto you. **Joh. 14. 18**  
**On the wensdaye.**  
Peter dropped so:th with the. **1 Pet. 1. 7**  
No man can come to me except. **Joh. 14. 18**  
**On the Crustdaye.**  
Then came Philip into a cruce of. **1 Pet. 1. 7**  
Then called he the. **Lu. 11. 1**  
**On the ffridaye.**  
Ye men of Israel heare the. **1 Pet. 1. 7**  
And it happened on a certayne. **Lu. 11. 1**  
**On the Sabbeday.**  
And the next Sabbedaye. **1 Pet. 1. 7**  
And he arose by and came out. **Lu. 11. 1**  
**On the Trinite Sondaye.**  
After this I lech, and behold. **1 Pet. 1. 7**  
There was a man of the. **Joh. 14. 18**  
**On Corpus Christi daye.**

That which I gave unto you. **1 Cor. 13. 8**  
For my desire is meant in. **Joh. 14. 18**  
**On the last Sondaye after  
Trinite Sondaye.**  
For God is love, in this. **1 Joh. 4. 19**  
There was a certayne speche. **Lu. 11. 1**  
**On the wensdaye.**  
When we opened unto you the. **1 Pet. 1. 7**  
I thinke not that I am. **Mat. 23. 2**  
**On the secont Sonday af-  
ter Trinite Sondaye.**  
Wherbyt not my dyethen. **1 Joh. 4. 19**  
A certayne man sayeth a. **Lu. 11. 1**  
**On the wensdaye.**  
This I saye therfore and redy. **1 Joh. 4. 19**  
And when he was come into. **Mat. 23. 2**  
**On the thur Sonday af-  
ter Trinite Sondaye.**  
Submit your selves therfore. **1 Pet. 1. 7**  
I you selfes: to him all the. **Lu. 11. 1**  
**On the wensdaye.**  
Notwithstandinge the love. **1 Joh. 4. 19**  
Igre with chere abideth. **Mat. 23. 2**  
**On the fourth Sonday af-  
ter Trinite Sondaye.**  
For I suppose that the alke. **Rom. 11. 1**  
We se therfore mercifull as you. **Lu. 11. 1**  
**On the wensdaye.**  
And hereby we know that we. **1 Joh. 4. 19**  
And his disciples asked of. **Mat. 23. 2**  
**On the fyfte Sondaye af-  
ter Trinite Sondaye.**  
In conclusion be ye all. **1 Pet. 1. 7**  
It came to passe as the people. **Lu. 11. 1**  
**On the wensdaye.**  
I the:se therfore that about. **1 Pet. 1. 7**  
Ye charytes on a certayne daye. **Lu. 11. 1**  
**On the last Sondaye after  
Trinite Sondaye.**  
Remember ye not that al. **Rom. 11. 1**  
For I saye unto you except. **Mat. 23. 2**  
**On the wensdaye.**  
I most not unto you as. **1 Joh. 4. 19**  
And when he was come. **Mat. 23. 2**  
**On the tenth Sonday  
after Trinite Sondaye.**  
I will speake greif: because of. **Rom. 11. 1**  
In those dayes when there. **Mat. 23. 2**  
**On the wensdaye.**  
There is then no damnacion. **Rom. 11. 1**  
In that tyme went Jesus. **Mat. 23. 2**  
**On the cyght Sondaye after  
Trinite Sondaye.**  
Therefore dyethen we are. **Rom. 11. 1**  
Beware of false prophetes. **Mat. 23. 2**  
**On the wensdaye.**  
But God senteth out his love. **Rom. 11. 1**  
After we sawe one. **Mat. 23. 2**  
**On the. ii. Sondaye after  
Trinite Sondaye.**  
That we shuld not lue after. **1 Cor. 13. 8**  
There was a certayne speche. **Lu. 11. 1**  
**On the wensdaye.**  
Remember ye not how that. **Rom. 11. 1**  
He ceat is sayfull in. **Lu. 11. 1**  
**On the. i. Sondaye after  
Trinite Sondaye.**  
Ye knowe that ye were. **1 Cor. 13. 8**



|                                       |             |                                      |               |
|---------------------------------------|-------------|--------------------------------------|---------------|
| Ecclij. xliij. Chap.                  | C           | And as he sayd,                      | Mat. xli. C   |
| This is the duke of                   | Mat. i. 2   | When Jesus came                      | Mat. xvi. C   |
| On S. Thomas the Apostle days.        | Ephe. i. D  | On the transfiguration of our Lozde. | ii. Pet. i. D |
| Now therefore ye see no more          | John. x. 2  | For we followed not                  | Mat. xvi. 2   |
| Thomas one of the                     | 2x. 12. 2   | And after. vi. days                  | 2x. xii. 2    |
| In the conversion of S. Paul          | Mat. xii. D | On the name of Jesu.                 | 2x. xii. 2    |
| Paul yet preaching                    | 2x. 12. 2   | Then Peter said                      | Mat. i. C     |
| Then answered Peter                   | 2x. 12. 2   | Why he thus                          | 2x. xii. 2    |
| On S. Paulinus days.                  | 2x. 12. 2   | On S. Laurence days.                 | 2x. xii. 2    |
| Galathes. iij. Chap.                  | 2x. 12. 2   | This yet remember                    | 2x. xii. 2    |
| And when he tyme                      | 2x. 12. 2   | Accipit verely I saye                | 2x. xii. 2    |
| On S. Mathias the Apostle days.       | 2x. 12. 2   | On the assumption of our Lady        | 2x. xii. 2    |
| And in those days                     | 2x. 12. 2   | Ecclij. xliij. Chap.                 | 2x. xii. 2    |
| Then Jesus answered                   | 2x. 12. 2   | It is ordained so be                 | 2x. xii. 2    |
| The greetings of our Lady.            | 2x. 12. 2   | On S. Bartholomewe days              | 2x. xii. 2    |
| State the. viij. Chap.                | 2x. 12. 2   | Now therefore ye see                 | 2x. xii. 2    |
| and in the. viij. Chap.               | 2x. 12. 2   | and there was a shepe.               | 2x. xii. 2    |
| On S. Georges days.                   | 2x. 12. 2   | On the statute of our Lady.          | 2x. xii. 2    |
| My brethren, whom I                   | 2x. 12. 2   | Ecclij. xliij. Chap.                 | 2x. xii. 2    |
| I am the true vyne,                   | 2x. 12. 2   | This is the duke.                    | 2x. xii. 2    |
| On S. Mark the Evangelist.            | 2x. 12. 2   | On the translation of the soules.    | 2x. xii. 2    |
| Unto every one of you                 | 2x. 12. 2   | I have sent toward.                  | 2x. xii. 2    |
| I am the true vyne,                   | 2x. 12. 2   | Now is the judgement.                | 2x. xii. 2    |
| On S. Philip and James days.          | 2x. 12. 2   | On S. Mathewe the Apostle.           | 2x. xii. 2    |
| Ecclij. xliij. Chap.                  | 2x. 12. 2   | Ecclij. xliij. Chap.                 | 2x. xii. 2    |
| And he saye unto you                  | 2x. 12. 2   | And as I thus passeth.               | 2x. xii. 2    |
| On the knowledge of the soules.       | 2x. 12. 2   | On S. Nicholas days.                 | 2x. xii. 2    |
| I have sent toward                    | 2x. 12. 2   | And he sent and.                     | 2x. xii. 2    |
| Loze was a man                        | 2x. 12. 2   | At the same tyme the.                | 2x. xii. 2    |
| On the Caluys of S. John the Apostle. | 2x. 12. 2   | On S. Luke the Evangelist days.      | 2x. xii. 2    |
| Ecclij. xliij. Chap.                  | 2x. 12. 2   | Ecclij. xliij. Chap.                 | 2x. xii. 2    |
| Linabere. v. Chap.                    | 2x. 12. 2   | After that the Lozde.                | 2x. xii. 2    |
| On S. Peter and Pauls days.           | 2x. 12. 2   | On S. Symon and Judas days.          | 2x. xii. 2    |
| In the. iij. tyme                     | 2x. 12. 2   | For we know well.                    | 2x. xii. 2    |
| When Jesus came                       | 2x. 12. 2   | This conuincunt I.                   | 2x. xii. 2    |
| On the commemoration of S. Paul.      | 2x. 12. 2   | On all halowes day.                  | 2x. xii. 2    |
| I sent the. viij. Chap.               | 2x. 12. 2   | And I sent an other.                 | 2x. xii. 2    |
| Then answered Peter                   | 2x. 12. 2   | Wherby I saw the.                    | 2x. xii. 2    |
| On the translation of our Lady.       | 2x. 12. 2   | On all halowes day.                  | 2x. xii. 2    |
| Ecclij. xliij. Chap.                  | 2x. 12. 2   | I would not by. hym.                 | 2x. xii. 2    |
| My brethren in those days             | 2x. 12. 2   | Then saye I. actua.                  | 2x. xii. 2    |
| On S. Mary Magdalene days.            | 2x. 12. 2   | On S. Bathemys days.                 | 2x. xii. 2    |
| Ecclij. xliij. Chap.                  | 2x. 12. 2   | Ecclij. xliij. Chap.                 | 2x. xii. 2    |
| And we of the. viij. Chap.            | 2x. 12. 2   | Agains the hyngoms.                  | 2x. xii. 2    |
| On S. James the Apostle.              | 2x. 12. 2   |                                      |               |
| Now therefore ye see                  | 2x. 12. 2   |                                      |               |
| Then came to hym                      | 2x. 12. 2   |                                      |               |

The ende of this Table.

The ende of the newe Testament  
and of the hole Byble.

To the honour and prayse of God, Was this Byble  
printed: and synnyshed, in the yere of  
our Lozde God, a